



ATHENAZE

AN INTRODUCTION TO ANCIENT GREEK
BOOK II

MAURICE BALME *and*
GILBERT LAWALL

Second Edition

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INTRODUCTION

Part I: Readings in Book II

The story line continues from Book I with Dicaeopolis and Philip's arrival by boat at Epidaurus and their visit to the sacred precinct of Asclepius. In the early chapters of Book II the tail readings continue the saga of the Persian Wars. The Classical Greek readings continue with a variety of authors, including Theognis, Tyrtaeus, Solon, Hesiod, and Xenophanes; the New Testament readings in Book II are drawn from the Gospel of John. When Dicaeopolis and Philip return to Athens, the Peloponnesian War breaks out, and some of the chapter and tail readings are adapted from Thucydides' account of this war between Sparta and Athens. While in Athens, Philip attends school, and the teacher gives him the historian Herodotus to read, and the stories in the middle part of Book II are taken from some of the most memorable episodes of Herodotus's history, dealing with the Athenian Solon's visit to Croesus, King of Lydia, and the latter's ill-fated attempt to conquer the empire of Persia, ruled by Cyrus. This section ends with extracts from a beautiful poem by Bacchylides about Apollo's rescue of Croesus. The opening lines of Homer's *Iliad* and *Odyssey* are given toward the end of this section, and the last two chapters contain extracts from Thucydides on two crucial naval battles in the Peloponnesian War and extracts from Aristophanes' *Acharnians*, in which you will see Dicaeopolis making his own peace with the Spartans. The Greek Wisdom strand continues in Book II with sayings from the early Greek philosopher Heraclitus and ends in Chapter 29 with material on Socrates. You may find some links here with the sayings of the seven wise men of Archaic Greece included in Book I. A rich variety of reading awaits you in Book II.

Part II: Greek Verbs

The material here will expand on the Preview of New Verb Forms in Book I, pages 154–155. It will provide additional information that will help you find your way around the charts on the following pages and give you a firm structure within which you can situate the new tenses and moods that you will study in the second half of this course.

You are not expected to learn all of the forms in the charts on pages x–xiv and xvi–xvii right away. You should begin by locating the forms that were formally presented in Book I. These include all of the forms except those of the subjunctive and optative on the first four charts (pages x–xiii). In Chapter 16 you learned that middle and passive forms are identical in the present and imperfect tenses and that they are different in the future and aorist. Thus on

the second chart you will find the middle/passive forms of λύω in the present and imperfect tenses, but on the fourth chart you will find only the middle voice forms of λύω in the future and aorist. The fifth chart (page xiv) shows the passive forms of λύω in the future and aorist, and you will learn these forms in Chapter 17.

The new material on verb forms in Book II is organized as follows:

1. The aorist and future passive in Chapter 17
2. A group of verbs that end in -μι in the 1st person singular, present indicative in Chapters 18, 19, and 20 (you have already learned two such verbs, εἰμί and εἶμι)
3. The subjunctive mood (Chapter 21)
4. The optative mood (Chapter 25)
5. The perfect and pluperfect tenses (Chapters 27 and 28)

You already know from the verb charts that you filled out during your study of Greek in Book I where the subjunctive and optative forms fit into the charts, and you will find the forms of the subjunctive and optative on the charts on the following pages. The forms of the perfect and pluperfect tenses are organized on the last two charts (pages xvi–xvii). You should be pleased that you already know about half of the forms on these seven charts!

Part III: Moods, Verbal Nouns, and Verbal Adjectives

Greek verbs have four moods, *indicative*, *imperative*, *subjunctive*, and *optative*, which express the manner in which the action of the verb is conceived by the speaker or writer. In the readings you have seen many verbs in the *indicative mood*, the mood used to express statements and questions about reality or fact. You have also seen many verbs in the *imperative mood*, the mood used to express commands. So far you have seen only 2nd person imperatives, e.g., “Xanthias, lift the stone!” or “Oxen, drag the plow!” Greek also has 3rd person imperative forms, not addressed directly to the person who is to do the action but to someone else, e.g., “Let Xanthias do it!” “Let the oxen drag the plow!” You will find examples of these in the reading in Chapter 30, but they are not included on the charts.

In addition to verbs in the indicative or imperative mood, you have seen *infinitives*, which are *verbal nouns* and are not limited (-*fin*- is from the Latin word *finis* that means “end” or “limit”) by person or number and that fit into a sentence pattern such as “I am not able *to work*.” You have also seen many *participles*, which are *verbal adjectives* that fit into sentence patterns such as the following: “The man *working* in the field lifted the stone.”

In Book II you will learn two new moods, the *subjunctive* and the *optative*. In main clauses these do not express simple statements or questions about reality or fact but instead fit into sentence patterns such as “What are we to do?” or “I wish I had my sight restored!” They are also used in various types of subordinate clauses. Subordinate clauses that require these moods will gen-

erally use the subjunctive if the verb of the main clause is in a primary tense (present, future, or perfect) and the optative if the verb of the main clause is in a secondary tense (imperfect, aorist, or pluperfect).

Occasionally you will meet subjunctive and optative forms in the stories before they are formally introduced in the grammar. These forms are very easy to recognize. Most verbs in the subjunctive have the long vowels ω or η before the ending (find examples in the charts on the following pages). The optative has the suffix $-\iota$ or $-\iota\eta$ -, which combines with other vowels in the verb to give forms that are immediately recognizable by the diphthongs $\omicron\iota$, $\alpha\iota$, or φ or the long-vowel digraph $\epsilon\iota$ (again, find examples in the charts on the following pages). Help with translation of subjunctive and optative forms in the stories before these moods are formally introduced will be given in the glosses below the paragraphs of the stories.

Part IV: Principal Parts

Once you learn the rules for the formation of the various verb forms, you will be able to recognize or make up any and all of the forms on the charts yourself if you know six basic forms of any given verb. These six forms are called the *principal parts*, and they are as follows:

present active λύω	future active λύσω	aorist active ἔλυσα
perfect active λέλυκα	perfect middle/passive λέλυμαι	aorist passive ἐλύθη

The other forms are constructed as follows:

The imperfect is constructed from the present stem: ἔ-λυ-ο-ν.

The present, future, and aorist middle are constructed from the corresponding active stems: λύ-ο-μαι, λύσ-ο-μαι, ἐ-λύσά-μην.

The future passive is constructed from the aorist passive stem: λυθή-σ-ο-μαι.

(continued on page xv)

VERB CHART: PRESENT AND IMPERFECT

Active Voice

Present

Indicative	Subjunctive	Optative	Imperative	Infinitive	Participle
λέω	λέω	λοίμι		λέειν	λέων,
λέεις	λέῃς	λοίς	λέε		λέουσα,
λέει	λέῃ	λοί			λέον,
λέομεν	λέωμεν	λοίμεν			γεν., λείοντος
λέετε	λέητε	λοίτε	λέετε		
λέουσι(ν)	λέωσι(ν)	λοίεν			

Imperfect

ἔλεον
ἔλεες
ἔλεε
ἐλέομεν
ἐλέετε
ἐλέον

VERB CHART: PRESENT AND IMPERFECT

Middle/Passive Voice

Present				
Indicative	Subjunctive	Optative	Imperative	Infinitive
λῶμαι	λῶμαι	λῶίμην		λῶεσθαι
λῶει/ῆ	λῶῆ	λῶιτο	λῶου	
λῶεται	λῶηται	λῶοιτο		
λῶμέθα	λῶώμεθα	λῶοίμεθα		λῶεσθε
λῶεσθε	λῶησθε	λῶοισθε	λῶεσθε	
λῶνται	λῶωνται	λῶοιντο		

Imperfect

ἐλῶίμην
ἐλῶου
ἐλῶετο
ἐλῶώμεθα
ἐλῶεσθε
ἐλῶοντο

VERB CHART: FUTURE AND AORIST

Active Voice

Future					
Indicative		Subjunctive	Optative	Imperative	Infinitive
λύσω λύσεις λύσει			λύσοιμι		λύσειν
			λύσοις		
			λύσοι		
λύσομεν λύσετε λύσουσι(ν)			λύσοιμεν		
λύσοιτε					
λύσοιεν					
Aorist					
ἔλυσα	λύσω	λύσαιμι	λύσειας (-σαις) λύσειε(ν) (-σαι)	λῦσον	λῦσαι
ἔλυσας	λύσης				
ἔλυσεν(ν)	λύσῃ				
ἐλύσαμεν	λύσωμεν	λύσαιμεν	λύσαιτε λύσειαν (-σαιεν)	λῦσατε	
ἐλύσατε	λύσητε				
ἐλύσαν(ν)	λύσωσι(ν)				
Participle					
λύσων, λύσουσα, λύσον, gen., λύσοντος					

Participle					
λύσας, λύσασα, λύσαν, gen., λύσαντος					

VERB CHART: FUTURE AND AORIST

Middle Voice

Future					
Indicative	Subjunctive	Optative	Imperative	Infinitive	Participle
λῦσομαι		λῦσοίμην		λῦσεσθαι	λῦσόμενος, -η, -ον
λῦσει/η		λῦσοιο			
λῦσεται		λῦσοιτο			
λῦσώμεθα		λῦσοίμεθα			
λῦσεσθε		λῦσοισθε			
λῦσονται		λῦσονται			
Aorist					
ἐλῦσάμην	λῦσωμαι	λῦσαιίμην		λῦσασθαι	λῦσάμενος, -η, -ον
ἐλύσω	λύσῃ	λύσαιο	λύσαι		
ἐλύσατο	λύσῃται	λύσαιτο			
ἐλῦσάμεθα	λῦσώμεθα	λῦσαιίμεθα			
ἐλύσασθε	λύσησθε	λύσαισθε	λύσασθε		
ἐλύσαντο	λύσωνται	λύσαιντο			

VERB CHART: FUTURE AND AORIST

Passive Voice

Future					
Indicative	Subjunctive	Optative	Imperative	Infinitive	Participle
λυθήσομαι		λυθησάμην		λυθήσεσθαι	λυθησόμενος, -η, -ον
λυθήσεται		λυθήσαιο			
λυθήσονται		λυθήσαστο			
λυθησόμεθα		λυθησάμεθα			
λυθήσεσθε		λυθήσοσθε			
λυθήσονται		λυθήσονται			
Aorist					
ἐλύθη	λυθῶ	λυθείην		λυθῆναι	λυθείς, λυθεῖσα, λυθέν, gen., λυθέντος
ἐλύθης	λυθῆς	λυθείης	λύθητι		
ἐλύθη	λυθῇ	λυθείη			
ἐλύθημεν	λυθῶμεν	λυθεῖμεν			
ἐλύθητε	λυθῆτε	λυθεῖτε	λύθητε		
ἐλύθησαν	λυθῶσι(ν)	λυθεῖεν			

The principal parts of many verbs follow simple patterns, so that if you know the first principal part (the present active indicative) you can construct the remaining principal parts according to rules, many of which you have already learned. Many verbs, however, follow more complex linguistic patterns, so that their principal parts cannot all be predicted on the basis of easy rules. In some verbs the stem appears in different forms in the different tenses; for example, in the forms of the verb λύω given above you can see two slightly different stems, λῦ- and λυ-. A knowledge of stems is useful, as you already know from Book I. A few common verbs use etymologically unrelated stems to supply missing forms. For example, the verb αἰρέω does not have an aorist related to the stem αἰρε- but instead uses the unrelated stem ἐλ- to supply the missing aorist. The other principal parts of this verb are regular (except for ε instead of the expected η in the aorist passive):

αἰρέω αἰρήσω εἶλον ἤρηκα ἤρημαι ἥρέθην

For convenience grammarians say that the stems of this verb are αἰρε- and ἐλ-. Note that verbs such as this that begin with a vowel or diphthong have a temporal augment instead of reduplication in the perfect tense. Verbs that begin with certain consonants or consonant clusters will have syllabic augment instead of reduplication, e.g., σπεύδω, perfect, ἔσπευκα.

In Book I from Chapter 10 on we gave the present, future, and aorist of most verbs in vocabulary lists, and we included the aorist participle to show the unaugmented aorist stem. In Book II we will give in the chapter vocabulary lists full sets of principal parts for most verbs. We will not give the principal parts of regular contract verbs that follow the patterns of the model contract verbs φιλέω, τῖμάω, and δηλόω; for the principal parts of these model verbs, see the Greek to English Vocabulary at the end of this book. We also do not usually give the principal parts of compound verbs, for which the principal parts of the simple verb have already been given; consult the Greek to English Vocabulary as necessary. We stop giving aorist participles, but we will occasionally include other forms, such as the imperfect, when they deserve special attention.

After the reading passages we will give full sets of principal parts of important verbs, most of which you met in Book I. These sets are arranged according to certain linguistic principles to help you see similarities among verbs and organize them into helpful groupings in your own mind. Seeing the similarities and shared patterns will make it easier for you to learn the principal parts.

VERB CHART: PERFECT AND PLUPERFECT

Active Voice

Perfect

Indicative	Subjunctive	Optative	Imperative**	Infinitive	Participle
λέλυκα	λέλυκῶς ᾧ	λέλυκῶς εἶην		λελυκέναι	λελυκώς,
λέλυκας	λέλυκῶς ᾧς	λέλυκῶς εἴης	λέλυκῶς ἴσθι		λελυκυῖα,
λέλυκε(ν)	λέλυκῶς ᾗ	λέλυκῶς εἴη			λελυκός,
λέλυκάμεν	λέλυκότες ὧμεν	λέλυκότες εἴμεν*			γεν., λελυκότες
λέλυκατε	λέλυκότες ᾗτε	λέλυκότες εἴτε*	λέλυκότες ἔστε		
λέλυκάσιν(ν)	λέλυκότες ὧσιν(ν)	λέλυκότες εἴεν*			

*or εἴημεν, εἴητε, εἴησαν

**very rare and not included in charts elsewhere in this book

Pluperfect

ἐλελύκη
ἐλελύκης
ἐλελύκει
ἐλελύκεμεν
ἐλελύκετε
ἐλελύκεσαν

VERB CHART: PERFECT AND PLUPERFECT

Middle/Passive Voice

Perfect

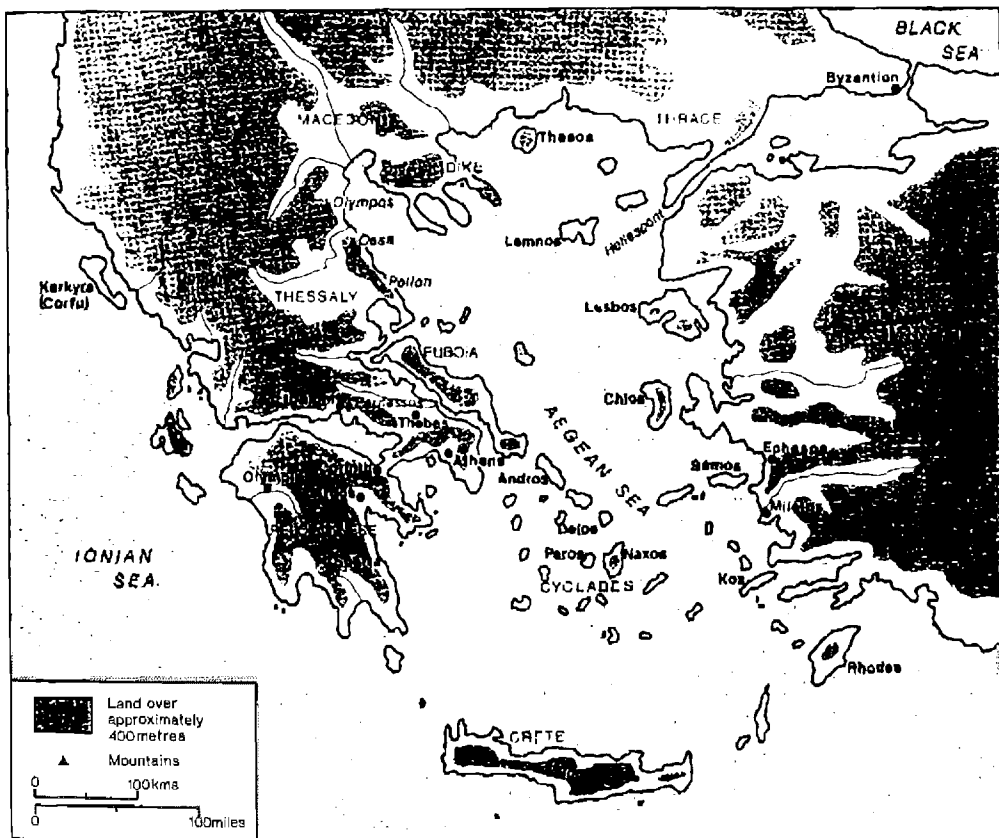
Indicative	Subjunctive	Optative	Imperative**	Infinitive	Participle
ἐλέλυμαι	λελυμένος ᾧ	λελυμένος εἶην		λελύσθαι	λελυμένος, -η, -ον
ἐέλυσαι	λελυμένος ᾧς	λελυμένος εἶης	λέλυσο		
ἐέλυσαι	λελυμένος ᾧ	λελυμένος εἶη			
ἐελεύμεθα	λελυμένοι ὧμεν	λελυμένοι εἶμεν*			
ἐέλυσθε	λελυμένοι ᾧτε	λελυμένοι εἶτε*	λέλυσθε		
ἐέλυνται	λελυμένοι ὧσι(ν)	λελυμένοι εἶεν*			

*or εἴημεν, εἴητε, εἴησαν

**very rare and not included in charts elsewhere in this book

Pluperfect

ἐελεύμην
ἐέελυσο
ἐέέλυστο
ἐελεύμεθα
ἐέελυσθε
ἐέέλυντο



Greece and the Aegean Sea

ATHENAZE

An Introduction to Ancient Greek

Η ΕΠΙΔΑΥΡΟΣ (α)



“ἐκελεύσθην ὑπὸ τοῦ ἰατροῦ παρὰ τὸν Ἀσκληπιὸν ἰέναι·
ἵσως γὰρ ὠφελήσει με ὁ θεός.”

VOCABULARY

Verbs

αἴρω, [ἄρε-] ἄρῶ, [ἄρ-] ἦρα,
ἦρκα, ἦρμαι, ἦρθην, *I lift*;
with reflexive pronoun, *I get up*
ἀπέχω [= ἀπο- + ἔχω], imper-
fect, ἀπείχον (irregular aug-
ment), ἀφέξω (irregular),
[σχ-] ἀπέσχον, *I am distant*;
+ gen., *I am distant from*;
middle + gen., *I abstain from*
ἀφικνέομαι [= ἀπο- + ἰκνέομαι],
[ἰκ-] ἀφίξομαι, ἀφικόμην,
ἀφίγμαι, *I arrive*; + εἰς + acc.,
I arrive at
γινώσκω, [γνω-] γνώσομαι,
ἔγνων, ἔγνωκα, ἔγνωσμαι,
ἔγνώσθην, *I get to know*,
learn
δέω, δήσω, ἔδησα, δέδεκα,
δέδεμαι, ἐδέθην, *I tie, bind*
ἔπομαι, imperfect, εἰπόμην

(irregular augment), ἔψομαι,
[σπ-] ἐσπόμεν + dat., *I follow*
κάθημαι [= κατα- + ἡμαι], pre-
sent and imperfect only, *I sit*
οἶδα, perfect with present mean-
ing, *I know*
πλέω, [πλευ-] πλεύσομαι,
ἔπλευσα, πέπλευκα, *I sail*
τυγχάνω, [τευχ-] τεύξομαι,
[τυχ-] ἔτυχον, [τυχε-] τετύ-
χηκα + gen., *I hit; I hit upon*;
I get; + participle, *I happen to*
be doing X

Pronoun

ἔγωγε, strengthened form of
ἐγώ, *I indeed*

Preposition

σύν + dat., *with*

Adverbs

ἵσως, *perhaps*
ποῖ; *to where? whither?*

πρότερον , <i>formerly, before, earlier; first</i>	<i>Expression</i>
<i>Conjunction</i>	σὺν θεοῖς , <i>God willing; with luck</i>
πότερον . . . ἢ, (<i>whether . . .</i>) <i>or</i>	

οὕτως οὖν ἡ ναὺς εἰς τὸν λιμένα ἀφικομένη πρὸς τὸ χῶμα ἐδέετο ὑπὸ τῶν ναυτῶν, οἱ δὲ ἐπιβάται ἐκελεύσθησαν ἐκβῆναι. ὁ οὖν Φίλιππος ὑπὸ τοῦ πατρὸς ἀγόμενος εἰς τὴν γῆν ἐξέβη. ὁ δὲ Δικαιοπόλις, “ἄγε δὴ, ὦ παῖ,” ἔφη, “τί δεῖ ποιεῖν; ἄρα βούλει οἶνοπώλιον ζητῆσαι καὶ δεῖπνον ἐλέσθαι;” ὁ δέ, “μάλιστά γε, ὦ 5
πάτερ,” ἔφη· “πεινῶ γάρ. σὺ μὲν οὖν ἡγοῦ, ἐγὼ δ’ ἔψομαι.” οἶνοπώλιον οὖν εὐρόντες ἐγγὺς τοῦ λιμένος ἐκάθηντο οἶνόν τε πίνοντες καὶ τοῖς παροῦσι διαλεγόμενοι.

[*χῶμα, pier* ἐδέετο, *was tied* ἐπιβάται, *passengers* ἐκελεύσθησαν, *were ordered, told* οἶνοπώλιον, *wine-shop, inn* πεινῶ, *I am hungry*]

τῶν δὲ παρόντων γυνή τις τὸν Δικαιοπόλιν ἤρετο ποῖ πορεύεται, καὶ μαθοῦσα ὅτι πρὸς τὴν Ἐπίδauρον πορεύεται, “καὶ ἐγώ,” ἔφη, 10
“πρὸς τὴν Ἐπίδauρον πορεύομαι. νοσῶ γὰρ τὴν γαστέρα καὶ οὐδεὶς ἱατρὸς δύναται με ὠφελεῖν. ἐκελεύσθην οὖν ὑπὸ τῶν ἱατρῶν παρὰ τὸν Ἀσκληπιὸν ἰέναι· ἴσως γὰρ ὑπὸ τοῦ θεοῦ ὠφεληθήσομαι. ἀλλ’ εἰπέ μοι, πότε δὴ ἀποπλεύσεται ἡ ναὺς; πότερον τήμερον εἰς τὴν Ἐπίδauρον ἀφιξόμεθα ἢ οὔ;” ὁ δὲ Δικαιοπόλις, “οὐκ οἶδα ἔγωγε· 15
λέγουσι δὲ ὅτι οὐ πολὺ ἀπέχει ἡ Ἐπίδauρος. ἴσως οὖν ἀφιξόμεθα πρὸ τῆς νυκτὸς ἢ καὶ πρότερον. ἀλλ’ ἄκουε δὴ· δι’ ὀλίγου γὰρ γνωσόμεθα· ὑπὸ γὰρ τοῦ ναυκλήρου καλούμεθα. ἄρ’ οὐ ταχέως ἐπάνιμεν πρὸς τὴν ναῦν;”

[*τὴν γαστέρα, with respect to my stomach* ὠφεληθήσομαι, *I will be helped* *τήμερον, today*]

ἀναστάντες οὖν πρὸς τὴν ναῦν ἔσπευδον. ὁ δὲ ναύκληρος ἰδὼν 20
αὐτοὺς προσιόντας, βοήσας, “εἴσβητε ταχέως,” ἔφη, “εὐθὺς γὰρ ὀρμησόμεθα· δεῖ γὰρ πρὸ τῆς νυκτὸς εἰς τὴν Ἐπίδauρον ἀφικέσθαι.” ὁ δὲ Δικαιοπόλις, “πότε δὴ,” ἔφη, “ἐκεῖσε ἀφιξόμεθα;” ὁ δὲ ναύκληρος, “οὐρίου γε ἀνέμου τυχόντες σὺν θεοῖς ταχέως

πλευσόμεθα καὶ πρὸς ἐσπέρᾱν παρεσόμεθα. ἀλλὰ σπεύδετε· εὐθὺς γὰρ λυθήσεται ἡ ναῦς.” 25

[οὐρίου, *favorable*]

οἱ μὲν οὖν ταχέως εἰσέβησαν, ἡ δὲ ναῦς δι’ ὀλίγου ἐλύθη, καὶ ἐπεὶ ἦρθη τὰ ἱστία, ἀνέμῳ οὐρίῳ διὰ τῶν κυμάτων ταχέως ἐφέρετο.

PRINCIPAL PARTS: Stems in -υ- and -αυ-

λύω, λύσω, ἔλυσα, [λυ-] λέλυκα, λέλυμαι, ἐλύθην, *I loosen, loose*

δακρύω, δακρύσω, ἐδάκρυσα, δεδάκρυκα, δεδάκρυμαι (*I am in tears*),
I cry, weep

παύω, παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθην, *active, transitive,*
I stop X; middle, intransitive + participle, I stop doing X; + gen., I cease from

WORD STUDY

Explain the following English words with reference to their Greek stems, making clear the difference in meaning between 1, 2, and 4:

- | | |
|--|----------------------|
| 1. psychologist (ἡ ψυχή, <i>soul</i>) | 4. psychoanalyst |
| 2. psychiatrist | 5. psychic phenomena |
| 3. analysis | |

GRAMMAR

1. The Passive Voice: -θη- 1st Aorist Passive and -θη- 1st Future Passive

In Chapter 16 you learned that in the present and the imperfect tenses the middle and passive voices have identical forms. In the aorist and future tenses the passive voice has forms different from those of the middle. In the reading passage above you met several aorist passive forms, easily identified by the presence of the letters *θη*, e.g., **ἐδέθη** ὑπὸ τῶν ναυτῶν (1–2), *was tied by the sailors*.

To form the aorist passive, most verbs add -θη-/-θε- to the verb stem, with the 3rd person singular ending in -θη as in the example above. The indicative is augmented. The resulting forms are called *-θη- 1st aorist passives* to distinguish them from a slightly different formation of aorist passives called *-η- 2nd aorist passives* that add only -η- or -ε- to the verb stem and will be presented in Grammar 2, page 13.

Here are the -θη- 1st aorist passive forms of λύω:

Stem: λυ-

Indicative	Imperative	Infinitive	Participle
ἐ-λύ-θη-ν		λυ-θῆ-ναι	λυ-θείς,
ἐ-λύ-θη-ς	λύ-θη-τι		λυ-θείσα,
ἐ-λύ-θη			λυ-θέν,
ἐ-λύ-θη-μεν		gen., λυ-θέντ-ος, etc.	
ἐ-λύ-θη-τε	λύ-θη-τε		
ἐ-λύ-θη-σαν			

Here is a sentence with an aorist passive participle:

ἡ ναὺς **λυθείσα** ὑπὸ τῶν ναυτῶν ἔπλει διὰ τὰ κύματα.

*The ship, **having been cast off (loosened)** by the sailors, was sailing through the waves.*

The 1st aorist passive participle is based on the -θε- stem as follows:

	Masculine	Feminine	Neuter
Nom., Voc.	λυθέντ-ς > λυθείς	λυθείσα	λυθέντ > λυθέν
Gen.	λυθέντος	λυθείσης	λυθέντος
Dat.	λυθέντι	λυθείσῃ	λυθέντι
Acc.	λυθέντα	λυθείσαν	λυθέντ > λυθέν
Nom., Voc.	λυθέντες	λυθείσαι	λυθέντα
Gen.	λυθέντων	λυθεισῶν	λυθέντων
Dat.	λυθέντ-σι(ν) > λυθείσι(ν)	λυθείσαις	λυθέντ-σι(ν) > λυθείσι(ν)
Acc.	λυθέντας	λυθείσας	λυθέντα

To form the -θη- 1st future passive, add -θη- to the verb stem and then add the same letters as for the future middle. Here is an example:

εὐθὺς γὰρ **λυθήσεται** ἡ ναὺς.

*For the ship **will be cast off (loosened)** at once.*

Remember that there is no future imperative, and of course there is no augment.

Indicative	Infinitive	Participle
λυ-θή-σ-ο-μαι	λυ-θή-σ-ε-σθαι	λυ-θη-σ-ό-μεν-ος, -η, -ον
λυ-θή-σ-ει σι -η		
λυ-θή-σ-ε-ται		
λυ-θη-σ-ό-μεθα		
λυ-θή-σ-ε-σθε		
λυ-θή-σ-ο-νται		

Stems ending in β, π, γ, and κ aspirate the last consonant in forming the -θη- 1st aorist passive and the -θη- 1st future passive, e.g.:

λαμβάνω, <i>I take</i> [ληβ-]	Aorist: ἐ-λήφ-θη-ν Future: ληφ-θή-σ-ο-μαι
πέμπω, <i>I send</i>	Aorist: ἐ-πέμφ-θη-ν Future: πεμφ-θή-σ-ο-μαι
λέγω, <i>I say</i>	Aorist: ἐ-λέχ-θη-ν Future: λεχ-θή-σ-ο-μαι
φυλάττω, <i>I guard</i> [φυλακ-]	Aorist: ἐ-φυλάχ-θη-ν Future: φυλαχ-θή-σ-ο-μαι

Stems ending in dentals (δ, θ, and τ) and ζ change the last consonant to σ, e.g.:

ψεύδω, <i>I deceive</i>	Aorist: ἐ-ψεύσ-θη-ν Future: ψευσ-θή-σ-ο-μαι
πείθω, <i>I persuade</i>	Aorist: ἐ-πείσ-θη-ν Future: πεισ-θή-σ-ο-μαι
πάτω, <i>I sprinkle</i> [πατ-]	Aorist: ἐ-πάσ-θη-ν Future: πασ-θή-σ-ο-μαι
κομίζω, <i>I bring; I take</i>	Aorist: ἐ-κομίσ-θη-ν Future: κομισ-θή-σ-ο-μαι
παρασκευάζω, <i>I prepare</i>	Aorist: παρ-ε-σκευάσ-θη-ν Future: παρα-σκευασ-θή-σ-ο-μαι

A number of verbs insert σ after the verb stem, e.g.:

γινώσκω, <i>I learn</i> [γνω-]	Aorist: ἐ-γνώ-σ-θη-ν Future: γνω-σ-θή-σ-ο-μαι
κελεύω, <i>I order; I tell</i>	Aorist: ἐ-κελεύ-σ-θη-ν Future: κελευ-σ-θή-σ-ο-μαι

Contract verbs lengthen the stem vowel, e.g.:

φιλέω, <i>I love</i>	Aorist: ἐ-φιλή-θη-ν Future: φιλη-θή-σ-ο-μαι
τιμάω, <i>I honor</i>	Aorist: ἐ-τιμή-θη-ν Future: τιμη-θή-σ-ο-μαι
δηλόω, <i>I show</i>	Aorist: ἐ-δηλώ-θη-ν Future: δηλω-θή-σ-ο-μαι

Note: βάλλω [βλη-] > ἐβλήθη, ἐλαύνω [έλα-] > ἤλάθη, εὐρίσκω [εὔρε-] > εὔρέθη or ἠύρέθη, ὁράω [όπ-] > ὥφθη.

Exercise 17α

1. In the reading passage above, locate ten passive verbs and identify each form fully.
2. Make four photocopies of the Verb Chart on page 275 and fill in the future and aorist passive forms of λαμβάνω, φιλέω, τιμάω, and δηλόω that you have learned to date; keep with your Charts for Exercise 16α.

Exercise 17β

Give the corresponding passive forms of the following:

- | | | |
|--------------|-----------------------|---------------------|
| 1. ἔπεμψε(ν) | 6. λέγουσι(ν) | 11. πρᾶττουσι(ν) |
| 2. λῦσαντες | 7. φυλάξει | 12. κομίζει |
| 3. τιμήσομεν | 8. πείσον | 13. ἐτίμησας |
| 4. φιλήσῃσα | 9. ἐκέλευσαν | 14. παρεσκεύασε(ν) |
| 5. δουλώσαι | 10. παρασκευάσουσι(ν) | 15. ἔπραξαν (πρᾶκ-) |

Exercise 17γ

Read aloud and translate:

1. οἱ παῖδες ὑπὸ τοῦ αὐτουργοῦ ἐπείσθησαν τῷ πατρὶ συλλαβεῖν.
2. αἱ παῖδες ὑπὸ τῆς μητρὸς πρὸς τὴν κρήνην πεμφθεῖσαι τὰς ὑδρίδας πληροῦσιν (fill).
3. ὁ μὲν Δικαιοπόλις τοὺς βοῦς τοῦ ἀρότρου λυθέντας οἴκαδε ἤλαυνεν, ὁ δὲ δοῦλος ἐν τῷ ἀγρῷ ἐλείφθη.
4. αὗται αἱ νῆες ὑπὸ τῶν Ἀθηναίων ἐποιήθησαν.
5. οἱ βάρβαροι ὑπὸ τῶν Ἑλλήνων νικηθέντες πρὸς Ἀσίαν ἐπανῆλθον.
6. ὁ ἄγγελος ὑπὸ τοῦ βασιλέως πεμφθεὶς τοὺς πολῖτας ἡῦρεν ἐν τῇ ἀγορᾷ μένοντας.
7. οἱ πολῖται σιγᾷ κελευσθέντες τοῦ ἀγγέλου ἤκουον.
8. τοῦ δὲ ἀγγέλου ἀκούσαντες οἴκαδε ἔσπευδον ὡς τὰ ἀγγελθέντα ταῖς γυναιξὶ λέγοντες/ἐροῦντες.
9. “ἐκελεύσθημεν,” ἔφασαν, “πολὺ ἀργύριον τῷ βασιλεῖ παρέχειν.”
10. οἱ ἐν τῷ πολέμῳ ἀποθανόντες ὑπὸ πάντων τιμηθήσονται.

Exercise 17δ

Translate into Greek:

1. You were ordered to return home at once.
2. We were sent to the field to look for the ox.
3. The boy who did this (use participle, not relative clause) will be punished (use κολάζω).
4. The women left behind in the house were preparing dinner.
5. This ship was made by the sailors who had been pursued (use aorist passive) by pirates (use ὁ ληστής, τοῦ ληστοῦ).

Healing Sanctuaries: Asclepius and Epidaurus

According to legend, Asclepius was the son of Apollo, god of healing, and a mortal girl, Coronis, who was unfaithful to him. Apollo sent his sister Artemis to punish her with death, but, as she lay on the pyre and the flames flickered around her body, Apollo snatched from her womb the unborn baby, his son. He gave him to the wise old centaur Cheiron to bring up and told him to teach the child to heal men of their sicknesses.

And all who came to him suffering from sores caused by nature, or whose limbs were wounded by gray bronze or the far-flung stone, or whose bodies were wasting from summer's heat or winter's cold, he freed from their various pains and cured. Some he treated with soft incantations, some with soothing medicines, on the limbs of others he put healing ointments, and yet others he made straight with the surgeon's knife.

(Pindar, *Pythian* 3.47–53).

In the end Asclepius attempted to restore the dead to life, and Zeus in anger struck him down with a thunderbolt.

In time the status of the mortal hero rose to reach that of a god, and shrines were dedicated to him throughout Greece as the preserver of health and healer of sickness, a god who loved mankind, their savior. Of all the sanctuaries of Asclepius, the greatest was at Epidaurus. Here, in an undulating valley, surrounded by mountains, was a site that had been holy from times immemorial, sacred first to a local hero, then to Apollo, and finally to Apollo and Asclepius. The cult of Asclepius seems to have arrived there early in the fifth century, and by the end of the century the sanctuary was visited by pilgrims from all over the Greek world.

Pilgrims arriving at the port and city of Epidaurus had a walk of five miles or eight kilometers to reach the sanctuary, through a deep ravine, cut by a stream, where wild olive and plane trees and laurel abounded. They arrived at last at a splendid entrance building resembling a temple, on the gates of which they saw this inscription:

ἀγνὸν χρὴ νᾶοιο θυώδεος ἐντὸς ἰόντα
ἔμμεναι· ἀγνεῖᾱ δ' ἐστὶ φρονεῖν ὄσια.

He must be pure who enters the fragrant
shrine; purity is thinking holy thoughts.

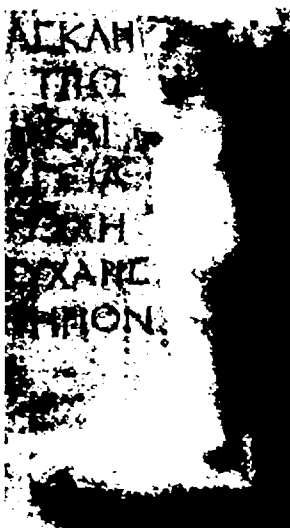
Most of the buildings of which the remains can be seen today were built in the fourth century when the cult of Asclepius was at its height, but there would have been humbler versions of the most important buildings there when Philip visited the sanctuary. In the center stood the temple of Asclepius himself and close to it the ἄβατον, a long, narrow building in which patients seeking a cure had to sleep the night; opposite this was the θόλος, a round building that was probably the home of the sacred serpents. To the west of the main

sanctuary lay the stadium, to the southeast the καταγώγιον, a large square building, where the pilgrims stayed, and beyond this on the hillside the great theater, for which Epidaurus is now most famous. Procession, choral dance, and sacrifice took place throughout the year, and every four years there was a great festival with athletic, dramatic, and musical competitions.

The procedure for consulting Asclepius was simple: patients first had to purify themselves by ritual washing and to make an offering (often a honey-cake). When night came they were conducted to the ἄβατον and waited for the god to appear while they slept. The walls of the temple were covered with tablets set up by grateful patients; the cure we ascribe to Philip is taken from one of these. Here is the record of another cure of blindness, set up by a patient who had been a sceptic:

Ambrosia of Athens, blind in one eye. She came as a suppliant to the god, but walking around the sanctuary, she scoffed at some of the cures as incredible and impossible, that the lame and blind should be made whole, merely by seeing a vision in their sleep. But she, in her sleep, saw a vision. It seemed to her that the god stood over her and announced that he would cure her but that, in payment, he would ask her to present to the sanctuary a pig made of silver as a reminder of her ignorance. After saying this, he cut open her diseased eye and poured in some drug. When day dawned, she went out cured. (Stele 1.33-41).

Many were sceptical of the whole business, like Cicero, who said: "Few patients owe their lives to Asclepius rather than Hippocrates." The reputation of the sanctuary, however, continued to attract pilgrims for hundreds of years, and it is impossible to believe that all the cures recorded by grateful patients were mere fictions.



The inscription
reads:

ΑΣΚΛΗ	To Ascle-
ΠΙΩ	pious
ΚΑΙ	and
ΥΓΕΙΑ	Health
ΤΥΧΗ	Tyche (dedicates this)
ΕΥΧΑΡΙΣ	(as a) thank
ΘΗΡΙΟΝ	offering

Votive tablet dedicated for the cure of a leg

Η ΕΠΙΔΑΥΡΟΣ (Β)

VOCABULARY

Verbs

Henceforth we give principal parts of contract verbs only when they show irregularities.

ἀκέομαι, ἀκοῦμαι, ἤκεσάμην

(note ε instead of η), *I heal*

ἐπιτρέπω, ἐπιτρέψω, ἐπέτρεψα, [τροπ-] ἐπιτέτροφα, [τραπ-] ἐπιτέτραμμαι, ἐπε-
τράπην, *I entrust X (acc.) to Y (dat.)*

θαρρέω, *I am confident*

θάρρει, *Cheer up! Don't be afraid!*

φρονέω, *I think; I am minded*

χρή, impersonal, imperfect, ἐχρῆν + infin. or acc. and infin., *it is necessary; ought, must*

χρή σε παρασκευάζεσθαι, *it is necessary that you prepare yourself, you ought to/must prepare yourself*

Nouns

ὁ ἰκέτης, τοῦ ἰκέτου, *suppliant*

ὁ νόμος, τοῦ νόμου, *law; custom*

τὸ τέμενος, τοῦ τεμένους, *sacred precinct*

ὁ ὑπηρέτης, τοῦ ὑπηρέτου, *servant; attendant*

ἡ ψυχή, τῆς ψυχῆς, *soul*

Adjectives

ιερός, -ά, -όν, *holy, sacred*

καθαρός, -ά, -όν, *clean, pure*

ὅσιος, -α, -ον, *holy, pious*

Preposition

κατά + acc., *down; distributive, each, every; by; on; according to*

Adverbs

ὄψέ, *late; too late*

πώς, enclitic, *somehow; in any way*

Expression

οὐ διὰ πολλοῦ, *not much later, soon*

Proper Name

τὸ Ἀσκληπιεῖον, τοῦ Ἀσκληπείου, *the sanctuary of Asclepius*

πᾶσαν οὖν τὴν ἡμέραν ἡ ναῦς ἀνέμῳ οὐρίῳ ἐφέρετο, ὥς δὲ ἐσπέρᾳ ἐγίγνετο, εἰς τὴν Ἐπίδαυρον ἀφίκοντο, οὐδὲν κακὸν παθόντες. ὥς δ' ἐξέβησαν εἰς τὴν γῆν, τῷ μὲν Δικαιοπόλιδι ἔδοξεν εὐθὺς πρὸς τὸ Ἀσκληπιεῖον ἰέναι· οὐ γὰρ πολὺ ἀπεῖχεν· ἡ δὲ γυνὴ ἢ τὴν γαστέρα νοσοῦσα οὕτως ἔκαμνεν ὥστε οὐκ ἤθελεν ἰέναι ἐκείνῃ τῇ ἡμέρᾳ, ἀλλ' ἔμεινεν ἐν καταγωγίῳ τινὶ ἐγγρὺς τοῦ λιμένος. οἱ δὲ ὥρμησαν καὶ δι' ὀλίγου ἀφικόμενοι ἠῦρον τὰς πύλας κεκλειμένᾱς. ὁ οὖν Δικαιοπόλις, “κεκλειμέναι εἰσὶν αἱ πύλαι,” ἔφη, “τί οὖν δεῖ ποιεῖν; πότερον κόψω τὰς πύλας ἢ εἰς τὸν λιμένα ἐπάνιμεν; ὄψέ γάρ ἐστιν.” ὁ δὲ Φίλιππος, “ἀλλὰ κόπον, ὦ πάτερ, εἰ δοκεῖ. ἴσως γὰρ ἀκούσεται

τις καὶ ἡγήσεται ἡμῖν παρὰ τὸν ἱερέα.” ὁ μὲν οὖν Δικαιοπόλις ἔκοψεν, ἐξελθὼν δὲ ὑπηρέτης τις οὐ διὰ πολλοῦ, “τίς ὢν σύ,” ἔφη, “κόπτεις τὰς πύλας τηνικαῦτα τῆς ἡμέρας; πόθεν ἦλθετε καὶ τί βουλόμενοι πάρεστε;” ὁ δὲ Δικαιοπόλις, “ἐγὼ μὲν εἰμι Δικαιοπόλις Ἀθηναῖος ὢν, τὸν δὲ παῖδα κομίζω, ἔάν πως ὁ θεὸς ἐθέλῃ τοὺς 15 ὀφθαλμοὺς αὐτῷ ἀκείσθαι. τυφλὸς γὰρ γέγονεν. ἄρ’ οὐχ ἡγήσει ἡμῖν παρὰ τὸν σὸν δεσπότην;”

[καταγωγίῳ, *inn* κεκλειμένῃς, *shut* τηνικαῦτα τῆς ἡμέρας, *at this time of day* ἔάν πως . . . ἐθέλῃ, *if somehow / in the hope that . . . is willing* γέγονεν, *has become, is*]

ὁ δὲ ὑπηρέτης, “ὅψέ ἐστιν, ἀλλ’ ὅμως μείνατε ἐνταῦθα. ἐγὼ γὰρ εἰμι ὡς ζητήσω τὸν δεσπότην καὶ ἐρωτήσω εἰ ἐθέλει ὑμᾶς δέξασθαι.” οἱ μὲν οὖν ἔμενον ἐπὶ ταῖς πύλαις· οὐ πολλῷ δ’ ὕστερον ἐπανελθὼν ὁ 20 ὑπηρέτης, “εἴσιτε,” ἔφη, “ὁ γὰρ δεσπότης ὑμᾶς δέξεται.” ταῦτα δ’ εἰπὼν ἡγεῖτο αὐτοῖς εἰς τὸ τέμενος.

ἀμειψάμενοι οὖν τὰς πύλας εἰς αὐλὴν μεγάλην εἰσῆλθον· ἐκεῖ δὲ ἐγγὺς τοῦ ἱεροῦ ἐκάθητο ἀνὴρ τις γεραιός, ὃς ἰδὼν αὐτοὺς προσιόντας, “χαίρετε, ὦ φίλοι,” ἔφη. “τί βουλόμενοι ἤκετε;” ὁ μὲν οὖν 25 Δικαιοπόλις ἐξηγήσατο τί ἔπαθεν ὁ Φίλιππος καὶ ὡς ἐκελεύσθησαν ὑπὸ τοῦ ἰατροῦ πρὸς τὴν Ἐπίδauρον πορευθῆναι, ὁ δὲ ἱερεὺς πρὸς τὸν παῖδα εὐμενῶς βλέψας, “εἰπέ μοι, ὦ παῖ,” ἔφη, “ἄρα σεαυτὸν τῷ Ἀσκληπιῷ ἐπιτρέψεις; ἄρα τοῦτο πιστεύεις, ὅτι ὠφεληθήσῃ ὑπὸ τοῦ θεοῦ;” ὁ δὲ Φίλιππος, “μάλιστά γε· πάντα γὰρ τοῖς θεοῖς δυνατά· τῷ 30 θεῷ πιστεύω καὶ ἑμαυτὸν αὐτῷ ἐπιτρέψω.” ὁ δὲ γέρων, “εὖ γε, ὦ παῖ. νῦν μὲν ἅπιτε εἰς τὸ καταγώγιον, αὔριον δὲ ὁ ὑπηρέτης ὑμῖν παρέσται ὡς ἡγησόμενος τῷ παιδί παρ’ ἐμέ.” ἀπελθόντες οὖν ὃ τε πατήρ καὶ ὁ παῖς τὴν νύκτα ἔμενον ἐν τῷ καταγωγίῳ.

[ἀμειψάμενοι, *having passed through* αὐλὴν, *courtyard* εὐμενῶς, *kindly*]

τῇ δὲ ὑστεραίᾳ ἐπεὶ πρῶτον ἡμέρᾳ ἐγένετο, προσελθὼν ὁ ὑπηρέτης 35 τὸν Φίλιππον ἤγαγε παρὰ τὸν ἱερέα. ὁ δὲ εὐμενῶς δεξάμενος τὸν παῖδα, “ἄγε δὴ, ὦ παῖ,” ἔφη, “νῦν χρή σε παρασκευάζεσθαι· δεῖ γὰρ

ὅσιν τε φρονεῖν καὶ καθαρὸν εἶναι τὴν ψυχὴν. ἀλλὰ μηδὲν φοβοῦ·
 φιλανθρωπότατος γὰρ ἐστὶν ὁ Ἀσκληπιὸς τῶν θεῶν καὶ τοῖς
 καθαροῖς οὖσι τὴν ψυχὴν ἀεὶ ἱλεώς ἐστίν. θάρρει οὖν.” οὕτω δ’ 40
 εἰπὼν τὸν παῖδα εἰς τὸ ἱερὸν ἤγαγεν. ἐκεῖ δὲ πρῶτον μὲν ὁ Φίλιππος
 ἐκαθάρθη, ἔπειτα δὲ πᾶσαν τὴν ἡμέραν ἐν τῷ ἱερῷ ἔμενεν, ὅσιν τε
 φρονῶν καὶ τὸν θεὸν εὐχόμενος ἐν τῷ ὕπνῳ ἐπιφανῆναι.

[ὅσιν . . . φρονεῖν, *to have holy thoughts* τὴν ψυχὴν, *with respect to your soul*
 φιλανθρωπότατος, *most benevolent* ἐκαθάρθη, *was purified* ὕπνῳ, *sleep*
 ἐπιφανῆναι, -η- 2nd aorist passive infin., *to appear*]

τέλος δὲ ἐπεὶ ἐσπερὰ ἐγίνετο, ἐπανελθὼν ὁ ἱερεὺς, “ἄγε δὴ, ὦ παῖ,”
 ἔφη, “πάντα γὰρ ἔτοιμά ἐστιν. ἔπου μοι.” τὸν δὲ παῖδα ἐκ τοῦ ἱεροῦ 45
 ἀγαγὼν πρὸς τὸν βωμόν, ἐκέλευσεν αὐτὸν σπονδὴν κατὰ νόμον
 ποιῆσθαι. ὁ δὲ τὴν φιάλην ταῖς χερσὶ λαβὼν σπονδὴν ἐποιήσατο καὶ
 τὰς χεῖρας πρὸς τὸν οὐρανὸν ᾄρας, “Ἀσκληπιέ,” ἔφη, “σῶτερ,
 φιλανθρωπότατε τῶν θεῶν, ἄκουέ μου εὐχομένου, ὃς ὅσιν τε φρονῶν
 καὶ καθαρὸς ὢν τὴν ψυχὴν ἰκέτης σου πάρεμι. ἱλεως ἴσθι μοι τυφλῷ 50
 γεγονότι καί, εἴ σοι δοκεῖ, τοὺς ὀφθαλμούς μοι ἀκοῦ.”

[τὴν φιάλην, *the cup* ταῖς χερσὶ, *in his hands* ᾄρας (from αἶρω), *raising* σῶτερ,
savior γεγονότι, *having become / who has become*]

ἐνταῦθα δὴ ὁ ἱερεὺς τῷ παιδί εἰς τὸ ἄβατον ἡγησάμενος
 ἐκέλευσεν αὐτὸν ἐπὶ τῇ γῇ κείμενον καθεύδειν. ὁ οὖν Φίλιππος
 κατέκειτο, ἀλλὰ πολὺν δὴ χρόνον οὐκ ἐδύνατο καθεύδειν· μόνος
 γὰρ καταλειφθεὶς ἐν τῷ ἀβάτῳ μάλα ἐφοβεῖτο· νύξ γὰρ ἦν καὶ 55
 πανταχοῦ σκότος καὶ σιγή, εἰ μὴ σπανίως ἤκουε τῶν ἱερῶν ὄφρων
 ἡρέμα σῦριττόντων.

[τὸ ἄβατον, *the holy place* σκότος, *darkness* σιγή, *silence* εἰ μὴ, *except*
 σπανίως, *occasionally* ὄφρων ἡρέμα σῦριττόντων, *snakes hissing gently*]

PRINCIPAL PARTS: Stems in -ευ-

πιστεύω, πιστεύσω, ἐπίστευσα, πεπίστευκα, πεπίστευμαι, ἐπιστεύθην
 + dat., *I trust, am confident (in); I believe; + ὥς, I believe (that)*

κελεύω, κελεύσω, ἐκέλευσα, κεκέλευκα, κεκέλευσμαι, ἐκελεύσθην
 + acc. and infin., *I order, tell someone to do something*

πορεύομαι, πορεύσομαι, ἐπορεύσάμην, aorist middle only in compounds,
 πεπόρευμαι, ἐπορεύθην (active in meaning), *I go; I walk; I march; I journey*

WORD BUILDING

Deduce the meanings of the words in the following sets (δυσ- = bad):

1. τυγχάνω (τυχ-) ἡ τύχη εὐτυχής, -ές δυστυχής, -ές ἀτυχής, -ές
2. πιστεύω ἡ πίστις πιστός, -ή, -όν ἄπιστος, -ον ἀπιστέω
3. δύναιμι ἡ δύναμις δυνατός, -ή, -όν ἀδύνατος, -ον
4. γινώσκω (γνω-) ἡ γνώμη γνωστός, -ή, -όν ἄγνωστος, -ον
5. γράφω ἡ γραφή γραπτός, -ή, -όν ἄγραπτος, -ον

GRAMMAR

2. The Passive Voice: -η- 2nd Aorist Passive and -η- 2nd Future Passive

Some verbs add -η-/-ε- instead of -θη-/-θε- to form their aorist passives and -η- instead of -θη- to form their future passives; we call these *-η- 2nd aorist passives* and *-η- 2nd future passives*. The endings are the same as for the -θη- 1st aorist and -θη- 1st future passives. Here are some examples:

γράφω, *I write*

Aorist: ἐ-γράφ-η-ν

Future: γραφ-ή-σ-ο-μαι

δια-φθείρω, *I destroy* [φθαρ-]

Aorist: δι-ε-φθάρ-η-ν

Future: δια-φθαρ-ή-σ-ο-μαι

φαίνομαι, *I appear* [φαν-]

Aorist: ἐ-φάν-η-ν

Future: φαν-ή-σ-ο-μαι

Note this example from the story above:

ὁ Φίλιππος . . . ἐν τῷ ἱερῷ ἔμενεν . . . τὸν θεὸν εὐχόμενος ἐν τῷ ὕπνῳ ἐπιφανῆναι. (41-43)

Philip was waiting in the temple . . . praying the god to appear (= that the god appear) in (his) sleep.

Exercise 17ε

Make a photocopy of the Verb Chart on page 275 and fill in the future and aorist passive forms of γράφω, except for the subjunctive and optative. Keep this chart for reference.

3. Aorist of Deponent Verbs

Most deponent verbs have their aorist in the middle voice, e.g., γίγνομαι, aorist ἐγενόμην. These may be called *middle deponents*. A few deponent verbs, however, have aorists that are passive instead of middle in form, as does πορεύομαι in the list of verbs with their principal parts given above, aorist, ἐπορεύθην, *I marched, journeyed*, and as does φαίνομαι

(Grammar 2 above), aorist ἐφάνην, *I appeared*. Here are some other deponent verbs that have their aorist in the passive voice:

βούλομαι, aorist, ἐβουλήθην, *I wanted; I wished*

δύναμαι, aorist, ἐδυνήθην, *I was able*

ἐπίσταμαι, aorist, ἠπιστήθην, *I understood; I knew*

ὀργίζομαι, aorist, ὤργισθην, *I grew angry*

These may be called *passive deponents*.

Note this example from the story above:

... πρὸς τὴν Ἐπίδουρον πορευθῆναι. (27)

... *to go to Epidaurus*.

Some deponent verbs have both aorist middle and aorist passive forms, e.g.:

διαλέγομαι, aorist middle, διελεξάμην, *I talked to, conversed with*,
aorist passive, διελέχθην, *I talked to, conversed with*

The verb χαίρω, *I rejoice*, has its aorist in the passive, ἐχάρην, *I rejoiced*.

Exercise 17ζ

Read aloud and translate:

- οἱ δοῦλοι ὑπὸ τοῦ δεσπότου λυθέντες πρὸς τὸ ἄστυ ἔσπευδον.
- οἱ πολῖται ἐκελεύσθησαν πρὸς τὸ ἄστυ πορευθῆναι.
- οἱ νεᾶνιαι πολὺν χρόνον τῷ γέροντι διαλεχθέντες οἴκαδε ἐπανῆλθον.
- ὁ αὐτουργὸς τῷ λίθῳ βληθεὶς ὤργισθη καὶ τὸν παῖδα ἐδίωκεν.
- πᾶσαν τὴν ἡμέραν πορευθέντες τέλος εἰς τὸν λιμένα ἀφίκοντο.
- ἡ ναὺς τῷ χειμῶνι διεφθάρη καὶ πάντες οἱ ναῦται ἀπέθανον.
- ὁ θεὸς τῷ παιδί καθεύδοντι ἐφάνη.
- πρὸς τὴν Ἐπίδουρον πορευθησόμεθα ὡς αἰτήσοντες τὸν θεὸν ἡμᾶς ὠφελεῖν.
- αὕτη ἡ ἐπιστολὴ (*letter*) ὑπὸ τοῦ ἐμοῦ πατρὸς ἐγράφη.
- ἡ μήτηρ μάλα ὀργισθεῖσα τοὺς παῖδας ἐκόλασεν (*punished*).

Exercise 17η

Translate into Greek:

- The ships of the barbarians, after sailing into the straits, were destroyed by the Greeks.
- Xerxes, seeing (*use aorist participle*) the barbarians defeated, was at a loss.
- The women, having journeyed to the city with their husbands, watched the dances.

4. The girls did not want to talk to (*use aorist of διαλέγομαι*) the old men.
5. The ship will be destroyed by the storm.

ΟΙ ΠΕΡΣΑΙ ΤΑΣ ΑΘΗΝΑΣ ΔΕΥΤΕΡΟΝ ΑΙΡΟΥΣΙΝ

Read the following passage (adapted from Herodotus 9.1–10) and answer the comprehension questions below:

When Xerxes returned to Asia after Salamis, he left Mardonius with a large army to subdue Greece the following year.

ἄμα δὲ ἦρι ἀρχομένῳ ὁ Μαρδόνιος ὁρμώμενος ἐκ Θεσσαλίας ἤγε τὸν στρατὸν σπουδῇ ἐπὶ τὰς Ἀθήνας. προϊόντι δὲ αὐτῷ οὐδεὶς τῶν Βοιωτῶν ἀντεῖχεν, οὐδὲ ἐβοήθουν τοῖς Ἀθηναίοις οἱ Λακεδαιμόνιοι. ἀφικόμενος δὲ εἰς τὴν Ἀττικὴν οὐχ ἡῦρε τοὺς Ἀθηναίους ἀλλὰ ἔμαθεν ὅτι ἔν τε Σαλαμῖνι οἱ πλεῖστοί εἰσι καὶ ἐν ταῖς ναυσίν· ἡρέθη τε ἔρημον τὸ ἄστυ. ἐπεὶ δὲ ἐν ταῖς Ἀθήναις ἐγένετο, ἄγγελον ἔπεμψεν εἰς τὴν Σαλαμῖνα, λόγους φέροντα ἐπιτηδεῖους· εἶπε γὰρ ὅτι ὁ βασιλεὺς τὴν τε Ἀττικὴν τοῖς Ἀθηναίοις ἀποδώσει καὶ συμμαχίαν ποιήσεται, ἂν τοῦ πολέμου παύσωνται. οἱ δὲ Ἀθηναῖοι τοὺς λόγους οὐκ ἐδέξαντο ἀλλὰ τὸν ἄγγελον ἀπέπεμψαν.

[ἄμα . . . ἦρι ἀρχομένῳ, *with the beginning of spring* ὁ Μαρδόνιος, *Mardonius Θεσσαλίας, Thessaly* σπουδῇ, *adv., in haste* προϊόντι, *going forward, advancing τῶν Βοιωτῶν, of the Boeotians* ἔρημον, *deserted* ἐπιτηδεῖους, *friendly ἀποδώσει, would give back* συμμαχίαν, *alliance* ἂν . . . παύσωνται, *if they ceased*]

1. What did Mardonius do at the coming of spring?
2. What was the response of the Boeotians and the Spartans?
3. What did Mardonius find when he reached Athens?
4. What were the terms of the proposal that Mardonius sent to the Athenians?
5. What was the response of the Athenians?

εἰς δὲ τὴν Σαλαμῖνα διέβησαν οἱ Ἀθηναῖοι ὧδε· ἕως μὲν ἤλπιζον στρατὸν πεμφθήσεσθαι ὑπὸ τῶν Λακεδαιμονίων ὥς βοηθήσοντα, ἔμενον ἐν τῇ Ἀττικῇ· ἐπεὶ δὲ οἱ μὲν Λακεδαιμόνιοι οὐκ ἐβοήθουν, ὁ δὲ Μαρδόνιος προῖων εἰς τὴν Βοιωτίαν ἀφίκετο, ἐξεκόμισαν πάντα ἐκ τῆς Ἀττικῆς καὶ αὐτοὶ διέβησαν εἰς τὴν Σαλαμῖνα. καὶ εἰς Λακεδαίμονα ἔπεμπον ἄγγέλους ὥς μεμφομένους τοῖς Λακεδαιμονίοις, διότι οὐκ ἐβοήθουν. ὥς δὲ ἀφίκοντο εἰς τὴν Λακεδαίμονα οἱ ἄγγελοι, εἶπον τάδε, “ἔπεμψαν ἡμᾶς οἱ Ἀθηναῖοι ὥς λέγοντας ὅτι ὁ βασιλεὺς τῶν Περσῶν ἐθέλει τὴν τε Ἀττικὴν ἀποδοῦναι καὶ συμμαχίαν ποιείσθαι· ἡμεῖς δέ, καίπερ ἀδικοῦμενοι ὑφ’

ὑμῶν, ἐκεῖνους τοὺς λόγους οὐκ ἐδεξάμεθα. νῦν δὲ κελεύομεν ὑμᾶς ὡς τάχιστα στρατιὰν πέμψαι ὡς τοὺς βαρβάρους ἀμυνοῦσαν τῇ Ἀττικῇ.”

[διέβησαν, *crossed* ὡς, *in this way* ἕως, *as long as* στρατὸν πεμφθήσεσθαι, *that an army would be sent* προῖδων, *advancing* τὴν Βοιωτίαν, *Boeotia* ἐξεκόμισαν, *they took out, removed* διέβησαν, *they crossed over* Λακεδαίμονα, *Lacedaemon, Sparta* ὡς μεμψομένους + *dat.*, *to blame, criticize* διότι, *because* ἀποδοῦναι, *to give back* ἀδικοῦμενοι ὑφ' ὑμῶν, *being wronged by you* στρατιὰν, *an army*]

6. What had the Athenians done as long as they hoped for help?

7. When did they cross to Salamis?

8. What message did they send to Sparta?

Exercise 176

Translate into Greek:

1. The Spartans, who were holding a festival at this time, were not willing to go out against (ἐπεξιέναι ἐπί + *acc.*) the Persians but were still delaying (ἔμελλον).
2. And finally the messengers of the Athenians said: “On the one hand you, the Spartans, are betraying (προδίδετε) your allies, and on the other hand the Athenians, wronged (*use* ἀδικέω, *I wrong*) by you, will make a peace treaty with (πρός + *acc.*) the Persians.
3. “Then having made a peace treaty and having become allies of the Persians (*dat.*), we will wage war with them against (ἐπί + *acc.*) the Peloponnesus.
4. “Then indeed you will learn by suffering (having suffered) that you ought not betray (προδοῦναι) your allies.”
5. And finally, fearing these words, the Spartans sent their army to Attica.

Classical Greek

Miracle Cures

The following are inscriptions recording miracle cures from the temple of Asclepius at Epidaurus. They are headed: IAMATA TOY ΑΠΟΛΛΩΝΟΣ ΚΑΙ TOY ΑΣΚΛΗΠΙΟΥ.

Ἡραιεὺς Μυτιληναῖος. οὗτος οὐκ εἶχε ἐν τῇ κεφαλῇ τρίχας, ἐν δὲ τῷ γενεῖῳ παμπόλλας. αἰσχυνόμενος δὲ ὡς καταγελῶμενος ὑπὸ τῶν ἄλλων ἐνεκάθευδε. τὸν δὲ θεὸς χρίσας φαρμάκῳ τὴν κεφαλὴν ἐποίησε τρίχας ἔχειν.

[ἰάματα, *healings, cures* Μυτιληναῖος, *from Mytilene* τρίχας, *hair* γενεῖῳ, *chin* αἰσχυνόμενος, *ashamed* ὡς καταγελῶμενος, *as being laughed at, i.e., thinking that he was being laughed at* ἐνεκάθευδε, *slept (was sleeping) in (the abaton)* χρίσας φαρμάκῳ, *having anointed with an ointment*]

Ἡγέστρατος, κεφαλῆς ἄλγος. οὗτος ἀγρυπνίας συνεχόμενος διὰ τὸν πόνον τῆς κεφαλῆς, ὡς ἐν τῷ ἀβάτῳ ἐγένετο, καθύπνωσε καὶ ἐνύπνιον εἶδε· ἐδόκει αὐτὸν ὁ θεὸς ἰᾶσάμενος τὸ τῆς κεφαλῆς ἄλγος ὀρθὸν ἀναστήσας γυμνὸν παγκρατίου προβολὴν διδάξαι· ἡμέρας δὲ γενομένης ὑγιῆς ἐξῆλθε καὶ οὐ μετὰ πολὺν χρόνον τὰ Νέμεα ἐνίκησε παγκράτιον.

[ἄλγος, *pain* ἀγρυπνίας συνεχόμενος, *suffering from insomnia* διὰ, *because of* καθύπνωσε, *fell asleep* ἐνύπνιον, *a dream* ἰᾶσάμενος, *after curing* ἀναστήσας, *having made him stand up* γυμνὸν, *naked* (athletes competed naked) παγκρατίου προβολὴν διδάξαι, *to have taught him* (αὐτόν) *the defense in the pancratium* (boxing and wrestling contest) ὑγιῆς, *healthy* τὰ Νέμεα (ιερά), *the Nemean Games* (which took place in the Valley of Nemea between Argos and Corinth)]

New Testament Greek

John 1.1–2

The Beginning of the Gospel

ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.

[πρὸς, *with*]

John 1.14

The Incarnation

καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν.

[σὰρξ, *flesh* ἐσκήνωσεν, *tented* ἐν, *among*]

John 1.29

John the Baptist Beholds Jesus

In the following sentence the subject of the verb βλέπει is John the Baptist. The verb is transitive here.

τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν καὶ λέγει, “Ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.”

[τῇ ἐπαύριον, *on the next day* τὸν Ἰησοῦν, *Jesus* ἐρχόμενον = ἰόντα Ἴδε, *behold!* ὁ ἀμνός, *the lamb* ὁ αἴρων, *the one lifting/taking away* τὴν ἁμαρτίαν, *the sin* τοῦ κόσμου, *of the world*]

See Acknowledgments, page 376.

18

Ο ΑΣΚΛΗΠΙΟΣ (α)



ὁ Ἀσκληπιὸς σεμνὸς τ' ἦν καὶ μέγας.

VOCABULARY

Verbs

- γελάω, γελάσομαι (note α instead of η), ἐγέλασα, ἐγελάσθην, *I laugh*
δίδωμι [δω-/δο-], imperfect, ἐδίδουν, δώσω, ἔδωκα, infinitive, δοῦναι, participle, δούς, imperative, δός, δέδωκα, δέδομαι, ἐδόθην, *I give*
ἀποδίδωμι, *I give back, return; I pay; middle, I sell*
κινέω, *I move*
τίθημι [θη-/θε-], imperfect, ἐτίθην, θήσω, ἔθηκα, infinitive, θεῖναι, participle, θεῖς, imperative, θές, τέθηκα, (τέθειμαι; κείμει usually used instead), ἐτέθην, *I put, place*
ἐπιτίθημι, *I put X (acc.) on Y (dat.)*

Nouns

- ὁ ὕπνος, τοῦ ὕπνου, *sleep*
ἡ χάρις, τῆς χάριτος, τὴν χάριν, *thanks; gratitude*

Adjectives

- δῆλος, -η, -ον, *clear*
εὐμενής, -ές, *kindly*
σεμνός, -ή, -όν, *holy; august*

Prepositions

- περί + gen., *about, concerning; around; + acc., around*
ὑπέρ + gen., *on behalf of, for; above; + acc., over, above*

Expressions

- δῆλόν ἐστι(ν), *it is clear*
χάριν ἀποδίδωμι + dat., *I give thanks to; I thank*

τέλος δὲ οὕτως ἔκαμνεν ὁ Φίλιππος ὥστε εἰς βαθὺν ὕπνον ἔπεσεν. καθεύδοντι δ' αὐτῷ ἐπεφάνη ὁ θεός· σεμνός τ' ἦν καὶ μέγας καὶ τῇ ἀριστερᾷ βακτηρίᾳν ἔφερε, περὶ ἧς εἰλίττετο ὁ ἱερὸς ὄφης. ἔστι δὲ παρὰ τῷ παιδί, καὶ εὐμενῶς βλέψας τάδε εἶπεν, “τί πάσχεις, ὦ παῖ; τί καθεύδεις ἐν τῷ ἐμῷ ἁβάτῳ;” ὁ δὲ οὐδὲν φοβούμενος (εὐμενῆς γὰρ 5 ἐφαίνετο ὁ θεός), “τυφλός εἰμι, ὦ Ἀσκληπιέ,” ἔφη, “ἥκω οὖν ὡς αἰτήσων σε τοὺς ὀφθαλμούς μοι ἀκεῖσθαι.” ὁ δὲ θεός, “ἐὰν δ' ἐγὼ ἰάσωμαί σοι τοὺς ὀφθαλμούς, τί σύ μοι δώσεις;” ὁ δὲ παῖς πολὺν δὴ χρόνον ἠπόρει τί χρὴ λέγειν, τέλος δέ, “πολλὰ μὲν οὐκ ἔχω,” ἔφη, “δώσω δὲ σοι τοὺς ἐμούς ἀστραγάλους.” ὁ δὲ θεὸς γελάσας 10 προσεχώρησε καὶ τὰς χεῖρας ἐπέθηκε τοῖς ὀφθαλμοῖς αὐτοῦ. ταῦτα δὲ ποιήσας ἀπέβη.

[βαθὺν, *deep* ἐπεφάνη, *appeared* βακτηρίᾳν, *staff* εἰλίττετο (from εἰλίτω, *I wind around*), *was curling itself* ὄφης, *serpent* ἁβάτῳ, *holy place* ἐὰν... ἰάσωμαι (from ἰάομαι), *if I heal* ἀστραγάλους, *knucklebones* (used as dice in gaming)]

τῇ δ' ὑστεραίᾳ ἐπεὶ πρῶτον ἡμέρᾳ ἐγένετο, ἠγέρθη ὁ Φίλιππος καί, ἰδού, βλέπειν ἐδύνατο· τὸν τε γὰρ οὐρανὸν εἶδε καὶ τὸν ἥλιον ὑπὲρ τοὺς λόφους ἀνίσχοντα καὶ τὰ δένδρα τῷ ἀνέμῳ κινούμενα· καὶ 15 ἐτέρπετο θεώμενος· πάντα γὰρ αὐτῷ κάλλιστα δὴ ἐφαίνετο. ἔσπευδεν οὖν ὡς τὸν ἱερέᾱ ζητήσων. ὁ δὲ ἰδὼν αὐτὸν προσιόντα, “χαῖρε, ὦ παῖ,” ἔφη, “δῆλόν ἐστιν ὅτι ὁ θεὸς εὐμενῆς προσῆλθέ σοι. χάριν οὖν τῷ θεῷ ἀπόδος. ἀλλ' ἴθι ὡς τὸν πατέρα ζητήσων.”

[ἠγέρθη: aorist passive of ἐγείρω λόφους, *crests of the hills* ἀνίσχοντα (from ἀνίσχω, a variant of ἀνέχω), *rising* ἀπόδος: aorist imperative of ἀποδίδωμι]

PRINCIPAL PARTS: -ε- Contract Verbs

φιλέω, φιλήσω, ἐφίλησα, πεφίληκα, πεφίλημαι, ἐφιλήθην, *I love*
δοκέω, [δοκ-] δόξω, ἔδοξα, δέδογμαι, ἐδόχθην, *I seem; I think*
καλέω, καλῶ, ἐκάλεσα, [κλη-] κέκληκα, κέκλημαι (*I am called*),
ἐκλήθην, *I call*

πλέω, [πλευ-] πλεύσομαι or [πλευσε-] πλευσοῦμαι, [πλευ-] ἐπλευσα,
πέπλευκα, *I sail*

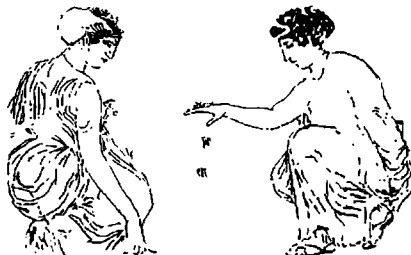
σκοπέω, [σκεπ-] σκέψομαι, ἐσκεψάμην, ἔσκεμμαι, *I look at, examine; I consider*

WORD STUDY

Explain the meaning of the following English words with reference to their Greek stems:

1. autobiography
2. autograph
3. automatic
4. autonomous
5. autistic

Women
playing
knucklebones



GRAMMAR

1. The Verbs δίδωμι and τίθημι

These verbs have both long- and short-vowel stems:

δίδωμι: long-vowel stem δω-; short-vowel stem δο-

τίθημι: long-vowel stem θη-; short-vowel stem θε-

δί-δω-μι, δῶσω, ἔδωκα, δέδωκα, δέδομαι, ἐδόθην, *I give*

τί-θη-μι, θήσω, ἔθηκα, τέθηκα, (τέθειμαι; κείμαι usually used instead), ἐτέθην, *I put, place*

In the present and imperfect the stems are reduplicated, i.e., the first consonant of the stem (with θ becoming τ by dissimilation, for which, see below) + ι is put before the stem. The personal endings are then added straight to the stem with no thematic vowel in between.

Note that in the present and aorist active the long-vowel stem is used in the singular forms. In the imperfect some of the forms in the singular show contractions with the short stem vowel.

The future active and future middle of these verbs are formed in the usual manner, and full sets of their forms are not included in the charts.

The aorist and future passive have their usual endings, and full sets of their forms are not included in the charts. Note, however, that for the aorist passive of τίθημι, what would be expected to be ἐ-θέ-θη-ν becomes ἐ-τέ-θη-ν by *dissimilation*, i.e., change of θ to τ to avoid two aspirated consonants in neighboring syllables.

The forms of τίθημι will be presented in the second half of this chapter.

Greek Wisdom

Greek Wisdom in Book II includes the presocratic philosopher Heraclitus of Ephesus (fl. 500 B.C.), deemed “lofty-minded beyond all other men,” and Socrates of Athens (Chapter 29). A saying of Heraclitus:

σωφρονεῖν ἀρετὴ μέγιστη, καὶ σοφία ἀληθὴ λέγειν καὶ ποιεῖν κατὰ φύσιν.
Fragment 112 Diels

δίδωμι: Present, Imperfect, Future, and Aorist, Active Voice**Stems:** δω-/δο-**Present****Indicative**

δί-δω-μι

δί-δω-ς

δί-δω-σι(ν)

δί-δο-μεν

δί-δο-τε

δι-δό-ᾱσι(ν)

Imperative

δί-δο-ε > δίδου

δί-δο-τε

Infinitive

δι-δό-ναι

Participle

δι-δούς,

δι-δοῦσα,

δι-δόν,

gen., δι-δόντ-ος, etc.

Imperfect**Indicative**

ἐ-δί-δο-ον > ἐδίδουν

ἐ-δί-δο-ες > ἐδίδους

ἐ-δί-δο-ε > ἐδίδου

ἐ-δί-δο-μεν

ἐ-δί-δο-τε

ἐ-δί-δο-σαν

Future:

Regular sigmatic future: δώσω, δώσεις, δώσει, etc.

Aorist**Indicative**

ἔ-δωκ-α

ἔ-δωκ-ας

ἔ-δωκ-ε(ν)

ἔ-δο-μεν

ἔ-δο-τε

ἔ-δο-σαν

Imperative

δό-ς

δό-τε

Infinitive

δοῦ-ναι

Participle

δούς,

δοῦσα,

δόν,

gen., δόντ-ος, etc.

Note the irregular stem δωκ- in the singular aorist indicative.

Greek Wisdom

Heraclitus

ἄνθρωποις πᾶσι μέτεστι γινώσκειν ἑαυτοῦς καὶ σωφρονεῖν. Fragment 116 Diels

δίδωμι: Present and Imperfect, Middle/Passive Voice**Stem:** δο-**Present****Indicative**

δί-δο-μαι

δί-δο-σαι

δί-δο-ται

δι-δό-μεθα

δί-δο-σθε

δί-δο-νται

Imperative

δί-δο-σο

δί-δο-σθε

Infinitive

δί-δο-σθαι δι-δό-μεν-ος, -η, -ον

Participle**Imperfect****Indicative**

ἐ-δι-δό-μην

ἐ-δί-δο-σο

ἐ-δί-δο-το

ἐ-δι-δό-μεθα

ἐ-δί-δο-σθε

ἐ-δί-δο-ντο

δίδωμι: Future and Aorist, Middle Voice**Stem:** δω-**Future**

Regular sigmatic future: δώσομαι, δώσει/η, δώσεται, etc.

Stem: δο-**Aorist****Indicative**

ἐ-δό-μην

ἔ-δο-σο > ἔδου

ἔ-δο-το

ἐ-δό-μεθα

ἔ-δο-σθε

ἔ-δο-ντο

Imperative

δό-σο > δοῦ

δό-σθε

Infinitive

δό-σθαι

Participle

δό-μεν-ος, -η, -ον

δίδωμι: Future and Aorist, Passive Voice**Future**

Regular -θη- future passive: δοθήσομαι, δοθήσει/η, δοθήσεται, etc.

Aorist

Regular -θη- aorist passive: ἐδόθην, ἐδόθης, ἐδόθη, etc.

Exercise 18α

Make two photocopies of the Verb Chart on page 274 and three copies of the Verb Chart on page 275. Fill in the forms of *δίδωμι*, except for the subjunctive and optative, in the active voice (present, imperfect, future, and aorist), in the middle/passive voice (present and imperfect), in the middle voice (future and aorist), and in the passive voice (future and aorist). Keep these charts for reference.

Exercise 18β

Identify and translate the following forms:

- | | | |
|--------------|---------------|-----------------------|
| 1. ἐδίδου | 6. δίδως | 11. δίδοσθαι (2 ways) |
| 2. ἔδοσαν | 7. ἐδίδοτε | 12. δοῦ |
| 3. δός | 8. ἀποδόμενος | 13. ἀπέδοσθε |
| 4. διδῶσι(ν) | 9. ἔδωκας | 14. δοῦναι |
| 5. διδούσα | 10. ἀποδοῦναι | 15. ἐδίδοντο (2 ways) |

Exercise 18γ

Put into the aorist: Put into the present: Put into the middle:

- | | | |
|--------------|------------|-------------|
| 1. δίδου | 6. ἐδόμεθα | 11. δοῦναι |
| 2. διδῶσι(ν) | 7. δόμενος | 12. ἔδοσαν |
| 3. διδόντα | 8. δόσθαι | 13. ἔδωκας |
| 4. διδόμενος | 9. δούς | 14. δόντες |
| 5. διδόναι | 10. δός | 15. δίδομεν |

Exercise 18δ

Read aloud and translate:

1. ὁ γέρων οὐκ ἠθέλησε τὸ ἀργύριον τῷ ξένῳ δοῦναι.
2. οἱ παῖδες, ἐπεὶ ἡ μήτηρ σίτον αὐτοῖς ἔδωκεν, εὐθὺς ἥσθιον.
3. ὁ δεσπότης τὸν δοῦλον ἔπεμψεν ὥς τὸ ἀργύριον ἡμῖν ἀποδώσοντα.
4. τί οὐκ ἐθέλεις τοῦτον τὸν κύνα μοι ἀποδόσθαι;
5. χάριν τῷ θεῷ ἀπόδος· ἔσωσε γὰρ ἡμᾶς.
6. τί ἀργύριον τούτῳ τῷ γέροντι ἐδίδους;
7. σὺ μὲν δός μοι τὸν οἶνον, ἐγὼ δὲ δώσω σοι τὸν σίτον.
8. ὁ πατήρ εὐμενῶς γελάσας τῷ παιδί τὸν κύνα ἔδωκεν.
9. οἱ ἰκέται πρὸς τῷ βωμῷ καθημένοι χάριν τῷ θεῷ ἀπέδοσαν.
10. ὁ αὐτουργὸς εἰς τὴν ἀγορὰν ἀφικόμενος τοὺς βοῦς ἀπέδοτο.

Exercise 18ε

Translate into Greek:

1. The captain gave the money to the sailor.

2. Having thanked the god, the women went home.
3. I told you to leave the plow in the field and give food to the oxen.
4. It is clear that these women gave no money to this old man.
5. After paying the captain three drachmas, the foreigners boarded the ship.

Sparta and Corinth

In the chaos following the breakdown of Bronze Age civilization in the Eastern Mediterranean (ca. 1200 B.C.), there were widespread migrations. New peoples entered Greece and Asia Minor from north of the civilized world and either pushed out or merged with the previous population. In Greece the newcomers were Greeks who spoke a different dialect, Doric, and this movement is traditionally called the Dorian invasion, although it probably took the form of sporadic raids over a long period of time rather than an organized invasion. When the dust settled, the whole of the Peloponnesus except the central plateau of Arcadia was occupied by Doric speakers.

Dorians calling themselves Lacedaemonians were settled in the fertile valley of the Eurotas by 1,000 B.C. and by about 850 B.C. four or five villages united to form the *polis* of Sparta. As its population increased, Sparta gradually conquered her neighbors to the north and east, reducing them to dependent status; the conquered were called *περίοικοι*. They had local autonomy but were obliged to serve in the Spartan army. About 735 B.C., when other states were about to solve their population problem by sending out colonies, Sparta crossed the mountain range of Taygetus and in a war lasting twenty years conquered Messenia. The inhabitants were reduced to the status of serfs, called *helots* (*εἰλωτες*), who worked the land for their Spartan masters.

This conquest determined the future history of Sparta. Up to this time her development had been not unlike that of other Greek states, except that she had retained a monarchy, or rather a dyarchy, since she had two hereditary kings coming from two separate royal families. Within fifty years of the conquest of Messenia she had developed into a totalitarian military state quite different from any other in Greece. The reason for this was the absolute necessity of dominating the helots, who outnumbered the Spartans by seven to one and revolted whenever the opportunity occurred.

Sometime in the seventh century there was a revolution in Sparta caused partly by economic factors (the new wealth produced by the conquest of Messenia) and partly by military reorganization (the introduction of the hoplite phalanx). Both developments gave more importance to the ordinary Spartan and challenged the authority of kings and nobles. The outcome was a revised constitution, ascribed to a lawgiver called Lycurgus. The kings were advised by a council of elders, all aged over sixty, the Gerousia. The ancient assembly of all the Spartans, the Apella, was given the final authority, i.e., the right to accept or reject proposals put by the Gerousia. In addition there were five officials called *ephors* (*ἐφοροι*, *overseers*), elected by the whole citi-

zen body, whose function was to guard the rights of the people in its relation with the kings.

The other feature of the Lycurgan reforms was the *ἀγωγή* (*training*); this was the system by which every male Spartan was trained to devote his life to service in the army. At birth the child was inspected by the heads of his tribe, and, if the child was weak or unhealthy, it was exposed on Mount Taygetus and left to die. At seven the boy began his education in the state school, where the whole training was aimed at discipline, endurance, and patriotism. At twenty he joined the army and might marry but continued to live in barracks. At thirty he became a man and joined the ranks of the *ἰσμεῖοι* (*equals*) but continued to dine in the public mess with his fellow soldiers.

In 660 B.C. Sparta, still trying to extend her territory northward, suffered a severe defeat at the hands of her northern neighbor, Argos. Soon after this the helots rose in revolt, no doubt supported by Argos. There followed a long and bitter war, from which Sparta eventually emerged victorious. By the end of the century Argive power had declined. Sparta became the dominant power in the Peloponnesus and enrolled all the states except Argos in a loose confederacy called the Peloponnesian League.

The other Greeks either admired Sparta for her stability (*εὐνομία*) or hated her for her oppressive and xenophobic regime. Nevertheless, Sparta was recognized as the most powerful state in Greece.

The *polis* of Corinth was formed from a union of seven villages perhaps about 800 B.C., and, when she emerges into the light of history, we find her ruled by a Dorian clan, the Bacchiadae. Her position on the Isthmus, at the very center of Greece with ports on both seas, assured her future as a commercial city. Under the Bacchiadae she founded the earliest colonies in the West (except for Ischia) at Corcyra and Syracuse (734 B.C.); she led the way in improvements in the design of ships and in the manufacture of pottery. The distinctive Corinthian ware was exported all over the Greek world and beyond in the eighth and seventh centuries.

About 650 B.C. the Bacchiadae were overthrown and driven out by Cypselus. He was the first of many Greek tyrants, a word which did not have its present connotations but simply meant one who seized power unconstitutionally. The tyrants often won power as champions of the people against the oppression of the nobles and were the product of economic and military developments similar to those that occasioned the revolution at Sparta. Under Cypselus and his son Periander, Corinth flourished and became the leading maritime and commercial state. His regime became bloody and oppressive, as conspiracies drove him to suspect all citizens of wealth and influence. He died in 585 B.C., and his successor was assassinated within a few years. From then on Corinth was ruled by an oligarchy (which means rule by the few: in Corinth's case, the wealthy merchants).

Corinth remained one of the most prosperous states of Greece, achieving by the fifth century a near monopoly of western trade. When Athens began to rival Corinth in the West, Corinth had every reason to fear her ambitions.

Ο ΑΣΚΛΗΠΙΟΣ (Β)

VOCABULARY

Verbs

ἀμαρτάνω, [ἀμαρτε-] ἀμαρ-
τήσομαι, [ἀμαρτ-] ἡμαρτον,
[ἀμαρτε-] ἡμάρτηκα, ἡμάρ-
τημαι, ἡμαρτήθην + gen.,
*I miss; I make a mistake, am
mistaken*

ἀνατίθημι, *I set up; I dedicate*
ἐπιστρατεύω + dat. or ἐπί
+ acc., *I march against, attack*
κρατέω + gen., *I rule, have
power over, control; I prevail*
παραδίδωμι, *I hand over; I give*
τρέχω, [δραμε-] δραμοῦμαι,
[δραμ-] ἔδραμον, [δραμε-] δε-
δράμηκα, *I run*
προστρέχω, *I run toward*
τολμάω, *I dare*

Nouns

ἡ γνώμη, τῆς γνώμης, *opinion;
judgment; intention*
ὁ ἐχθρός, τοῦ ἐχθροῦ, *enemy*
ἡ θυσία, τῆς θυσίας, *sacrifice*
τὸ κράτος, τοῦ κράτους, *power*
τὸ πρᾶγμα, τοῦ πρᾶγματος,
matter; trouble
τὰ χρήματα, τῶν χρημάτων,
things; goods; money

Adjectives

ἐχθρός, -ᾶ, -όν, *hateful; hostile*

ὕγιής, -ές, *healthy*

φιλαίτερος, -ᾶ, -ον and φι-
λαίτατος or φίλτατος, -η,
-ον, *irregular comparative
and superlatives of φίλος, -η,
-ον, dearer; dearest*

Prepositions

διά + gen., *through; + acc. be-
cause of*
ἐπί + dat., *at; of price, for;*
+ acc., *at; against; onto; upon*

Adverbs

ἡδέως, *sweetly; pleasantly;*
gladly
μᾶλλον, *more; rather*
μᾶλλον ἢ, *rather than*
οὐκουν, *certainly not*
πάλαι, *long ago*
πάλαι εἰσί(ν), *they have
been for a long time now*

Conjunction

διότι, *because*

Particle

μέντοι, *certainly; however*

Expressions

ὀρθῶς γινώσκω, *I am right*
πῶς ἔχει τὰ πρᾶγματα; *How
are things?*
τίνα γνώμην ἔχεις; *What do
you think?*

τὸν δὲ Δικαιοπόλιν ἡῦρον πρὸ τοῦ καταγωγίου καθήμενον. ὁ δὲ
ὡς εἶδε τὸν παῖδα βεβαίως βαδίζοντα καὶ βλέποντα, ἀνέστη καὶ
προσδραμὼν ἠσπάζετο αὐτὸν καί, “ὦ φίλτατε παῖ,” ἔφη, “ἄρα
ἀληθῶς ὀρῶ σε ὑγιῆ ὄντα; ἄρα ἀληθῶς ἠκέσατό σοι τοὺς
ὀφθαλμοὺς ὁ θεός; δεῖ πλείστην χάριν τῷ Ἀσκληπιῷ ἀποδοῦναι.”
καὶ πρὸς τὸν ἱερέᾱ τρεψάμενος, “ἄρ’ ἔξεστι θυσίαν ποιεῖσθαι; ἄρ’

ἔξεστι καὶ ἄγαλμα ἀναθεῖναι τῷ θεῷ;” ὁ δὲ ἱερεὺς, “πῶς γὰρ οὐ;
 ἔξεστί σοι. ἄρα βούλει καὶ μνημεῖον τῆς ἀκέσεως ἀναθεῖναι ἐν τῷ
 ἱερῷ; σὺ μὲν γὰρ τρεῖς δραχμᾶς μοι παράδος, ἐγὼ δὲ θυσίαν ποιήσω
 καὶ μνημεῖον ἀναθήσω ὑπὲρ σοῦ.” ὁ δὲ Δικαιοπόλις οἰμώξας, “τρεῖς 10
 δραχμᾶς λέγεις; φεῦ τῆς δαπάνης.” ὁ δὲ ἱερεὺς, “οὐδὲν λέγεις, ὦ
 ἄνθρωπε· οὐ γὰρ μεγάλη ἡ δαπάνη. τὴν γὰρ θυσίαν ποιήσω ἐπὶ μιᾷ
 δραχμῇ, τὸ δὲ μνημεῖον ἀναθήσω ἐπὶ δυοῖν. δός μοι οὖν τρεῖς
 δραχμᾶς, εἰ βούλει με ταῦτα ποιῆσαι.” ὁ δὲ Δικαιοπόλις, “ἀλλὰ τρεῖς
 δραχμᾶς οὐκ ἔχω· ἀνὴρ γὰρ πένης εἰμί. ἄρα δύο σοι ἀρκοῦσιν;” ὁ δὲ 15
 ἱερεὺς, “ἔστω· δύο ἀρκοῦσιν, εἰ μὴ πλεον ἔχεις.” ὁ μὲν οὖν
 Δικαιοπόλις δύο δραχμᾶς παρέδωκεν, ὁ δὲ ἱερεὺς τὸν ὑπηρέτην
 καλέσας ἐκέλευσεν ἀλεκτρυόνα ἐνεγκεῖν καὶ ἡγησάμενος αὐτοῖς
 πρὸς τὸν βωμὸν τὴν θυσίαν ἐποίησεν.

[τοῦ καταγωγίου, *the inn* ἡσπάζετο, *greeted, embraced* ἄγαλμα, *gift, offering*
 (often a dedicatory statuette) πῶς γὰρ οὐ; *for how not? of course* μνημεῖον τῆς
 ἀκέσεως, *memorial (tablet) of the cure* οἰμώξας (from οἰμώζω), *groaning* φεῦ τῆς
 δαπάνης, *alas for the expense!* πένης, *poor* ἀρκοῦσιν, *are sufficient* ἔστω, *let it*
be! all right! ἀλεκτρυόνα, *a cock* ἐνεγκεῖν (from φέρω), *to bring*]

ὁ δὲ Φίλιππος, “ἀλλὰ δεῖ καὶ ἐμέ,” ἔφη, “δοῦναί τι. τῷ γὰρ θεῷ 20
 εἶπον ὅτι τοὺς ἐμοὺς ἀστραγάλους δώσω. ἰδοὺ, τούτους λαβὼν
 ἀνάθες τῷ θεῷ καὶ γράψον ἐν τῷ μνημείῳ, εἴ σοι δοκεῖ, ὅτι ὁ Φίλιππος
 τούτους τοὺς ἀστραγάλους τῷ Ἀσκληπιῷ ἀνέθηκε μεγίστην χάριν
 ἔχων.” ὁ δὲ ἱερεὺς, “ἀλλὰ ἡδέως ταῦτα ποιήσω· χαίρήσει γὰρ ὁ θεὸς
 τούτους δεξάμενος. ἀλλὰ νῦν γε δεῖ ὑμᾶς οἴκαδε πορεύεσθαι. ἄγε 25
 δὴ, ἀκολουθήσω ὑμῖν πρὸς τὰς πύλας.”

[ἀκολουθήσω + dat., *I will follow, accompany*]

ἐν ᾧ δὲ πρὸς τὰς πύλας ἐβάδιζον, ὁ ἱερεὺς τῷ Δικαιοπόλιδι, “σὺ
 μὲν,” ἔφη, “ἐν ταῖς Ἀθήναις νεωστὶ παρήσθα· εἶπέ μοι οὖν, πῶς ἔχει τὰ
 πράγματα; πότερον πόλεμος ἔσται πρὸς τοὺς Λακεδαιμονίους ἢ
 εἰρήνην δυνησέσθε σφῶζειν; δῆλον γάρ ἐστιν ὅτι οἱ Κορίνθιοι τοὺς 30
 Λακεδαιμονίους εἰς πόλεμον ὁτρύνουσιν, ἐχθροὶ ὄντες τοῖς
 Ἀθηναίοις. τίνα οὖν γνώμην ἔχεις; ἄρα δίκᾱς τῶν διαφορῶν

ἐθελήσουσι διδόναι ἢ πολέμῳ τὰς διαφορὰς διαλύσονται μᾶλλον ἢ λόγοις;

[*γνωστί, lately* ὀτρύνουσιν, *are urging on* δίκας τῶν διαφορῶν . . . διδόναι, *to give (allow) arbitration of their differences* τὰς διαφορὰς διαλύσονται, *will resolve their differences*]

ὁ δὲ Δικαιοπόλις, “πάλαί μὲν ἐχθροὶ εἰσιν οἱ Κορίνθιοι καὶ ἡμῖν 35
ἐπιβουλεύουσιν, ὅμως δὲ πόλεμον οὐ ποιήσονται οἱ Λακεδαιμόνιοι·
ἀεὶ γὰρ ἡσυχάζουσιν, τὸ τῶν Ἀθηναίων κράτος φοβούμενοι.” ὁ δὲ
ἱερεὺς, “ἀλλ’ οὐ δήπου φοβοῦνται τοὺς Ἀθηναίους οἱ
Λακεδαιμόνιοι· ἔστι γὰρ στρατὸς αὐτοῖς τε καὶ τοῖς συμμάχοις
μέγιστος δὴ, ὥπερ οὐ τολμήσουσιν οἱ Ἀθηναῖοι ἀντέχειν κατὰ γῆν.” 40
ὁ δὲ Δικαιοπόλις ἀποκρίνόμενος εἶπεν· “ἀλλ’ ἡμεῖς τῆς γε θαλάττης
κρατοῦμεν, ὥστε πλέονα ἔχομεν τὰ τοῦ πολέμου· πλεῖστα μὲν γὰρ
χρήματά ἐστιν ἡμῖν, πλεῖστα δὲ νῆες· οὐκ οὖν δυνήσονται ἡμᾶς
βλάπτειν οὐδὲ μακρὸν πόλεμον νικῆσαι, οὐδ’ οὖν τολμήσουσιν ἡμῖν
ἐπιστρατεῦσαι.” ὁ δὲ γέρων, “σὺ μὲν δῆλος εἶ τῇ τε σῇ πόλει μάλα 45
πιστεύων καὶ τῷ κράτει αὐτῆς. διὰ τοῦτο μέντοι, ὥς ἔμοιγε δοκεῖ,
πόλεμον ποιήσονται οἱ Λακεδαιμόνιοι, διότι τὸ τῶν Ἀθηναίων
κράτος φοβούμενοι οὐκ ἐθελήσουσι περιορᾶν αὐτὸ ἀξυνόμενον.
ὅμως δὲ χαίρῃσω ἔάν σὺ μὲν ὀρθῶς γινώσκων φανῇς, ἐγὼ δὲ
ἀμαρτάνων.” 50

[*ἐπιβουλεύουσιν + dat., are plotting against* δήπου, *surely* τὰ τοῦ πολέμου, *resources for war* οὐδ’ οὖν, *nor indeed* ἔμοιγε, *emphatic form, to me* περιορᾶν, *to overlook, disregard* ἔάν . . . φανῇς, *if you are proved*]

ἤδη δὲ εἰς τὰς πύλας παρήσαν. χαίρειν οὖν τὸν γέροντα
κελεύσαντες ὃ τε Δικαιοπόλις καὶ ὁ παῖς ἐπορεύοντο.

[*ἐπορεύοντο, began their journey*]

PRINCIPAL PARTS: -α- Contract Verbs; -ο- Contract Verbs

τιμάω, τιμήσω, ἐτίμησα, τετίμηκα, τετίμημαι, ἐτίμηθην, *I honor*
πειράω, πειράσω (note that because of the α lengthens to $\bar{\alpha}$ rather than η),
ἐπείρασα, πεπείρακα, πεπείραμαι, ἐπειράθην, *active or middle, I try, at-*
tempt

θεάομαι, θεᾶσομαι (note that because of the ϵ the α lengthens to $\bar{\alpha}$ rather than η),
 ἐθεᾶσάμην, τεθέαμαι, *I see, watch, look at*
 χρᾶομαι (present and imperfect have η where α would be expected: χρῶμαι, χρῆ,
 χρῆται, etc.), χρήσομαι (note that here the α changes to η even after the ρ),
 ἐχρησάμην, κέχρημαι, ἐχρήσθην + dat., *I use; I enjoy; I consult* (an oracle)
 γελάω, γελάσομαι (note α instead of η), ἐγέλασα, γεγέλασμαι, ἐγελάσθην,
I laugh
 δηλόω, δηλώσω, ἐδήλωσα, δεδήλωκα, δεδήλωμαι, ἐδηλώσθην, *I show*

WORD BUILDING

From the meaning of the words at the left, deduce the meaning of those to the right:

1. δίδωμι (δω-/δο-) ἡ δόσις ἀποδίδωμι ἐνδίδωμι παραδίδωμι
2. προδίδωμι, *I betray* ὁ προδότης ἡ προδοσίς
3. τίθημι ἀνατίθημι ἐπιτίθημι συντίθημι

GRAMMAR

2. The Verb τίθημι

τί-θη-μι, θήσω, ἔθηκα, τέθηκα, (τέθειμαι; κείμει usually used instead), ἐτέθην, *I put, place*

τίθημι: Present, Imperfect, Future, and Aorist, Active Voice

Stems: θη-/θε-

Present

Indicative

τί-θη-μι
 τί-θη-ς
 τί-θη-σι(ν)
 τί-θε-μεν
 τί-θε-τε
 τι-θέ-ασι(ν)

Imperative

τί-θε-ε > τίθει
 τί-θε-τε

Infinitive

τι-θέ-ναι

Participle

τι-θείς,
 τι-θείσα,
 τι-θέν,
 gen., τι-θέντ-ος, etc.

Imperfect

Indicative

ἐ-τί-θη-ν
 ἐ-τί-θε-ες > ἐτίθεις
 ἐ-τί-θε-ε > ἐτίθει
 ἐ-τί-θε-μεν
 ἐ-τί-θε-τε
 ἐ-τί-θε-σαν

Future

Regular sigmatic future:θήσω,θήσεις,θήσει, etc.

Aorist

Indicative	Imperative	Infinitive	Participle
ἔ-θηκ-α		θεῖναι	θείς,
ἔ-θηκ-ας	θέ-ς		θείσα,
ἔ-θηκ-ε(ν)			θέν,
ἔ-θε-μεν			gen., θέντ-ος
ἔ-θε-τε	θέ-τε		
ἔ-θε-σαν			

Note the irregular stem *θηκ-* in the singular aorist indicative; cf. ἔ-δωκ-α (Grammar 1, page 21).

τίθημι: Present and Imperfect, Middle/Passive Voice

Stem: *θε-*

Present

Indicative	Imperative	Infinitive	Participle
τί-θε-μαι		τί-θε-σθαι	τι-θέ-μεν-ος, -η, -ον
τί-θε-σαι	τί-θε-σο		
τί-θε-ται			
τι-θέ-μεθα			
τί-θε-σθε	τί-θε-σθε		
τί-θε-νται			

Imperfect**Indicative**

ἐ-τι-θέ-μην
ἐ-τί-θε-σο
ἐ-τί-θε-το
ἐ-τι-θέ-μεθα
ἐ-τί-θε-σθε
ἐ-τί-θε-ντο

τίθημι: Future and Aorist, Middle Voice

Stem: *θη-*

Future

Regular sigmatic future:θήσομαι,θήσει/η,θήσεται, etc.

Stem: θε-

Aorist

Indicative	Imperative	Infinitive	Participle
ἐ-θέ-μην		θέ-σθαι	θέ-μεν-ος, -η, -ον
ἔ-θε-σο > ἔθου	θέ-σο > θοῦ		
ἔ-θε-το			
ἐ-θέ-μεθα			
ἔ-θε-σθε	θέ-σθε		
ἔ-θε-ντο			

τίθημι: Future and Aorist, Passive Voice

Future

-θη- future passive: τεθήσομαι, τεθήσεται, etc.

Aorist

-θη- aorist passive: ἐτέθην, ἐτέθης, ἐτέθη, etc.

Exercise 18ζ

Make two photocopies of the Verb Chart on page 274 and three copies of the Verb Chart on page 275. Fill in the forms of τίθημι, except for the subjunctive and optative, in the active voice (present, imperfect, future, and aorist), in the middle/passive voice (present and imperfect), in the middle voice (future and aorist), and in the passive voice (future and aorist). Keep these charts for reference.

Exercise 18η

Identify and translate the following forms:

- | | | |
|---------------------|-------------|-----------------------|
| 1. ἐτίθην | 6. θήσομεν | 11. ἐτίθεντο (2 ways) |
| 2. τίθεται (2 ways) | 7. ἔθεσαν | 12. ἔθεντο |
| 3. ἀνάθες | 8. τιθείς | 13. θέσθε |
| 4. θείναι | 9. ἐτέθη | 14. τίθης |
| 5. τιθέασι(ν) | 10. τιθείσα | 15. ἔθηκε(ν) |

Exercise 18θ

Put into the aorist: Put into the present: Put into the middle:

- | | | |
|---------------|------------|---------------|
| 1. τιθέναι | 6. ἔθεσαν | 11. τίθησι(ν) |
| 2. τιθεσο | 7. θείναι | 12. θέντες |
| 3. τιθέμεθα | 8. θέσθαι | 13. θές |
| 4. τιθέμενος | 9. θεμένη | 14. ἐτίθεις |
| 5. τιθέασι(ν) | 10. ἔθεντο | 15. ἔθηκε(ν) |

Exercise 18i*Read aloud and translate:*

- οἱ παῖδες τοὺς βοῦς λύσαντες τὸ ἄροτρον ἐπὶ τὴν γῆν ἔθεσαν.
- αἱ παρθέναι τὰς ὑδρίδας ἐν τῇ οἰκίᾳ καταθεῖσαι τὴν μητέρα ἐκάλεσαν.
- ἡ μήτηρ πέπλους εἰς τὴν κυψέλην (*chest*) ἐτίθει, τῶν δὲ παρθένων ἀκούσασα ἔδραμε πρὸς αὐτάς.
- ὁ ἱερεὺς ἱερεῖον ἐπὶ τὸν βωμὸν ἐπέθηκεν.
- ἄρα βούλεσθε ἄγαλμα (*offering*) ἐν τῷ ἱερῷ ἀναθεῖναι;
- οἱ ἰκέται ἄγαλμα τῷ θεῷ ἀναθέντες οἴκαδε ἔσπευδον.
- ὁ θεὸς τὰς χεῖρας τοῖς τοῦ Φιλίππου ὀφθαλμοῖς ἐπιθεῖς ἀπέβη.
- σὺ μὲν τὰς κόπας εἰς τὴν ναῦν θές, ἐγὼ δὲ θήσω τὰ ἱστία.
- τὰς ναῦς παρασκευάσαντες τοῖς βαρβάροις ἐπιθησόμεθα (*ἐπιτίθεμαι + dat., I attack*).
- τί ἐκέλευσας τὸν σὸν κύνα τῷ ξένῳ ἐπιθέσθαι;

Exercise 18κ*Translate into Greek:*

- When the god healed me, I set up an offering in the temple.
- Having put the sails into the ship, we were waiting for the captain.
- When the boys returned from the field, the women were putting food on the table (*use ἡ τράπεζα*).
- Father told us to put the plow down on the ground.
- When the enemy had sailed (*use aorist*) to the straits, we attacked (*use ἐπιτίθεμαι + dat.*) them.

Greek Wisdom

Heraclitus

αἰροῦνται ἐν ἀντὶ ἀπάντων οἱ ἄριστοι, κλέος ἀέναον θνητῶν. Fragment 29 Diels

Η ΕΝ ΤΑΙΣ ΠΛΑΤΑΙΑΙΣ ΝΙΚΗ

Read the following passage (adapted from Herodotus 9.13, 19, 20, 50–51, and 63–65), describing the Plataea campaign of spring, 479 B.C., and answer the comprehension questions below:

ὁ δὲ Μαρδόνιος μαθὼν ὅτι οἱ Λακεδαιμόνιοι ἤδη στρατεύονται, τὰς Ἀθηνᾶς ἐμπρήσας καὶ πάντα τὰ τε οἰκήματα καὶ τὰ ἱερὰ διαφθείρας, εἰς τὴν Βοιωτίαν ὑπεξεχώρει. οἱ μὲν οὖν Λακεδαιμόνιοι προΐοντες εἰς τὴν Ἀττικὴν ἀφίκοντο, οἱ δὲ Ἀθηναῖοι διαβάντες ἐκ τῆς Σαλαμίνας τοῖς Πελοποννησίοις συνεμίγησαν.

[ὁ . . . Μαρδόνιος, *Mardonius* στρατεύονται, *were* (lit., *are*) *on the march ἐμπρήσας* (from ἐπίμπρημι), *having set fire to* τὰ . . . οἰκήματα, *the dwellings ὑπεξεχώρει*, *was withdrawing* προΐοντες, *advancing* διαβάντες, *having crossed over* συνεμίγησαν (from συμμείγνυμι), *joined with + dat.*]

1. What did Mardonius learn?
2. What three things did he then do in Athens? What did he do next?
3. What did the Lacedaemonians and Athenians do?

ἐπεὶ δὲ εἰς τὴν Βοιωτίαν ἀφίκοντο, ἔγνωσαν ὅτι οἱ βάρβαροι ἐπὶ τῷ Ἀσωπῷ 5
ποταμῷ στρατοπεδεύονται· ἀντετάττοντο οὖν ἐπὶ λόφῳ τινί. ὁ δὲ Μαρδόνιος, ὥς οὐ
κατέβαινον εἰς τὸ πεδίον οἱ Ἕλληνες, πᾶν τὸ ἱππικὸν ἐξέπεμψεν ἐπ' αὐτούς. οἱ δὲ
Ἕλληνες τό τε ἱππικὸν ἐώσαντο καὶ αὐτὸν τὸν στρατηγὸν ἀπέκτειναν, ὥστε
ἐθάρρησαν πολλῷ μᾶλλον. μετὰ δὲ ταῦτα ἔδοξεν αὐτοῖς καταβῆναι πρὸς τὰς
Πλαταιᾶς. οἱ δὲ βάρβαροι, μαθόντες ὅτι οἱ Ἕλληνες εἰσιν ἐν Πλαταιαῖς, καὶ αὐτοὶ 10
ἐκείσε ἐπορεύοντο. ὁ δὲ Μαρδόνιος τὸν στρατὸν ἔταξεν ὥς μαχοῦμενος.

[τῷ Ἀσωπῷ ποταμῷ, *the Asopus River* στρατοπεδεύονται, *were* (lit., *are*) *pitch-
ing camp ἀντετάττοντο*, *they were positioning themselves opposite* (them) λόφῳ,
crest of a hill τὸ πεδίον, *the plain τὸ ἱππικὸν*, *their cavalry ἐώσαντο* (from
ώθεω), *pushed back* τὰς Πλαταιᾶς, *Plataea ἔταξεν* (from τάττω), *drew up*]

4. When the Lacedaemonians and Athenians arrived in Boeotia, what did they learn? What did they do then?
5. What did Mardonius do when the Greeks did not come down onto the plain?
6. What happened to Mardonius' cavalry and its general?
7. What did the Greeks then decide to do? What did the barbarians do?

ἔνδεκα μὲν οὖν ἡμέρας ἔμενον, οὐδέτεροι βουλόμενοι μάχης ἄρξαι· τῇ δὲ
δωδεκάτῃ τῷ Πανσανίᾳ ἔδοξεν αὐθις μεταστῆναι· ἅμα μὲν γὰρ σίτου ἐδέοντο καὶ
ὔδατος, ἅμα δὲ κακὰ ἔπασχον ὑπὸ τοῦ ἱππικοῦ ἀεὶ προσβάλλοντος. νύκτα οὖν 15
μείναντες ἐπορεύοντο. ἐπεὶ δὲ ἡμέρᾳ ἐγένετο, ὁ Μαρδόνιος εἶδεν τὸ τῶν Ἑλλήνων
στρατόπεδον ἔρημον ὄν· τοὺς οὖν Ἕλληνας δρόμῳ ἐδίωκεν. καὶ πρῶτον μὲν οἱ
βάρβαροι τοὺς Ἀθηναίους κατέλαβον, οἱ ἀνδρειότατα μαχόμενοι τὸ ἱππικὸν
ἐώσαντο. ἔπειτα δὲ ὁ Μαρδόνιος τοῖς Λακεδαιμονίοις ἐνέπεσεν, καὶ καρτερὰ
ἐγένετο μάχη. ἐπεὶ δὲ αὐτὸς ὁ Μαρδόνιος ἀπέθανεν, οἱ βάρβαροι τρεψάμενοι εἰς τὸ
στρατόπεδον οὐδενὶ κόσμῳ ἔφυγον. 20

[οὐδέτεροι, *neither side* ἄρξαι (from ἄρχω) + gen., *to begin* τῇ . . . δωδεκάτῃ,
on the twelfth (day) τῷ Πανσανίᾳ, *to Pausanias* μεταστῆναι, *to change his posi-
tion ἐδέοντο* + gen., *they were in need of* ὑπὸ τοῦ ἱππικοῦ, *by/at the hands of the
cavalry τὸ στρατόπεδον*, *the camp ἔρημον*, *deserted δρόμῳ*, *adv., at a run, at
full speed καρτερὰ*, *mighty*]

8. What did Pausanias finally decide to do? Why? Cite three reasons.
9. What did Mardonius discover the next day? What did he do?
10. When the barbarians and Athenians engaged in combat, who fought most bravely and with what result?
11. What happened when Mardonius attacked the Lacedaemonians?
12. What did the barbarians do when Mardonius was killed?

Exercise 18λ

Translate into Greek:

1. The Spartans, pursuing the barbarians to their camp, attacked the wall but were not able to take it.
2. When the Athenians came to help (*use βοηθέω for the whole verbal idea here*), the barbarians did not flee but were fighting bravely.
3. And finally the Greeks climbed (went up onto) the wall, and the barbarians fled in disorder (in no order).
4. After the battle, Pausanias, being general of the Spartans, himself set up a memorial (μνημεῖον) at Delphi (ἐν Δελφοῖς):
 Ἑλλήνων ἀρχηγός (*leader*) ἐπεὶ στρατὸν ὤλεσε (*destroyed*) Μήδων,
 Πausανίας Φοῖβος (*to Phoebus Apollo*) μνῆμ' ἀνέθηκε τότε.

μνῆμα = μνημεῖον

Classical Greek

Miracle Cures

Εὐφάνης Ἐπιδαύριος παῖς. οὗτος λιθίων ἐνεκάθευδε· ἔδοξε δὲ αὐτῷ ὁ θεὸς ἐπιστὰς εἰπεῖν, “τί μοι δώσεις, εἰ σέ κε ὑγιῇ ποιήσω;” αὐτὸς δέ, “δέκα ἀστραγάλους,” ἔφη. ὁ θεὸς γελάσας ἔφησέ νιν παύσειν. ἡμέρας δὲ γενομένης ὑγιῆς ἐξῆλθε.

[λιθίων, *suffering from the stone* ἐνεκάθευδε, *slept (was sleeping) in (the abaton) ἐπιστὰς, standing near (him), appearing to (him)* εἰ σέ κε ὑγιῇ ποιήσω, *if I make you well* αὐτὸς δέ = ὁ δέ ἔφησέ νιν (= αὐτὸν) παύσειν, *said that he would stop him (from suffering)* ἡμέρας . . . γενομένης, *when day came*]

Πάνδαρος Θεσσαλὸς στίγματα ἔχων ἐν τῷ μετώπῳ. οὗτος ἐγκαθεύδων ὄψιν εἶδε· ἐδόκει αὐτῷ ταινίᾳ καταδῆσαι τὰ στίγματα ὁ θεὸς καὶ κελεύειν νιν, ἐπεὶ ἂν ἔξω γένηται τοῦ ἀβάτου ἀφελόμενον τὴν ταινίαν ἀναθεῖναι εἰς τὸν ναόν. ἡμέρας δὲ γενομένης ἐξανέστη καὶ ἀφείλετο τὴν ταινίαν, καὶ τὸ μὲν πρόσωπον κενὸν εἶδε τῶν στιγμάτων, τὴν δὲ ταινίαν ἀνέθηκε εἰς τὸν ναόν, ἔχουσιν τὰ γράμματα τὰ ἐκ τοῦ μετώπου.

[στίγματα, *marks* (these seem to have been letters, γράμματα, *tattooed on his forehead, ἐν τῷ μετώπῳ, perhaps indicating that he had been a slave)* ὄψιν, *a vision* ταινίᾳ,

with a bandage (or fillet) καταδήσαι (from καταδέω), to bind νιν = αὐτόν ἐπεὶ ἂν . . . γένηται, when he was ἔξω + gen., outside of ἀφελόμενον (from ἀφαιρέω, aorist middle, ἀφειλόμην), having taken off ναόν, temple ἐξανέστη, he arose and departed πρόσωπον, face κενὸν + gen., empty, free from]

New Testament Greek

John 1.32, 33, and 49

Pronouncements about Jesus

John the Baptist speaks in the presence of Jesus:

“τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ’ αὐτόν.”

[τεθέαμαι (perfect of θεάομαι), I have seen τὸ πνεῦμα, the spirit ὡς περιστερὰν, as a dove ἔμεινεν, it came to rest ἐπ’(ι), upon αὐτόν, i.e., Jesus]

The one who sent John to baptize in water said to him:

“ἐφ’ ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ’ αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.”

[ἂν ἴδῃς, you see ὁ βαπτίζων, the one baptizing ἁγίῳ, holy]

Nathanael says to Jesus:

“ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ βασιλεὺς εἶ τοῦ Ἰσραὴλ.”

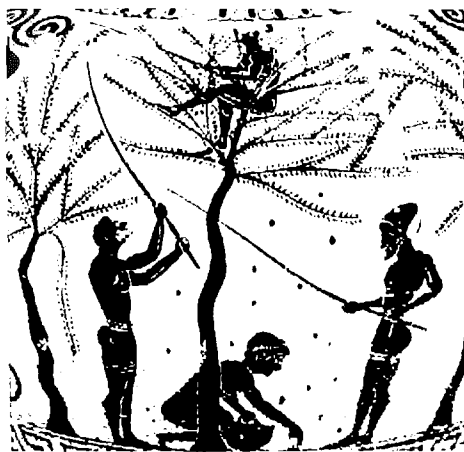
[ῥαββί, rabbi, teacher, master ὁ υἱὸς, the son τοῦ Ἰσραὴλ, of Israel]



Epidaureus; the fourth-century theater

19

Ο ΝΟΣΤΟΣ (α)



τῶν ἀνθρώπων ἐλάᾱς συλλεγόντων, παῖς τις εἰς τὸ δένδρον ἀναβαίνει.

VOCABULARY

Verbs

ἐσθίω, [ἐδ-] ἔδομαι, [φαγ-]
 ἔφαγον, [ἐδ-] ἐδήδοκα, *I eat*
 ἴστημι, imperfect, ἴστην, [στη-]
 στήσω, ἔστησα, *I make X*
stand; I stop X; I am setting X
(up)
 athematic 2nd aorist, ἔστην,
 intransitive, *I stood*
 -κα 1st perfect, ἔστηκα, in-
 transitive, *I stand*
 -θη- 1st aorist passive,
 [στα-] ἐστάθην, *I was set*
(up)
 ἀνίστημι [= ἀνα- + ἴστημι],
 when transitive, *I make X*
stand up; I raise X; when
 intransitive, *I stand up*

νοστέω, *I return home*

συλλέγω [= συν- + λέγω, *I pick*
up, gather; I say, tell, speak],
 συλλέξω, συνέλεξα, [λογ-]
 συνείλοχα, [λεγ-] συνείλεγ-
 μαι, συνελέγην, *I collect,*
gather

Nouns

ἡ ἐλάᾱ, τῆς ἐλάᾱς, *olive; olive*
tree
 ὁ νόστος, τοῦ νόστου, *return*
(home)
 τὸ πεδίον, τοῦ πεδίου, *plain*

ὥς δὲ εἰς τὸν λιμένα ἀφίκοντο ἔστησαν καί, ἤδη θάλλοντος τοῦ
 ἡλίου, ὑπὸ ἐλλάα καθήμενοι οἶνόν τε ἔπιον καὶ σῖτον ἔφαγον. δι'
 ὀλίγου δὲ ὁ Δικαιοπόλις εἶπεν· “τί δεῖ ποιεῖν, ὦ παῖ; οὐδενὸς γὰρ

όντος ἡμῖν ἀργυρίου, οὐκ ἔξεστιν ἡμῖν κατὰ θάλατταν οἴκαδε
 νοστεῖν. δεῖ οὖν πεζῇ ἰέναι.” ὁ δὲ Φίλιππος, “μὴ περὶ τούτου
 φρόντιζε, ὦ πάτερ· ἐγὼ γὰρ χαίρήσω πεζῇ ἰὼν καὶ τὰ ἔργα θεώμενος
 καὶ τὰ ὄρη. ἀλλὰ πῶς εὐρήσομεν τὴν ὁδὸν τὴν πρὸς τὰς Ἀθήνας
 φέρουσαν;” ὁ δὲ, “μὴ περὶ τούτου γε φρόντιζε, ὦ παῖ· ῥαδίως γὰρ
 εὐρήσομεν αὐτήν.” τὸν δὲ Φίλιππον ἀναστήσας, “ἀνάστηθι οὖν,”
 ἔφη· “εἰ γὰρ δοκεῖ, καιρός ἐστιν ὀρμῆσαι.”

[θάλαπontos, *being hot* πεζῇ, *adv., on foot* τὰ ἔργα, *the tilled fields*]

ἀναστάντες οὖν ἐπορεύοντο, καὶ πρῶτον μὲν διὰ πεδίου ᾗσαν, ἐν
 ᾧ πολλὰ ἦν ἔργα ἀνθρώπων· πολλοὺς δὲ ἀνθρώπους ἐώρων ἐν τοῖς
 ἀγροῖς ἐργαζομένους, ὧν οἱ μὲν τοὺς βοῦς ἤλαυνον ἀροῦντες τὴν
 ἄρουραν, οἱ δὲ τὰς ἐλάδας συνέλεγον εἰς τὰ δένδρα ἀναβαίνοντες. ὡς
 δὲ τοῖς ὄρεσι προσεχώρουν, ἀμπελῶνας ἐώρων, ἐν οἷς οἱ ἄνθρωποι
 τοὺς βότρυας συνέλεγον· καὶ τῶν βοτρυῶν τοὺς μὲν οἴκαδε ἔφερον
 ὄνοι ἐν μεγάλοις κανθηλίοις, τοὺς δὲ αἱ γυναῖκες ἐπὶ τῇ γῇ ἐτίθουσιν
 ὥστε τῷ ἡλίῳ ξηραίνεσθαι. ὁ οὖν Φίλιππος πολὺν χρόνον ἵστατο
 πάντα θεώμενος.

[ἐώρων, imperfect of ὁράω ἀροῦντες, *plowing* τὴν ἄρουραν, *the plowland*
 ἀμπελῶνας, *vineyards* τοὺς βότρυας, *bunches of grapes* ὄνοι, *donkeys* καν-
 θηλίοις, *baskets* ξηραίνεσθαι, *to become dry*]

PRINCIPAL PARTS: Labial Stems (-β-, -π-)

βλάπ-τω, [βλαβ-] βλάψω, ἔβλαψα, βέβλαφα, βέβλαμμαι, ἐβλάφθην or
 ἐβλάβην, *I harm, hurt*
 λείπω, λείψω, [λιπ-] ἔλιπον, [λοιπ-] λέλοιπα, [λειπ-] λέλειμμαι (*I am left*
behind; I am inferior), ἐλείφθην, *I leave*
 πέμπω, πέμψω, ἔπεμψα, [πομπ-] πέπομφα, [πεμπ-] πέπεμμαι, ἐπέμφθην,
I send

WORD STUDY

Explain the meaning of the following English words with reference to their Greek stems:

- | | |
|------------------------------------|--|
| 1. aristocracy | 4. theocracy |
| 2. autocracy | 5. bureaucracy |
| 3. plutocracy (ὁ πλοῦτος = wealth) | 6. technocracy (ἡ τέχνη, <i>art; skill</i>) |

GRAMMAR

1. The Genitive Absolute

Examine the following sentence:

θάλποντος τοῦ ἡλίου, ὑπὸ ἐλάῳ ἐκάθηντο.

Since the sun was hot, they were sitting under an olive tree.

The words in boldface consist of a participle and a noun in the genitive case. This phrase has no grammatical relationship to the rest of the sentence, i.e., the participle does not modify any element such as the subject, the direct object, or the indirect object of the main clause. This use of a participle with a noun or pronoun in the genitive case is called a *genitive absolute*. The term *absolute* comes from a Latin word meaning “separated” or “independent,” and genitive absolutes are grammatically separate from the rest of the sentence in which they occur. Here are other examples:

οὐδενὸς ὄντος ἡμῖν ἀργυρίου, οὐκ ἔξεστιν ἡμῖν κατὰ θάλατταν οἴκαδε νοστεῖν.

There being no money for us or Since we have no money, it is not possible for us to return home by sea.

ἡμέρᾳς γενομένης, ὁ πατήρ τὸν παῖδα καλέσας ἔπεμψε ὡς ζητήσοντα τὰ πρόβατα.

When day came or When day had come or At daybreak, the father, calling his son, sent him to seek the sheep.

In this sentence, the phrase ἡμέρᾳς γενομένης is absolute, i.e., not part of the structure of the rest of the sentence, whereas the participle καλέσας agrees with πατήρ, the subject in the main clause, and the participle ζητήσοντα agrees with παῖδα, the direct object in the main clause.

With regard to *aspect*, present participles describe *progressive, ongoing action contemporaneous* with the action of the main verb in the sentence (see Book I, Chapter 8, Grammar 1, page 115). Thus, in the sentence above, **θάλποντος** τοῦ ἡλίου, ὑπὸ ἐλάῳ ἐκάθηντο, a present participle is used in the genitive absolute, but it is translated into English as a past progressive, *Since the sun was hot*, indicating ongoing action contemporaneous with the imperfect tense of the main verb, ἐκάθηντο, *they were sitting*. Compare the sentence οὐδενὸς ὄντος ἡμῖν ἀργυρίου, οὐκ ἔξεστιν ἡμῖν κατὰ θάλατταν οἴκαδε νοστεῖν, and its English translation, *Since we have no money, it is not possible for us to return home by sea*.

With regard to *aspect*, the *aorist participle* in a genitive absolute expresses *simple action* (see Book I, Chapter 11, Grammar 3d, pages 179–180). Thus, the genitive absolute with its participle in the aorist in the sentence ἡμέρᾳς γενομένης, ὁ πατήρ τὸν παῖδα καλέσας ἔπεμψε ὡς ζητήσοντα τὰ πρόβατα may be translated simply *When day came* or even more simply, *At daybreak*. However, aorist participles in genitive abso-

lutes may often be translated into English so as to indicate *time before* the action of the main verb, e.g., *When day had come, the father, calling his son, sent him to seek the sheep.*

Genitive absolutes can often best be translated into English with clauses beginning with "since," "as," "when," or "although." The choice of which introductory word to use will usually be clear from the meaning of the sentence as a whole, but sometimes a word such as *καίπερ*, *although*, will provide a helpful clue.

Exercise 19α

Read aloud and translate the following sentences. Pay particular attention to aspect in the Greek and to tense in English when translating participles:

1. ἐσπέρᾱς γιγνομένης, οἱ ξένοι εἰς τὸ ἄστυ ἀφίκοντο.
2. τοῦ γέροντος ὀργιζομένου, ὁ παῖς ἐφοβεῖτο.
3. πάντων ἐτοιμῶν ὄντων, ὁ ἱερεὺς τὴν θυσίαν ἐποιήσατο.
4. τοῦ ἀνέμου μερίζονος γενομένου, ἡ ναὺς, ὀλίγη οὖσα, ἐν κινδύνῳ ἦν.
5. καίπερ τῆς πόλεως πολὺ ἀπεχούσης, οὐκ ἐσπεύδομεν.
6. νυκτὸς γενομένης, ἔδοξεν ἡμῖν ἐν τῷ ἄστει μένειν.
7. τῶν αὐτουργῶν ἐχθρῶν γενομένων, οἱ νεᾶνῖαι τὸ πεδῖον καταλιπόντες ἐπὶ τὸ ὄρος ἀνέβησαν.
8. καίπερ θόρυβον ποιοῦντων τῶν προβάτων, ὁ αὐτουργὸς οὐκ ἔσπευδεν.
9. τοῦ ἡλίου ἀνατέλλοντος (*rising*), ὁ παῖς ἤδη πρὸς τὸν ἀγρὸν ἦει.
10. τοῦ ἡλίου καταδύντος (*having set*), πᾶσαν τὴν ἡμέραν ἐργασάμενος ὁ παῖς οἴκαδε ἐπανιέναι ἐβούλετο.

2. The Verb ἵστημι: Formation and Meaning

This verb has both long-vowel [στη-] and short-vowel [στα-] stems.

ἵστημι, στήσω, sigmatic 1st aorist, ἔστησα, athematic 2nd aorist, ἔστην, ἔστηκα, ἐστάθην, *I make to stand; I stop; I set (up);* athematic 2nd aorist, intransitive, *I stood; I stood still; I stopped; perfect, intransitive, I stand*

You have already studied the athematic 2nd aorist of this verb (ἔστην, *I stood*) in Chapter 15, and you have seen many examples of it in the readings.

Formation of the Active:

Present: ἵ-στη-μι

Imperfect: ἵ-στη-ν

Future: στή-σ-ω

Sigmatic 1st aorist: ἔ-στη-σα

Athematic 2nd aorist: ἔ-στη-ν

The present and imperfect are formed by putting *i-* (reduplication: = σι-, cf. Latin *sistō*) before the stem and adding the personal endings, e.g.,

ἵ-στη-μι. In the imperfect the ἵ- augments to ἰ-. In both the present and the imperfect, the long-vowel stem (στη-) is used in the singular, and in the plural, the short (στα-). Compare δίδω-μι and τίθη-μι.

The future στή-σω is formed regularly, as is the sigmatic 1st aorist ἔ-στη-σα.

Meaning of the Active:

Forms in the active voice in the present, imperfect, future, and sigmatic 1st aorist are *transitive* and take direct objects. They mean *make to stand, stop, or set up*, e.g.:

ὁ παῖς τὸν κύνα ἵστησιν.	<i>The boy is stopping his dog.</i>
ὁ παῖς τὸν κύνα ἴσθη.	<i>The boy was stopping his dog.</i>
ὁ παῖς τὸν κύνα στήσει.	<i>The boy will stop his dog.</i>
ὁ παῖς τὸν κύνα ἔστησεν.	<i>The boy stopped his dog.</i>
ὁ ναύτης τὸν ἱστὸν ἔστησεν.	<i>The sailor set up the mast.</i>

The athematic 2nd aorist, ἔστην, means *I stood, stood still, stopped*, and the perfect, ἔστηκα, means *I stand*. These forms are *intransitive* and do not take direct objects, e.g.:

ὁ κύων ἔστη.	<i>The dog stood still / stopped.</i>
ἡ γυνὴ πρὸς τῇ κρήνῃ ἔστηκεν.	<i>The woman stands near the spring.</i>

Formation of the Middle:

Present: ἵ-στα-μαι
Imperfect: ἰ-στά-μην
Future: στή-σ-ομαι
Sigmatic 1st aorist: ἐ-στη-σά-μην
Athematic 2nd aorist: none

Meaning of the Middle:

The present, imperfect, future, and sigmatic 1st aorist middle may be used *transitively*, e.g.:

φύλακας ἱστάμεθα.	<i>We are setting up, i.e., posting, guards.</i>
φύλακας ἴστάμεθα.	<i>We were setting up, i.e., posting, guards.</i>
φύλακας στησόμεθα.	<i>We will set up, i.e., post, guards.</i>
φύλακας ἐστησάμεθα.	<i>We set up, i.e., posted, guards.</i>

The middle voice implies that the action is performed in the interests of the subject, i.e., here, *for ourselves / for our protection*.

The present, imperfect, and future middle may also be used *intransitively*, e.g.:

ιστάμεθα.	<i>We are standing / standing still / stopping.</i>
ἴστάμεθα.	<i>We were standing / standing still / stopping.</i>
στησόμεθα.	<i>We will stand / stand still / stop.</i>

N.B.: The sigmatic 1st aorist middle is not used intransitively; the athematic 2nd aorist active is used instead, e.g.:

ἔστημεν

We stood / stood still / stopped.

Passive forms are translated exactly as you would expect, e.g., the aorist passive ἐστάθην means *I was set (up)*.

The forms of ἵστημι will be presented in the second half of this chapter.

Exercise 19β

Translate each of the following forms, using set up or stand as meanings:

	Active Transitive	Middle Transitive	Intransitive	Passive
Present	ἵστημι	ἵσταμαι	ἵσταμαι	ἵσταμαι
Imperfect	ἵστην	ἱστάμην	ἱστάμην	ἱστάμην
Future	στήσω	στήσομαι	στήσομαι	σταθήσομαι
Aorist	ἔστησα	ἐστησάμην	ἔστην	ἐστάθην
Perfect			ἔστηκα	

Exercise 19γ

Read aloud and translate:

- οἱ παῖδες τοὺς κύνας ἔστησαν.
- ὁ αὐτουργὸς ἐξαίφνης (*suddenly*) ἐν τῇ ἀγορᾷ ἔστη.
- ὁ παῖς ἀνέστη.
- ὁ πατήρ τὸν παῖδα ἀνέστησεν.
- οἱ ναῦται τὸν λιμένα καταλιπόντες τὸν ἱστὸν (*mast*) ἔστησαν.
- τοὺς Πέρσας νικήσας ὁ Πausanías τροπαῖον (*a trophy*) ἐστήσατο.
- μὴ φεύγετε, ὦ φίλοι, ἀλλὰ στήτε καὶ ἀνδρείως μάχεσθε.
- ἐπεὶ τὸν ξένον εἶδομεν, στάντες ἠρόμεθα ποῖ πορεύεται.
- ὁ νεανίας τὸν κύνα ἔστησε καὶ τὴν ὁδὸν ἡμῖν ἐδήλωσεν ἢ πρὸς τὸ ἄστυ ἔφερεν.
- τοὺς πολεμίους φοβούμενοι, φύλακας ἐστήσαντο.

Greek Wisdom

Heraclitus

ἐν τὸ σοφόν, ἐπίστασθαι γνώμην ἣτις ἐκυβέρνησε πάντα διὰ πάντων. Fragment 41 Diels



On their return journey overland, Philip and his father visit the famous ruins of Mycenae, which were not far off their route. The lion gate to the citadel is shown here.

Mycenae

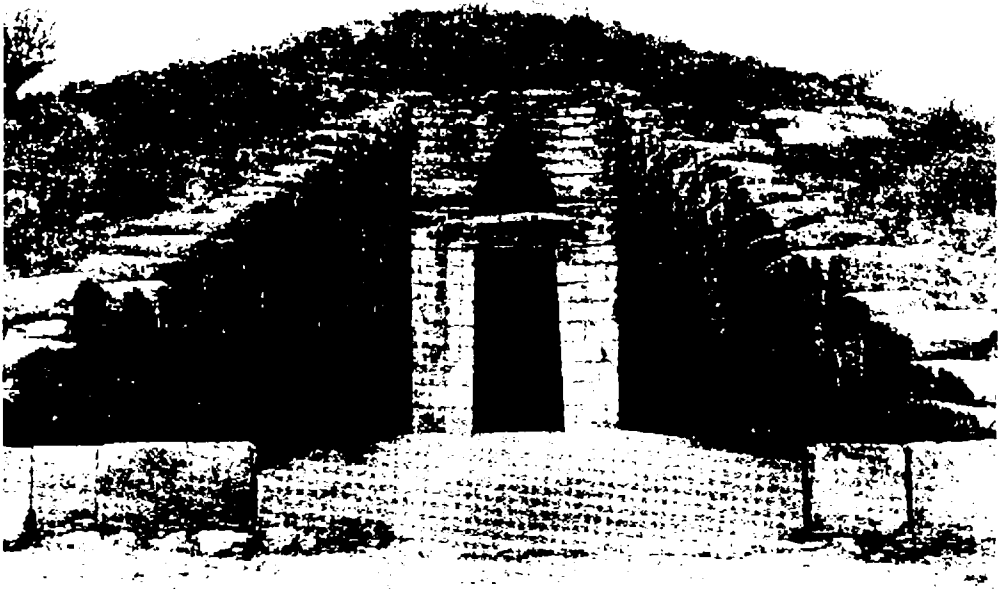
Mycenae stands on a hill skirted by two deep ravines. The site is a natural strong point, dominating the plain of Argos. It was first occupied about 3,000 B.C., and a new settlement was made about 2,000 B.C., which is generally believed to be the time when Greek speakers arrived in Greece. There is clear evidence for a sudden increase in the importance and prosperity of this settlement about 1,600 B.C.; two grave circles have been found, one inside the later walls and containing six shaft graves, excavated by Schliemann in the 1870s, the other rather earlier in date, outside the walls, discovered in 1950. These graves contained a mass of gold and other precious objects of great beauty, including imports from Minoan Crete and Egypt.

The power and wealth of Mycenae increased rapidly. There was soon a uniform culture in mainland Greece, stretching from Thessaly in the north to the south of the Peloponnesus, with palaces at Thebes, Athens, Mycenae, Tiryns, and Pylos and probably at other sites not yet discovered. Although the palaces were the administrative centers of separate kingdoms, it seems likely that Mycenae was the leading, if not the dominant, kingdom. From 1500 B.C. the kings of Mycenae were buried in massive stone tombs outside the walls, of which the largest, the so-called Treasury of Atreus, is a magnificent architectural achievement.

About 1450 B.C. the Achaeans, as the Greeks of the Mycenaean period were called, invaded Crete and destroyed all the Minoan palaces except Knossos, which they occupied. Succeeding to Minoan control of the seas, the Achaeans

now traded widely throughout the Eastern Mediterranean and made settlements on the islands and in Asia Minor. The zenith of Mycenaean power and prosperity was in the early thirteenth century; in this period were built the walls, some of which still stand, and the lion gate. By about 1250 B.C., when the defenses were renewed and improved, there is evidence of destruction outside the walls. Trade declined; a period of upheaval and deterioration had begun. The Trojan War is thought to have occurred about this time. The traditional date for the fall of Troy is 1184 B.C., but the American archaeologist Blegen, who made the most complete recent excavations and found clear evidence of a prolonged siege, dates the destruction of Troy to about 1240 B.C. It looks as though the Trojan expedition was the last united effort of the Achaeans.

Mycenae was subjected to three successive attacks in the following years. In the first, the houses outside the walls were destroyed; in the second, the citadel was sacked; in the third, it was finally destroyed and not reoccupied. The other mainland palaces were all sacked around 1200 B.C., presumably by bands of invading Dorians.



The entrance to the Treasury of Atreus

During the Dark Ages a new settlement was made on the site of Mycenae, which developed into a miniature *polis*; this sent a small contingent to fight at Plataea, but in 468 B.C. it was attacked and destroyed by Argos. When Philip visited it in our story, the site was abandoned; the massive walls and the lion gate still stood, but the rest was overgrown and undisturbed until Schliemann arrived in 1876.

Around Mycenae centered one of the most important cycles of Greek myth. The royal house of Mycenae was doomed. Its founder had been Pelops. His father Tantalus wanted to find out whether the gods were really omniscient. He killed his own child Pelops and served him up to the gods at a feast; none of the gods would touch the meat except for Demeter, who was distracted by grief and ate part of his shoulder. The gods restored him to life and replaced his missing shoulder with one of ivory. When he had grown up, he wooed Hippodamia, daughter of Oenomaus. In order to win her hand, he had to beat her father in a chariot race. He bribed Oenomaus's charioteer to remove the linchpin of the axle. In the race, Oenomaus was thrown and killed, but as he lay dying he cursed Pelops.

Pelops carried off the dead king's daughter to Mycenae and founded a dynasty that was unremittingly haunted by the curse. His sons were Atreus and Thyestes. Thyestes seduced Atreus' wife, and Atreus banished him. Atreus then pretended to be reconciled and invited his brother to a banquet; at this feast he served up Thyestes' own children. Thyestes found a human finger in his portion and, realizing what Atreus had done, kicked over the table and fled, cursing Atreus and all his family. Thyestes had a son, Aegisthus, by his own daughter; together they murdered Atreus.

Agamemnon succeeded Atreus as king, and when he led the Greeks to Troy, he left the kingdom in the care of his wife, Clytemnestra. The Greek fleet, however, en route for Troy was held up by unceasing contrary winds. The prophet said that these winds would only cease if Agamemnon sacrificed his daughter to Artemis. Agamemnon sent for his daughter Iphigenia on the pretext that she was to wed Achilles, and with his own hand he cut her throat over the altar.

During Agamemnon's absence, Clytemnestra took Aegisthus as her lover and planned vengeance. When, after ten years, Agamemnon returned, the lovers murdered him, entrapping him in a net while he was in the bath. Orestes, the young son of Agamemnon and Clytemnestra, escaped into exile, saved by his nurse; the daughters, Chrysothemis and Electra, remained in the palace. When Orestes grew to manhood, he consulted Apollo's oracle at Delphi and was ordered to avenge his father's murder. He returned to Mycenae secretly and with Electra's help murdered both Aegisthus and his own mother. He was then pursued by the Furies and took refuge at Apollo's altar. The curse, which had haunted the family through four generations, was finally laid to rest when Athena acquitted Orestes of bloodguilt on the grounds that he had been ordered by Apollo to perform the murders.

Classical Greek

Theognis

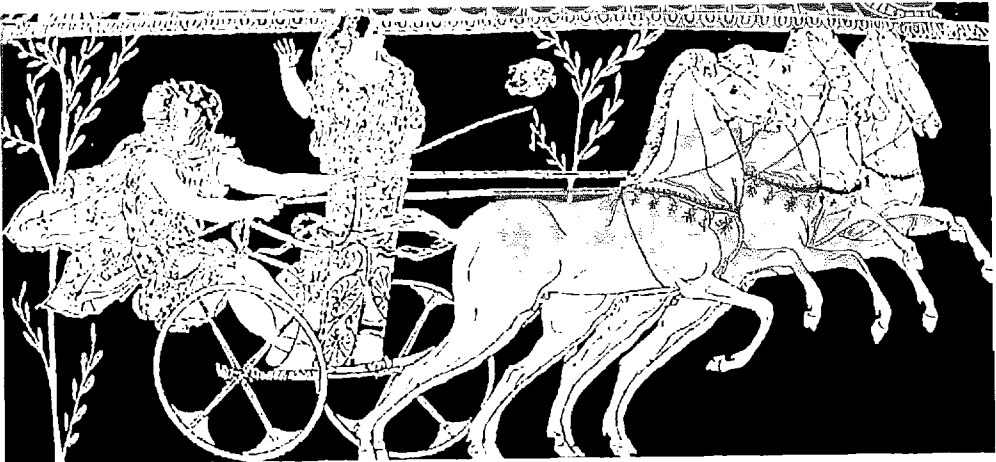
Theognis laments the passing of youth and the prospect of death in the following sets of couplets (lines 1069–1070 and 1070a–1070b), which were probably composed as separate poems. The themes were common in Greek lyric poetry. For Theognis, see Book I, Chapter 10, page 163; Chapter 11, page 185, and Chapter 14, page 249.

ἄφρονες ἄνθρωποι καὶ νήπιοι, οἳ τε θανόντας
κλαίουσ', οὐδ' ἥβης ἄνθος ἀπολλύμενον.

[ἄφρονες, *foolish* νήπιοι, *childish* οἳ τε = οἱ θανόντας = ἀποθανόντας, *the dead* κλαίουσι, *weep for* ἥβης, *of youth* ἄνθος, *the flower* ἀπολλύμενον, *perishing, that perishes*]

τέρπεό μοι, φίλε θυμέ· τάχ' αὖ τινες ἄλλοι ἔσονται
ἄνδρες, ἐγὼ δὲ θανῶν γαῖα μέλαιν' ἔσομαι.

[τέρπεο = τέρπου, present imperative of τέρπομαι μοι: not the usual dative with τέρπομαι, but a special dative used to solicit the interest of the addressee; *I beg you or please* θυμέ, here, *heart* τάχ' αὖ, *soon again* γαῖα, *earth* μέλαιν(α), *black*]



Pelops and Hippodamia

Ο ΝΟΣΤΟΣ (β)

VOCABULARY

Verbs

ἄγνοέω, *I do not know*
 ἀναπαύομαι, ἀναπαύσομαι,
 ἀνεπαυσάμην, ἀναπέ-
 παυμαι, *I rest*
 ἀφίσταμαι [= ἀπο- + ἵσταμαι],
 [στη-] ἀποστήσομαι, ἀπέ-
 στην, *I stand away from;*
I revolt from
 ἐντυγχάνω + dat., *I meet*
 καθίστημι [= κατα- + ἵστημι],
 when transitive, *I set X up;*
I appoint X; + εἰς + acc., I put
X into a certain state; when
intransitive, I am appointed;
I am established; + εἰς + acc.,
I get/fall into a certain state;
I become
 εἰς ἀπορίαν κατέστη, *he*
fell into perplexity, be-
came perplexed
 παραινέω [= παρα- + αἰνέω],
 παραινέσω or παραινέσο-
 μαι, παρήνεσα, παρήνεκα,

παρήνῃμαι, παρήνέθην
 + dat. and infin., *I advise*
someone to do something
 σημαίνω, [σημανε-] σημανῶ,
 [σημην-] ἐσήμηνα, [σημαν-]
 σεσήμασμαι, ἐσημάνθην,
I signal; I sign; I show

Nouns

ὁ ποιμήν, τοῦ ποιμένος, *shep-*
herd
 ἡ ὕλη, τῆς ὕλης, *woods, forest*
 ὁ φόβος, τοῦ φόβου, *fear; panic*
 ὁ ὦμος, τοῦ ὦμου, *shoulder*

Adjectives

βαθύς, -εῖα, -ύ, *deep*
 δεινός, -ή, -όν, *terrible; clever,*
skilled; + infin., clever at,
skilled at
 ἔρημος, -ον, *deserted*
 τραχύς, -εῖα, -ύ, *rough*

Adverbs

ἥδιστα, superlative of ἡδέως,
most sweetly; most pleas-
antly; most gladly

οὐ μέντοι διὰ πολλοῦ τὰ τῶν ἀνθρώπων ἔργα καταλιπόντες,
 ἀνέβησαν ἐπὶ τὰ ὄρη· καὶ σπανίως ἤδη ἐνετύγχανον ἀνθρώποις,
 ποιμένας δὲ ὀλίγους ἐώρων οἱ τὰ πρόβατα ἔνεμον. ἦσαν δὲ διὰ
 μεγάλων ὕλῶν, ἐν αἷς πολλαί τε δρύες ἦσαν καὶ πολλαὶ ἐλάται.
 τραχείας δὲ γενομένης τῆς ὁδοῦ καὶ οὐ ῥαδίᾳς εὐρεῖν, ὁ μὲν Δικαι-
 ὀπολις εἰς ἀπορίαν κατέστη ἄγνων τὴν ὁδόν· ὁ δὲ Φίλιππος
 ἄνθρωπον ἰδὼν προσιόντα, “ἰδοῦ, ὦ πάτερ,” ἔφη, “ἄρα ὁρᾷς ἐκεῖνον
 τὸν ἄνδρα κατιόντα πρὸς ἡμᾶς; φαίνεται κυνηγέτης εἶναι· κύων γὰρ
 Λάκαινα ἔπεται αὐτῷ. ἄρ’ οὐ βούλει στήσαι αὐτὸν καὶ ἐρέσθαι εἰ
 αὕτη ἡ ὁδὸς πρὸς Κόρινθον φέρει;” ὁ δὲ Δικαιοπόλις, “μάλιστά γε,”
 ἔφη· “στήσωμεν αὐτόν.”

5

10

[σπανίως, *rarely* *ἐνεμον, were grazing* *δρύες, oaks* *ἐλάται, pines*
κυνηγέτης, hunter *Λάκαινα, Laconian, Spartan* *στήσωμεν, subjunctive, let us*
stop him!]

προσχωροῦντος δὲ τοῦ νεανίου, ἡ κύων ἀγρίως ὑλακτεῖ καὶ
ὀρμᾶται ἐπ' αὐτούς· ὁ δὲ νεανίας ἔστη καὶ βοήσας, “στῆθι, Ἄρρη,”
ἔφη, “καὶ σίγησον.” ὁ οὖν Δικαιοπόλις προσιών, “χαῖρε, ὦ νεανιᾶ,”
ἔφη, “ἄρ' οἶσθα σὺ εἰ αὕτη ἡ ἀτραπὸς πρὸς τὴν Κόρινθον φέρει;” ὁ 15
δέ, “μάλιστά γε, ἐκεῖσε φέρει· ἰδοῦ—ἔξεστιν αὐτὴν ἰδεῖν ὑπὲρ τὸ ὄρος
φέρουσιν. ῥαδίως δὲ γνώσεσθε αὐτήν, τῶν γε ἐρμάτων σημαινόντων.
ἀλλὰ πολὺ ἀπέχει ἡ Κόρινθος, καὶ δι' ὀλίγου νύξ γενήσεται· ἴσως δὲ
εἰς κίνδυνον καταστήσεσθε μόνοι ἐν τοῖς ὄρεσι νυκτερεύοντες.
ἐρήμων γὰρ ὄντων τῶν ὀρῶν οὐδενὶ ἐντεύξεσθε ἀνθρώπων εἰ μὴ 20
ποιμένι τινί. ἀλλ' ἄγετε, πῶς ἔχετε τοῦ σίτου; ἀλλὰ μείνατε· δώσω
γὰρ ὑμῖν λαγών. ἰδοῦ.” καὶ ταῦτα εἰπὼν τὸ ῥόπαλον, ὃ ἐπὶ τοῖς ὤμοις
ἔφερε, κατέθηκεν· δύο γὰρ θηρία ἐκ τοῦ ῥοπάλου ἐκρέματο, ὧν ἓν
λύσας τῷ Δικαιοπόλιδι παρέδωκεν. ὁ δὲ δεξάμενος πλείστην χάριν
ἀπέδωκεν. ὁ δὲ νεανιᾶς, “οὐδέν ἐστιν,” ἔφη, “πλείστοι γὰρ λαγῶ 25
γίνονται ἐν τοῖς ὄρεσιν, ἐγὼ δὲ ῥαδίως αἰρῶ αὐτούς· δεινότατος γάρ
εἰμι κυνηγετεῖν. χαίρετε οὖν καὶ εὐτυχοῖτε.” ταῦτα δ' εἰπὼν
ἐπορεύετο κατὰ τὴν ἀτραπὸν, οἱ δὲ βραδέως ἀνῆσαν.

[*ὑλακτεῖ, barks* *ἄρ' οἶσθα, do you know?* *ἀτραπὸς, path* *τῶν ... ἐρμάτων,*
the stone heaps, cairns *νυκτερεύοντες, spending the night* *πῶς ἔχετε τοῦ σίτου,*
how are you off for food? *λαγών, hare* *ῥόπαλον, club, hunter's staff* *θηρία,*
beasts, animals *ἐκρέματο* (from *κρέμαμαι*), *were hanging* *λαγῶ:* nominative
plural *κυνηγετεῖν, to hunt* (translate, *hunting*) *εὐτυχοῖτε*, optative expressing a
wish, *may you be lucky! good luck to you!]*

ἐσπεράς δὲ γιγνομένης ποιμένι τινὶ ἐνέτυχον, ὃς τὰ πρόβατα κατὰ
τὴν ὁδὸν ἤλαυνεν. ὁ δὲ ἰδὼν αὐτούς προσιόντας εἰς φόβον καταστὰς 30
ἔστησεν αὐτούς καὶ βοήσας, “τίνες ἐστέ,” ἔφη, “οἱ διὰ τῆς νυκτὸς
πορεύεσθε; πόθεν ἦλθετε καὶ ποῖ ἔρχεσθε;” ὁ δὲ Δικαιοπόλις
προσιὼν πάντα τὰ γενόμενα ἐξηγήσατο, ὁ δὲ ποιμὴν εὐμενῶς
δεξάμενος αὐτούς, “ἀλλὰ πάντες,” ἔφη, “πρὸς Διὸς εἰσι πτωχοί τε
ξεῖνοί τε. ἀλλὰ νυκτὸς ἤδη γιγνομένης παραινῶ ὑμῖν μόνοις οὔσι μὴ 35

νυκτερεύειν ἐν τοῖς ὅρεσιν. ἄγετε δὴ, ἔλθετε μετ' ἐμοῦ εἰς τὴν καλύβην, ἐν ᾗ ἔξεστιν ὑμῖν μένειν τὴν νύκτα.” οἱ δ' οὖν τοὺς τοῦ ποιμένος λόγους ἀσμένως δεξάμενοι εἶποντο αὐτῷ εἰς ὀλίγην τινὰ καλύβην. ὁ δὲ ποιμὴν, “ἰδοὺ· εἴσιτε. ἐγὼ μὲν τὰς τ' αἴγας ἀμέλξω καὶ τὰ πρόβατα, ὑμεῖς δὲ τὰ σκεύη καταθέντες πῦρ καύσατε καὶ καθίζεσθε.” 40

[πρὸς Διός, *under the protection of Zeus* πτωχοί τε ξεινοί τε, *beggars and strangers* τὴν καλύβην, *my hut* ἀσμένως, *gladly* ἀμέλξω, *I will milk* τὰ σκεύη, *baggage*]

ὁ μὲν οὖν Φίλιππος πῦρ ἔκαυσεν, ὁ δὲ πατήρ καθήμενος ἀνεπαύετο ἐκ τῆς μακρᾶς ὁδοῦ. ὁ δὲ ποιμὴν τὰ πρόβατα ἀμέλξας, ἐπανιὼν δεῖπνον παρεσκεύαζε, σῖτόν τε καὶ τυρὸν καὶ γάλα. ὁ δὲ Δικαιοπόλις, “ἰδοὺ, ὦ φίλε,” ἔφη, “κυνηγέτης τις, ᾧ κατὰ τὴν ὁδὸν ἐνετύχομεν, τόνδε τὸν λαγὼν ἡμῖν ἔδωκεν. ἄρ' οὖν βούλει ὀπτᾶν αὐτὸν ἐπὶ δεῖπνῳ;” ὁ δέ, “μάλιστά γε· οὕτω γὰρ ἡδιστα δειπνήσομεν· μετὰ δὲ τὸ δεῖπνον ὁ παῖς μέλη ἄσεται.” τὸν οὖν λαγὼν ὀπτήσαντες ἡδέως ἐδειπνήσαν· ἔπειτα δὲ ὁ μὲν Φίλιππος μέλη ᾗδεν, ὁ δὲ ποιμὴν μύθους ἔλεγεν, ἕως πάντες οὕτως ἔκαμνον ὥστε εἰς βαθὺν ὕπνον ἔπεσον. 45 50

[τυρὸν, *cheese* γάλα, *milk* ὀπτᾶν, *to roast* μέλη ἄσεται (from ἄδω), *will sing songs* ᾗδεν, *was singing*]

PRINCIPAL PARTS: More Labial Stems (-π-, -φ-)

κόπ-τω, κόψω, ἔκοψα, κέκοφα, κέκομμαι, ἐκόπην, *I strike; I knock on (a door)*

τύπ-τω, [τυπτε-] τυπτήσω, *I strike, hit*

γράφω, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, ἐγράφη, *I write*

WORD BUILDING

From your knowledge of the prepositions at the left, deduce the meaning of the adverbs at the right:

- | | | | | | |
|--------|------|-----------|-------|---------|-------|
| 1. ἀνά | ἄνω | 3. ἐκ, ἐξ | ἔξω | 5. κατά | κάτω |
| 2. εἰς | εὔσω | 4. ἐν | ἐνδον | 6. πρὸς | πρόσω |

GRAMMAR

3. The Verb ἵστημι: Forms

ἵστημι, στήσω, ἔστησα, ἔστην, ἔστηκα, ἐστάθην, *I make X stand; I stop X; I am setting X (up)*

ἵστημι: Present, Imperfect, Future, and Aorist, Active Voice

Stems: στή-/στα-

Present: transitive, *I make X stand; I stop X; I am setting X up*

Indicative	Imperative	Infinitive	Participle
ἵ-στη-μι		ἰ-στά-ναι	ἰ-στάς,
ἵ-στη-ς	ἵ-στη		ἰ-στάσα,
ἵ-στη-σι(ν)			ἰ-σάν,
ἵ-στα-μεν			gen., ἰ-σάντ-ος, etc.
ἵ-στα-τε	ἵ-στα-τε		
ἰ-σᾶ-σι(ν)			

Imperfect: transitive, *I was making X stand; I was stopping X; I was setting X (up)*

Indicative

ἵ-στη-ν
ἵ-στη-ς
ἵ-στη
ἵ-στα-μεν
ἵ-στα-τε
ἵ-στα-σαν

Future

Regular sigmatic future: στήσω, στήσεις, στήσει, etc., *I will make X stand; I will stop X; I will set X up*

Sigmatic 1st Aorist

Regular sigmatic 1st aorist: ἔστησα, ἔστησας, ἔστησε(ν), etc., transitive, *I made X stand; I stopped X; I set X up*

Athematic 2nd Aorist: intransitive, *I stood*

Indicative	Imperative	Infinitive	Participle
ἔστην		στή-ναι	στάς,
ἔστης	στή-θι		στάσα,
ἔστη			σάν,
ἔστημεν			gen., σάντ-ος, etc.
ἔστητε	στή-τε		
ἔστησαν			

ἵστημι: Present and Imperfect, Middle/Passive Voice**Stem:** στα-**Present:** transitive, *I am setting X (up) for myself*; intransitive, *I stand*

Indicative	Imperative	Infinitive	Participle
ἵ-στα-μαι		ἵ-στα-σθαι	ἰ-στά-μεν-ος, -η, -ον
ἵ-στα-σαι	ἵ-στα-σο		
ἵ-στα-ται			
ἰ-στά-μεθα			
ἵ-στα-σθε	ἵ-στα-σθε		
ἵ-στα-νται			

Imperfect: transitive, *I was setting X (up) for myself*; intransitive, *I was standing***Indicative**

ἰ-στά-μην
 ἵ-στα-σο
 ἵ-στα-το
 ἰ-στά-μεθα
 ἵ-στα-σθε
 ἵ-στα-ντο

ἵστημι: Future and Aorist, Middle Voice**Stem:** στη-**Future**Regular sigmatic future: στήσομαι, στήσει/η, στήσεται, etc., transitive, *I will set X (up) for myself*; intransitive, *I will stand***Aorist**Regular sigmatic 1st aorist: ἐστήσάμην, ἐστήσω, ἐστήσατο, etc., transitive, *I set X (up) for myself***Greek Wisdom**

Heraclitus

ἀνθρώπους μένει ἀποθανόντας ἅτινα οὐκ ἔλπονται οὐδὲ δοκοῦσιν. Fragment 27
 Diels

Ίστημι: Future and Aorist, Passive Voice**Stem:** στα-**Future**

Regular -θη- future passive: σταθήσομαι, σταθήσει/η, σταθήσεται, etc., *I will be set (up)*

Aorist

Regular -θη- aorist passive: ἐστάθην, ἐστάθης, ἐστάθη, etc., *I was set (up)*

Exercise 19δ

Make two photocopies of the Verb Chart on page 274 and four copies of the Verb Chart on page 275. Fill in the forms of ἵστημι, except for the subjunctive and optative, in the active voice (present, imperfect, future, sigmatic aorist, and athematic 2nd aorist), in the middle/passive voice (present and imperfect), in the middle voice (future and sigmatic 1st aorist), and in the passive voice (future and aorist). Keep these charts for reference.

4. The Verbs καθίστημι and ἀφίσταμαι

A common compound of ἵστημι is καθίστημι, transitive, *I set X up; I appoint X; + εἰς + acc., I put X into a certain state*. When intransitive this verb means *I am appointed; I am established; + εἰς + acc., I get/fall into a certain state; I become*

Study the following examples carefully and translate them:

ὁ κύων τὸν ξένον εἰς φόβον κατέστησεν. (*transitive*)

ὁ ξένος εἰς φόβον κατέστη. (*intransitive*)

ὁ δῆμος τὸν Περικλῆ στρατηγὸν κατέστησεν. (*transitive*)

ὁ Περικλῆς στρατηγὸς καθίσταται. (*middle; intransitive*)

ὁ Περικλῆς στρατηγὸς κατέστη. (*intransitive*)

οἱ Ἀθηναῖοι νόμους κατέστησαντο. (*middle; transitive*)

Another common compound of ἵστημι is ἀφίσταμαι, ἀποστήσομαι, ἀπέστην, *I stand away from; I revolt from, e.g.:*

οἱ Ἴωνες ἀπὸ τῶν Περσῶν ἀφίστανται.

οἱ Ἴωνες ἀπὸ τῶν Περσῶν ἀποστήσονται.

οἱ Ἴωνες ἀπὸ τῶν Περσῶν ἀπέστησαν.

The Ionians are revolting/will revolt/revolted from the Persians.

Exercise 19ε

Identify and translate the following forms:

- | | | |
|---------------------|---------------------|-------------------|
| 1. στήθι | 6. ἔστησαν (2 ways) | 11. ἀφίσταται |
| 2. ἰστάναι | 7. ἴσθη | 12. καθίσταντο |
| 3. στήναι | 8. στήσον | 13. καταστήσονται |
| 4. ἴστασθε (2 ways) | 9. στής | 14. στήσας |
| 5. στήσασθαι | 10. στησάμενος | 15. ἀφίστασο |

Exercise 19ζ

Read aloud and translate:

- οἱ Ἀθηναῖοι εἰς πόλεμον κατέστησαν.
- οἱ πολέμιοι ὑμᾶς εἰς φυγὴν καταστήσουσιν.
- τίς σὲ κριτὴν (*judge*) ἡμῶν κατέστησεν;
- ὁ Θησεὺς βασιλεὺς τῶν Ἀθηναίων κατέστη.
- οἱ Ἀθηναῖοι νόμους κατεστήσαντο.
- οἱ Ἕλληνες τοὺς Λακεδαιμονίους ἡγεμόνας (*leaders*) κατεστήσαντο.
- οἱ στρατηγοὶ εἰς φόβον καταστάντες ἀποφεύγειν ἐβούλοντο.
- τοσαῦτα παθόντες οὐδέποτε (*never*) εἰς πόλεμον αὐθις καταστησόμεθα.
- οἱ Ἴωνες ἀπὸ τῶν Περσῶν ἀποστήσονται.
- οἱ Ἴωνες ἀπὸ τῶν Περσῶν ἀποστάντες τοῖς Ἕλλησιν ἐβοήθησαν.

Exercise 19η

Translate into Greek:

- The people appointed this (man) general again.
- This (man), having been appointed general, advised the people not to fight.
- He told us to cease from war and gave the city peace (= put the city into a state of peace).
- We advise you to revolt from the Persians at once.
- The Greeks, attacking the barbarians bravely, put them to flight.

ΟΙ ΕΛΛΗΝΕΣ ΤΟΥΣ ΠΕΡΣΑΣ ΚΑΤΑ ΘΑΛΑΤΤΑΝ ΔΕΥΤΕΡΟΝ ΝΙΚΩΣΙΝ

Read the following passages and answer the comprehension questions:

The battle of Mycale took place, according to tradition, on the same day as the battle of Plataea, in spring 479 B.C. The Greek victory eliminated the Persian fleet in the Aegean and was followed by a second revolt of the Ionians from Persia. The following passages are adapted from Herodotus 9.90–104.

ἄμα ἦρι ἀρχομένῳ τὸ τῶν Ἑλλήνων ναυτικὸν εἰς τὴν Αἴγινα συνελέγετο, νῆες ἀριθμὸν δέκα καὶ ἑκατόν. ἐντεῦθεν δὲ εἰς τὴν Δῆλον ἐπλευσαν, βουλόμενοι τοὺς Ἴωνας ἐλευθερῶσαι. παρόντος δὲ τοῦ ναυτικοῦ ἐν τῇ Δῇ, ἦλθον ἄγγελοι ἀπὸ τῆς Σάμου, οἳ ἤτησαν αὐτοὺς πρὸς Σάμον πλεύσαντας τοῖς βαρβάροις ἐπιστρατεῦσαι· “οἱ γὰρ βάρβαροι,” ἔφασαν, “οὐ πολλὰς ναῦς ἔχουσιν, οἱ δὲ Ἴωνες ὑμᾶς ἰδόντες εὐθὺς ἀποστήσονται ἀπὸ τῶν Περσῶν. οὕτως οὖν ἔξεστιν ὑμῖν καὶ ἄνδρας Ἕλληνας ἐλευθερῶσαι καὶ ἀμῦναι τοὺς βαρβάρους.” ὁ οὖν στρατηγὸς ὁ τῶν Ἑλλήνων τούτους τοὺς λόγους δεξάμενος ταῖς ναυσὶ πρὸς Σάμον ἤγειτο.

5

[ἄμα ἦρι ἀρχομένῳ, *with the beginning of spring* τὴν Αἴγινα, *Aegina* ἀριθμὸν, *in number* ἐντεῦθεν, *from there* τὴν Δῆλον, *Delos* τῆς Σάμου, *Samos*]

1. Where did the Greek fleet assemble, and how many ships were there?
2. Why did the fleet sail to Delos?
3. What did messengers from Samos ask the Greeks at Delos to do?
4. What two facts did the messengers cite in urging the Greeks to act?
5. What two things do the messengers claim that the Greeks could do?
6. What was the response of the Greek general?

ὥς δὲ εἰς Σάμον ἀφικόμενοι παρεσκευάζοντο εἰς ναυμαχίαν, οἱ Πέρσαι εὐθὺς ἀπέπλευσαν πρὸς τὴν ἡπειρον· ἔδοξε γὰρ αὐτοῖς μὴ ναυμαχίαν ποιεῖσθαι· οὐ γὰρ ἀξιόμαχοι ἦσαν αἱ νῆες αὐτῶν. ἀποπλεύσαντες οὖν πρὸς τὴν Μυκάλην τὰς ναῦς ἀνείλκυσαν καὶ τεῖχος ἐποίησαν περὶ αὐτάς. οἱ δὲ Ἕλληνες ταῦτα γνόντες ἐδίωκον αὐτοὺς εἰς τὴν Μυκάλην. ὥς δὲ ἐγγὺς ἐγένοντο τοῦ τῶν πολεμίων στρατοπέδου καὶ οὐδεὶς ἐφαίνετο ἀναγόμενος ἀλλὰ ναῦς εἶδον ἀνείλκυσμένῃς ἔσω τοῦ τεύχους, πρῶτον μὲν παραπλέοντες τοὺς Ἴωνας ἐκάλεσαν, κελεύοντες αὐτοὺς ἀποστήναι ἀπὸ τῶν Περσῶν, ἔπειτα δὲ εἰς τὴν γῆν ἐκβάντες τῷ τείχει προσέβαλλον.

10

15

[εἰς ναυμαχίαν, *for a battle at sea* τὴν ἡπειρον, *the mainland* ἀξιόμαχοι, *battle-worthy* τὴν Μυκάλην, *Mycale* ἀνείλκυσαν (from ἀνέλω, *I draw up*), *they beached* τοῦ . . . στρατοπέδου, *the camp* ἀναγόμενος, *putting out to sea* ἀνείλκυσμένῃς (perfect passive participle of ἀνέλω, *I draw up*), *drawn up (on the shore)*, *beached* ἔσω + gen., *inside* παραπλέοντες, *sailing past*]

7. What did the Persians do when the Greeks arrived at Samos? Why?
8. How did the Persians protect their fleet?
9. How did the Greeks respond to this maneuver of the Persians?
10. When the Greeks saw that the Persians were not putting to sea and were continuing to protect their beached fleet, what two things did they do?

πρῶτον μὲν οὖν ἀνδρείως ἐμάχοντο οἱ βάρβαροι, ἐπεὶ δὲ οἱ Ἕλληνες μιᾷ ὁρμῇ προσφερόμενοι τὸ τεῖχος εἶλον, τρεψάμενοι ἔφυγον. οἱ δὲ Ἴωνες, ὥς εἶδον τοὺς

Ἕλληνας νικῶντας, πρὸς αὐτοὺς αὐτομολήσαντες τοῖς βαρβάροις ἐνέπεσον. οὕτως οὖν τὸ δεύτερον ἀπέστησαν οἱ Ἴωνες ἀπὸ τῶν Περσῶν. 20

[ὄρμη, *rush, onset* προσφερόμενοι, *charging* αὐτομολήσαντες, *deserting*]

11. What action of the Greeks put the Persians to flight?
12. At what moment did the Ionians desert the Persians?
13. When the Ionians deserted the Persians, what did they do?

Exercise 190

Translate into Greek:

1. At the Ionians' request (*use genitive absolute with αἰτέω*), the general decided to lead the fleet to Samos.
2. The messengers said, "We will not betray (*προδῶσομεν*) you but will revolt from the Persians."
3. The barbarians, having seen the ships of the Greeks approaching, fled to the mainland.
4. The Greeks, having disembarked from their ships, attacked the wall and took (it).
5. The Ionians, having seen the Greeks winning, revolted from the Persians and came to aid the Greeks.



The death of Agamemnon

New Testament Greek

John 2.1-8

The Wedding at Cana

καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανὰ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ· ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. καὶ ὑστερήσαντος οἴνου λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν, “οἶνον οὐκ ἔχουσιν.” λέγει αὐτῇ ὁ Ἰησοῦς, “τί ἐμοὶ καὶ σοί, γύναι; οὐπω ἤκει ἡ ὥρα μου.”

[γάμος, *a wedding* τῆς Γαλιλαίας, *of Galilee* οἱ μαθηταί, *the disciples* ὑστερήσαντος οἴνου, *when the wine gave out* οὐπω, *not yet* ἡ ὥρα, *hour*]

λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, “ὅ τι ἂν λέγῃ ὑμῖν ποιήσατε.” ἦσαν δὲ ἐκεῖ λίθιναι ὑδρίαι ἕξ κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων κείμεναι, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς. λέγει αὐτοῖς ὁ Ἰησοῦς, “γεμίσατε τὰς ὑδρίδας ὕδατος.” καὶ ἐγέμισαν αὐτὰς ἕως ἄνω. καὶ λέγει αὐτοῖς, “ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ.” οἱ δὲ ἤνεγκαν.

[τοῖς διακόνοις, *to the servants* ὅ τι ἂν λέγῃ, *whatever he says* λίθιναι, *made of stone* κατὰ τὸν καθαρισμὸν, *for the purification* τῶν Ἰουδαίων, *of the Jews* χωροῦσαι, *holding* ἀνὰ + acc., *at the rate of, up to* μετρητὰς, *measures* (one μετρητής = about nine gallons or thirty-four liters) γεμίσατε, *fill* X (acc.) *with* Y (gen.) ἄνω, *up* (i.e., full) ἀντλήσατε, *draw* τῷ ἀρχιτρικλίνῳ, *to the master of ceremonies* ἤνεγκαν: asigmatic aorist of φέρω]

Concluded in Chapter 20

ὁ Ἰησοῦς, τοῦ Ἰησοῦ, τῷ Ἰησοῦ, τὸν Ἰησοῦν, ὃ Ἰησοῦ, *Jesus*
οἱ Ἰουδαῖοι, τῶν Ἰουδαίων, *the Jews*



Terrace of Lions on Delos; ca. 610 B.C.

20

Ο ΝΟΣΤΟΣ (γ)



ἐν αὐτοῖς τοῖς δώμασι τοῦ Ἀγαμέμνονος ἴσταντο.

VOCABULARY

Verbs

ἄρέσκει, [ἄρε-] ἄρῃ, ἤρεσε,
impersonal + dat., *it is pleasing*
δείκνυμι, imperfect, ἐδείκνυν,
[δεικ-] δείξω, ἔδειξα, δέδει-
χα, δέδειγμαι, ἐδείχθην,
I show
καθοράω [= κατα- + ὁράω],
[ὁπ-] κατόψομαι, [ιδ-] κατ-
εἶδον, *I look down on*

Nouns

τὸ αἷμα, τοῦ αἵματος, *blood*
ὁ λέων, τοῦ λέοντος, *lion*
τὸ μέγεθος, τοῦ μεγέθους, *size*
τὸ τέκνον, τοῦ τέκνου, *child*
ὁ τόπος, τοῦ τόπου, *place*

Adjectives

ἀσφαλής, -ές, *safe*
λίθινος, -η, -ον, *of stone, made of stone*

Adverb or Preposition

ἐντός, adv., *within, inside*;
prep. + gen., *within, inside*

Adverbs

ἄνω, *up; above*
ἐξαίφνης, *suddenly*
κάτω, *down; below*

Particle

δήπου, *doubtless, surely*

Proper Names

αἱ Ἑρῖνυες, τῶν Ἑρῖνυῶν,
the Furies (avenging spirits)
αἱ Μυκῆναι, τῶν Μυκηνῶν,
Mycenae

ἡμέρᾱς δὲ γενομένης τὸν ποιμένα χαίρειν κελεύσαντες ἐπο-
ρεύοντο καὶ τέλος ἀφίκοντο εἰς ἄκρα τὰ ὄρη, ἀφ' ὧν κατείδον τό τε
πεδῖον κάτω κείμενον καὶ τεῖχιν τινὰ ἐπὶ λόφου ἐστηκότα. ὁ δὲ
Φίλιππος τὸν πατέρα στήσας, “πάππα,” ἔφη, “τεῖχιν τινὰ μεγάλα ὀρῶ
ἐπ' ἐκείνου τοῦ λόφου ἐστηκότα. ἀλλ' εἰπέ μοι, τίνα ἐστίν;” ὁ δὲ

Δικαιοπόλις πολύν τινα χρόνον πρὸς τὰ τείχη βλέπων, “ἐκεῖνά ἐστιν, ὦ παῖ,” ἔφη, “ὡς ἐμοὶ δοκεῖ, τὰ τῶν Μυκηνηῶν τείχη.” ὁ δὲ Φίλιππος, “ἄρα ἀληθὴ λέγεις,” ἔφη. “ἄρα ἐκεῖ ὤκησεν ὁ Ἀγαμέμνων; ἄρα βούλει δεικνύναι μοι τὰ τοῦ Ἀγαμέμνονος δώματα; ἄρα ἔξεστι ἡμῖν ἐκεῖσε καταβῆναι καὶ τὰ δώματα θεωρεῖν;” ὁ δὲ Δικαιοπόλις, “ἔξεστι καταβῆναι, εἴ σοι δοκεῖ. οὐ γὰρ μάλα πολὺ ἀπέχει τὰ τείχη τῆς ὁδοῦ, καί—ὥς γάρ ἐστιν—τὴν νύκτα ἐντὸς τῶν τειχῶν ἀσφαλεῖς μενοῦμεν.”

[λόφον, *crest of a hill* ἐστηκότα, *perfect participle, standing* τὰ... δώματα, *the palace*]

οὕτως εἰπὼν, τῷ παιδὶ κατὰ τὸ ὄρος ἡγήσατο. δι’ ὀλίγου οὖν τοῖς τείχεσι ἐπλησίαζον καὶ ἐπὶ τὸν λόφον ἀναβάντες εἰς τὰς πύλᾱς ἀφίκοντο. ὁ δὲ Φίλιππος τὰ τείχη θεώμενος τὸ μέγεθος ἐθαύμαζε καί, “ὦ πάτερ,” ἔφη, “γίγαντες δῆπου ταῦτα τὰ τείχη ὤκοδόμησαν· ἄνθρωποι γὰρ τοσοῦτους λίθους αἶρειν οὐκ ἐδύναντο.” ὁ δὲ Δικαιοπόλις, “ἀληθὴ λέγεις, ὦ τέκνον,” ἔφη· “οἱ γὰρ Κύκλωπες, ὡς φᾶσιν, ταῦτα ἐποίησαν. ἀλλ’ ἰδοῦ, ἔργον θαυμάσιόν σοι δεῖξω· βλέπε ἄνω.” ὁ δὲ Φίλιππος ἀναβλέπων δύο λέοντας λιθίνους εἶδε τὰς πύλᾱς φυλάττοντας. τούτους δὲ θεᾷσάμενοι προὐχώρουν καὶ εἰς ἄκρον τὸν λόφον ἀφικόμενοι ἐν αὐτοῖς τοῖς δώμασι τοῦ Ἀγαμέμνονος ἴσταντο, τό τε πεδίον καθορῶντες καὶ τὴν θάλατταν τῷ ἡλίῳ λαμπομένην.

[ἐπλησίαζον + dat., *they were approaching* γίγαντες, *giants* ὤκοδόμησαν, *built* θαυμάσιόν, *wonderful, marvelous* λαμπομένην, *shining*]

ἐξαίφνης δὲ ἔφρῖξεν ὁ Φίλιππος καὶ εἰς φόβον κρυερὸν κατέστη. “ὦ πάτερ,” ἔφη, “οὐκ ἀρέσκει μοι οὗτος ὁ τόπος. αἵματος γὰρ ὄζει.” ὁ δὲ Δικαιοπόλις, “μηδὲν φοβοῦ, ὦ τέκνον,” ἔφη· “ἴσως αἱ Ἑρτύνες Ἀγαμέμνονός τε καὶ τῆς παγκάκου γυναικὸς ἔτι καὶ νῦν περιφοιτῶσιν. ἀλλ’ οὐ βλάψουσί σε, τέκνον. ἐλθέ. δός μοι τὴν χεῖρα. ἐγὼ σοι ἡγήσομαι.” καὶ οὕτως εἰπὼν, τῷ παιδὶ ὡς τάχιστα κάτω ἡγήσατο.

[ἔφριζεν (from φρίττω), *shuddered* κρυερὸν, *icy* ὀζει + gen., *it smells of* παγκά-
κου, *completely evil* περιφοιτῶσιν, *wander about*]

PRINCIPAL PARTS: Velar Stems (-γ-, -κ-)

ἄγ-ω, ἄξω, [ἀγαγ-] ἡγαγον, [ἀγ-] ἤχα, ἡγμαι, ἤχθην, *I lead; I take*
φεύγ-ω, φεύξομαι, [φυγ-] ἔφυγον, [φευγ-] πέφευγα, *I flee; I escape*
πράττω, [πράκ-] πράξα, ἔπραξα, πέπραγα, πέπραγμαι, ἐπράχθην, *intransitive,*
I fare; transitive, I do

WORD STUDY

Deduce the meaning of the Greek word from which the first part of each of the following words is derived. Then give a definition of the English word:

1. photograph (τὸ φῶς, τοῦ φωτός = ?)
2. seismograph (ὁ σεισμός = ?)
3. telegraph (τῆλε = ?)
4. paleography (παλαιός, -ᾶ, -όν = ?)
5. cryptography (κρύπτω = ?)

Give two other English words beginning with tele- and explain their meanings and Greek stems.

GRAMMAR

1. The Verb δείκνυμι

Stem: δεικ-, *show*

δείκ-νυ-μι, δείξω, ἔδειξα, δέδειχα, δέδειγμαι, ἐδείχθην, *I show*

In the present and imperfect tenses of this verb, endings are added directly to the extended present stem δεικ-νυ-/νυ-. Note the nasal suffix -νυ-/νυ-. The other principal parts are formed regularly from the stem δεικ-. The following verbs are conjugated like δείκνυμι in the present and imperfect:

ζεύγ-νυ-μι, ζεύξω, ἔζευξα, ἔζευγμαι, ἐζεύχθην or ἐζύγην, *I yoke*
ἀνοίγ-νυ-μι [= ἀνα- + οἶγ-νυ-μι], imperfect, ἀνέφωγον (double augment),
ἀνοίξω, ἀνέφξα, ἀνέφχα, ἀνέφγμαι (*I stand open*), ἀνέφχθην,
I open
ρήγ-νυ-μι, ρήξω, ἔρρηξα, ἔρρωγα (intransitive, *I have broken out*),
ἐρράγην, aorist passive participle, ῥαγείς, *I break*
σβέν-νυμι, [σβε-] σβέσω, ἔσβεσα, ἔσβηκα (intransitive, *I have gone out*),
ἐσβέσθην, *I put out, extinguish*

Greek Wisdom

Heraclitus

ὑβριν χρη σβεννύναι μᾶλλον ἢ πυρκαϊάν. Fragment 43 Diels

δείκνυμι: Active Voice

Stems: δεικνῦ-/δεικνυ-

Present**Indicative**

δείκνυμι
 δείκνῳς
 δείκνῳσι(ν)
 δείκνυμεν
 δείκνυτε
 δεικνύασι(ν)

Imperative

δείκνῳ

 δείκνυτε

Infinitive

δεικνύναι

Participle

δεικνύς,
 δεικνύσα,
 δεικνύν,
 gen., δεικνύντος, etc.

Imperfect**Indicative**

ἐδείκνυν
 ἐδείκνῳς
 ἐδείκνῳ
 ἐδείκνυμεν
 ἐδείκνυτε
 ἐδείκνυσαν

δείκνυμι: Middle /Passive Voice

Stem: δεικνυ-

Present**Indicative**

δείκνυμαι
 δείκνυσαι
 δείκνυται
 δεικνύμεθα
 δείκνυσθε
 δεικνυνται

Imperative

δείκνυσο

 δείκνυσθε

Infinitive

δεικνυσθαι

Participle

δεικνύμενος, -η, -ον

Imperfect**Indicative**

ἐδεικνύμην
 ἐδείκνυσο
 ἐδείκνυτο
 ἐδεικνύμεθα
 ἐδείκνυσθε
 ἐδείκνυντο

Exercise 20 α

Make two photocopies of the Verb Charts on pages 274 and 275 and a third copy of the chart on page 275. Fill in the forms of ζεύγνυμι, except for the subjunctive and optative, in the active voice on the first set, in the middle voice on the second, and in the future and aorist passive on the third copy of the chart on page 275. Keep these charts for reference.

Exercise 20 β

Identify and translate the following forms of δείκνυμι, ἀνοίγνυμι, ζεύγνυμι, and ῥήγνυμι:

- | | | |
|------------------------|-----------------------|-----------------------|
| 1. δεικνῶσι(ν) | 6. δείξαι (2 ways) | 11. ῥήξουσι(ν) |
| 2. δεικνυσθαι (2 ways) | 7. ἀνοίγνυτε (2 ways) | 12. δεικνυσο (2 ways) |
| 3. ἐδείκνυ | 8. ῥρηξαν | 13. ἀνοίξαντες |
| 4. δεικνῶσα | 9. ζεύξας | 14. ῥηγνύναι |
| 5. ἐδείκνυσο (2 ways) | 10. ἀνέφξε(ν) | 15. ζεύγνυμεν |

Exercise 20 γ

Read aloud and translate:

- ὁ στρατηγὸς τὸν ἄγγελον ἐκέλευσε τὰς πύλας ἀνοίξαι καὶ τοὺς πρέσβεις (*ambassadors*) δέχεσθαι.
- ὁ ἄγγελος τοὺς φύλακας (*the guards*) ἤρετο τί οὐκ ἀνοιγνῶσι τὰς πύλας.
- ὁ αὐτουργὸς τοὺς βοῦς ζεύξας ἀροῦν (*to plow*) ἤρξατο (*began*).
- τὸν δοῦλον καλέσας λίθον μέγιστον ἔδειξεν αὐτῷ καὶ ἐκέλευσεν ἐκφέρειν ἐκ τοῦ ἀγροῦ.
- λίθος τοσοῦτος τὸ ἄροτρον ῥήξει· δεῖ οὖν τὸν λίθον αἶρειν καὶ ἐκφέρειν.

War Clouds

The alliance formed between Sparta and Athens during Xerxes' invasion did not last. When the allies rejected the general whom the Spartans sent to command the fleet in 478 B.C. and formed the Delian League under Athenian leadership, Sparta did not demur. However, she watched the successes of the League and the growth of Athenian power with increasing anxiety. In 464 B.C. there was an earthquake at Sparta, and in the ensuing chaos the helots revolted. The Spartans asked their allies, including Athens, to send help, and the Assembly was persuaded by Cimon to send a force under his command. When this force failed to take the helot stronghold, the Spartans dismissed them.

This rebuff resulted in a volte-face in Athenian policy. As soon as Cimon returned (461 B.C.), an ostracism was held, and Cimon was sent into exile for ten years. Pericles emerged as the dominant statesman, a position he held until his death in 429 B.C. Under his leadership, Athens broke with Sparta,

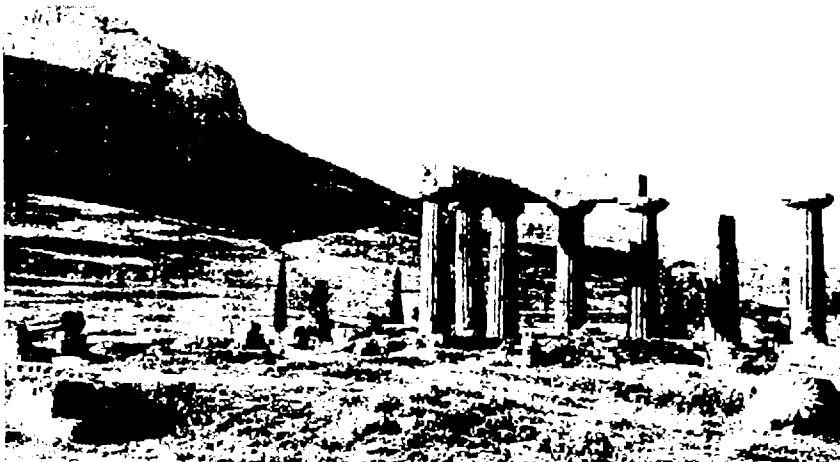
made an alliance with Argos, and soon became involved in a sporadic war with Sparta and her allies, which lasted intermittently for fifteen years.

On the whole, Athens was successful, and at one time her empire extended to include Boeotia and Megara, but she was overextended. In 446 B.C. when Euboea and Megara revolted and a Lacedaemonian army advanced to the borders of Attica, she was glad to make peace. The Thirty Years' Peace stipulated that each side should respect the other's sphere of influence and not admit into her alliance an ally of the other.

There followed a period of peace and retrenchment, during which Pericles eschewed imperialistic adventures, observed the terms of the peace, and built up Athenian resources. Sparta and her allies, however, especially Corinth, continued to distrust Athens and to fear her ambitions. The Aegean and Black Sea were already Athenian preserves; when she began to extend her influence in the west, Corinthian fears increased.

In 433/432 B.C. the Corinthian colony of Corcyra (Corfu) was embroiled in a quarrel with her mother city and asked Athens for help. Athens agreed to make a defensive alliance, and when Corinth attacked Corcyra an Athenian squadron, which had been sent to "observe," joined in the battle and routed the Corinthian fleet. Shortly after this, Potidaea, which was both a colony of Corinth and a member of the Athenian Empire, revolted from Athens and asked Corinth for help. The Corinthians sent "volunteers," and Athens laid siege to the city.

In late summer 432 B.C., representatives of the Peloponnesian League voted that Athens had broken the terms of the peace and that war should be declared. Both sides tried to make the other appear the aggressor. Finally, the Spartans sent an ultimatum: "The Lacedaemonians desire peace, and there will be peace, if you let the Greeks be independent." Pericles advised the Athenians to reject this ultimatum and to call on the Spartans to submit their differences to arbitration under the terms of the peace. By now the Peloponnesian army was mustered, and in early summer 431 B.C. it invaded Attica.



Corinth: the site of the ancient city, dominated by the remains of the temple of Apollo

Ο ΝΟΣΤΟΣ (δ)

VOCABULARY

Verbs

δειπνέω, *I eat (dinner)*

ἴημι, imperative, ἴει, infinitive,

ιέναι, participle, ἰείς, imper-

fect, ἴην, [ἡ-] ἦσω, ἦκα, im-

perative, [έ-] ἔς, infinitive,

εἶναι, participle, εἶς, εἶκα,

εἶμαι, εἴθην, *I let go, release;*

I send; I throw; middle, ἵεμαι,

imperfect, ἵεμην, *I hasten*

ἀφίημι [= ἀπο- + ἴημι], *I let*

go, release; I send; I throw

ἐφίημι [= ἐπι- + ἴημι], *I*

throw; + ἐπί + acc., I throw

at

συνίημι + gen. of person,

acc. of thing, *I understand*

κρύπτω, [κρυφ-] κρύψω, ἔκρυ-

ψα, κέκρυμμαι, ἐκρύφθην,

I hide

λανθάνω, [ληθ-] λήσω, [λαθ-]

ἔλαθον, [ληθ-] λέληθα + acc.

and/or participle, *I escape*

someone's notice doing some-

thing = *I do something without*

someone's noticing; *I escape*

the notice of someone

οἰκτίρω, [οἰκτιρε-] οἰκτιρῶ,

[οἰκτίρ-] ὄκτιρα, *I pity*

παρέρχομαι, *I go past; I pass in,*

enter; I come forward (to

speak)

προέρχομαι, *I go forward, ad-*

vance

Noun

ἡ ὀργή, τῆς ὀργῆς, *anger*

Adjective

ἐνιοι, -αι, -α, *some*

Adverb or Preposition

ἔξω, adv., *outside; prep. + gen.,*

outside

Preposition

ἐπί + gen., *toward, in the direc-*

tion of; + dat., at; of price, for;

+ acc., at; against; onto; upon

Adverbs

μή, with infin., *not*

πολύ, *far, by far*

τήμερον, *today*

ἔδοξεν οὖν αὐτοῖς μὴ ἐγγὺς τῶν Μυκηνῶν νυκτερεύειν, ἀλλὰ τὰ
 τεῖχη καταλιπόντες ἵεντο ἐπὶ τῆς Κορίνθου. δι' ὀλίγου, ἥδη
 καταδύντος τοῦ ἡλίου, εἰς κόμην τινὰ ἀφίκοντο. ἐκεῖ δὲ αὐτουργός
 τις αὐτοῖς πρὸς τῇ ὁδῷ ἀναπαυομένοις ἐντυχὼν ὄκτιρε καὶ οἴκαδε
 ἦγαγεν. ἡ μὲν οὖν γυνὴ αὐτοῦ σίτον παρέσχε, ὁ δὲ αὐτουργός 5
 ἐκέλευσεν αὐτοὺς ἐγγὺς τοῦ πυρὸς καθίσαι. ἐπεὶ δὲ ἐδείπνησαν, ὁ
 αὐτουργὸς ἤρετο αὐτοὺς ποῖ πορεύονται, καὶ ἀκούσας ὅτι πρὸς τὴν
 Κόρινθον πορεύονται, “ἡ Κόρινθος,” ἔφη, “πολὺ ἀπέχει. οὐκ οὖν
 δύνασθε ἐκεῖσε ἀφικέσθαι τήμερον. ἀλλ’ εἰ δοκεῖ, ἔξεστιν ὑμῖν
 ἐνθάδε νυκτερεύειν.” οἱ δὲ χάριν μεγίστην αὐτῷ ἀπέδωκαν καὶ ἐγγὺς 10
 τοῦ πυρὸς κατέκειντο. τῇ δὲ ὑστεραίᾳ, ἀνατέλλοντος τοῦ ἡλίου, τὸν

αὐτουργὸν χαίρειν κελεύσαντες ἐπὶ τῆς Κορίνθου ἵεντο. ἀλλὰ μακρὰ ἦν ἡ ὁδός, καὶ ἐσπέρᾳς ἤδη γιγνομένης εἰς τὴν πόλιν ἀφίκοντο καὶ καταγώγιον ἐζήτουν.

[*νυκτερεύειν, to spend the night* καταδύντος, *setting, having set* κώμην, *village* ἀνατέλλοντος, *rising* καταγώγιον, *inn*]

προσιόντες οὖν πρὸς ἄνδρα τινὰ ὃς διὰ τῆς ὁδοῦ παρῆει, ἤροντο 15
 ποῦ ἐστὶ καταγώγιόν τι. ὁ δὲ δεινὸν βλέψας καὶ εἰς ὀργὴν καταστὰς,
 “πρὸς τῶν σιῶν,” ἔφη, “Ἀθηναῖοι φαίνεσθε ἐόντες. τί βούλεσθε; τί δὲ
 πράττετε ἐν τῇ Κορίνθῳ;” τοῖς δὲ παροῦσι βοήσας, “δεῦρο ἔρπετε,”
 ἔφη, “φίλοι. Ἀθηναῖοί τινες πάρεντιν· κατάσκοποι δάπου ἐντίν, οἱ 20
 ἦνθον τὰ νεώρια κατασκεψόμενοι.” ὁ δὲ Δικαιοπόλις, “τί λέγεις, ὦ
 ἄνθρωπε; οὐκ ἐσμέν κατάσκοποι ἀλλ’ αὐτουργοί, οἵπερ ἀπὸ τῆς
 Ἐπιδάουρου Ἀθήνᾳζε ἵεμεθα.” ἀλλ’ ἤδη συνῆλθεν ὁμῶς Κορινθίων
 οἱ ἀγρίως ἐβόων· ἔνιοι δὲ καὶ λίθους ἐλάμβανον καὶ ἐπ’ αὐτοὺς
 ἐφίεσαν.

[*πρὸς τῶν σιῶν* = Doric Greek for the Attic *πρὸς τῶν θεῶν, by the gods!* ἐόντες =
 Doric for ὄντες δὲ = Doric for δὴ τῇ ἔρπετε = Doric for ἔλθετε
 πάρεντιν = Doric for πάρεισιν κατάσκοποι *spies* δάπου = Doric for δῆπου
 ἐντίν = Doric for εἰσὶν ἦνθον = Doric for ἦλθον τὰ νεώρια, *the docks* κατα-
 σκεψόμενοι, *about to spy on, to spy on*]

ὁ οὖν Δικαιοπόλις εἰς φόβον καταστὰς, “φύγε, Φίλιππε,” ἔφη, “ὥς 25
 τάχιστα.” οἱ μὲν οὖν ἔφυγον πρὸς τὰς πύλᾱς, οἱ δὲ Κορίνθιοι
 διώκοντες λίθους ἐφίεσαν. τρέχοντες δὲ ὅ τε Φίλιππος καὶ ὁ πατὴρ
 τοὺς διώκοντας ἔφυγον καὶ ἔλαθον ἐν τάφρῳ τινὶ κρυψάμενοι, ἐν ᾧ
 ἄπασαν τὴν νύκτα ἔμενον. ἡμέρᾳς δὲ γενομένης εὐθύς ἐπορεύοντο
 καὶ πάντας ἀνθρώπους ἔλαθον ταχέως ἵεμενοι. ὥς δὲ τοῖς Μεγάροις 30
 προσεχώρουν, οὐκ εἰσῆλθον εἰς τὴν πόλιν ἀλλὰ παρῆλθον ἔξω τῶν
 τειχῶν. οὕτως οὖν τέλος ἔλαθον εἰς τὴν Ἀττικὴν εἰσελθόντες καὶ ἐπεὶ
 πρῶτον ἀφίκοντο εἰς τὴν Ἐλευσίνα, κείμενοι πρὸς τῇ ὁδῷ
 ἀνεπαύοντο· πολλὰ γὰρ καὶ δεινὰ παθόντες μάλα ἔκαμνον, ὥστε
 οὐκ ἐδύναντο προΐεναι.

[*τάφρῳ, ditch* τοῖς Μεγάροις, *Megara*]

PRINCIPAL PARTS: More Velar Stems (-κ-, -χ-)

διώκω, διώξω or διώξομαι, ἐδίωξα, δεδίωχα, ἐδιώχθην, *I pursue, chase*
 φυλάττω, [φυλακ-] φυλάξω, ἐφύλαξα, πεφύλαχα, πεφύλαγμαι (*I am on my*
guard), ἐφυλάχθην, *I guard*
 δοκέω, [δοκ-] δόξω, ἔδοξα, δέδογμαι, ἐδόχθην, *I seem; I think*
 εὐχομαι, ἐύξομαι, ἠύξάμην, ἠύγμαι, *I pray; + dat., I pray to*

WORD BUILDING

The following table illustrates some ways in which nouns and verbs can be formed from a single stem. Define each word:

Stem					
1. τιμα-	ἡ τιμή	τιμάω			
2. ἀναγκα-	ἡ ἀνάγκη	ἀναγκάζω			
3. ὀργα-	ἡ ὀργή	ὀργίζομαι			
4. οἰκο/ε-	ὁ οἶκος	οἰκέω	ἡ οἰκησις	ὁ οἰκητής	τὸ οἶκημα
5. δουλο-	ὁ δοῦλος	δουλόω	ἡ δούλωσις		
6. κηρῡκ-	ὁ κήρυξ	κηρύττω			τὸ κήρυγμα

GRAMMAR

2. The Verb ἵημι

Stems: long-vowel stem ἡ-; short-vowel stem ἐ-, *send*

ἵημι, ἥσω, ἥκα, εἶκα, εἶμαι, εἴθην, *I let go, release; I send; I throw;*
 middle, *I hasten* (present and imperfect only)

This verb is particularly common in compounds. In the present and imperfect the stem is reduplicated, but its reduplication is linguistically more complex than that seen in δίδωμι, τίθημι, and ἵστημι.

ἵημι: Active Voice

Present Indicative	Imperative	Infinitive	Participle
ἵημι		ἵέναι	ἵείς,
ἵης	ἵει		ἵείσα,
ἵησι(ν)			ἵέν,
ἵεμεν			gen., ἵέντος, etc.
ἵετε	ἵετε		
ἵασι(ν)			

**Imperfect
Indicative**

ἦν
ἦεις
ἦι
ἦμεν
ἦτε
ἦσαν

Future: ἦσω, ἦσεις, ἦσει, etc.

Aorist**Indicative**

ἦκα
ἦκας
ἦκε(ν)
εἶμεν
εἶτε
εἶσαν

Imperative

ἔς

ἔτε

Infinitive

εἶναι

Participle

εἷς,
εἶσα,
ἔν,
gen., ἔντος, etc.

ἴημι: Middle /PassiveVoice**Present****Indicative**

ἴεμαι
ἴεσαι
ἴεται
ἴεμεθα
ἴεσθε
ἴενται

Imperative

ἴεσο

ἴεσθε

Infinitive

ἴεσθαι

Participle

ἴεμενος, -η, -ον

Imperfect**Indicative**

ἴεμην
ἴεσο
ἴετο
ἴεμεθα
ἴεσθε
ἴεντο

Ίημι: Middle Voice

Future: ἵσομαι, ἵσει/η, ἵσεται, etc.

Aorist

Indicative	Imperative	Infinitive	Participle
εἶμην		ἕσθαι	ἕμενος, -η, -ον
εἶσο	οὔ		
εἶτο			
εἶμεθα			
εἶσθε	ἕσθε		
εἶντο			

Ίημι: Passive Voice

Aorist Passive: εἶθην, εἶθης, εἶθη, etc.

Future Passive: εἰθήσομαι, εἰθήσει/η, εἰθήσεται, etc.

For compounds of ἵημι, see page 62.

Exercise 20 δ

Make two photocopies of the Verb Chart on page 274 and three copies of the Verb Chart on page 275. Fill in the forms of ἵημι, except for the subjunctive and optative, in the active voice (present, imperfect, future, and aorist), in the middle/passive voice (present and imperfect), in the middle voice (future and aorist), and in the passive voice (future and aorist). Keep these charts for reference.

Exercise 20 ε

Identify and translate the following forms of ἵημι, ἀφίημι, ἐφίημι, συνίημι, εἰμί, and εἶμι:

- | | | |
|--------------------|---------------------|-------------|
| 1. ἕσθαι (2 ways) | 6. ἀφείσαν (2 ways) | 11. ἀφοῦ |
| 2. συνιᾶσι(ν) | 7. ἄφες | 12. ἰέναι |
| 3. ἕμενος (2 ways) | 8. ἀφείσθε | 13. ἐφίέναι |
| 4. ἀφῆκε(ν) | 9. ἵεντο (2 ways) | 14. εἶναι |
| 5. ἀφείς | 10. συνῆκας | 15. εἶναι |

Exercise 20 ζ

Read aloud and translate into English:

- οἱ ἔμποροι πρὸς τὸν λιμένα ἕμενοι ναῦν ἐζήτουν μέλλουσιν πρὸς τὰς Ἀθήνας πλεύσεσθαι.
- οὗτος ὁ δοῦλος δεῦρο ἕμενος ἦλθεν καὶ ἡμᾶς ἐκ κινδύνου ἔσωσε.
- οὔκαδε οὖν ἕμενοι τὸν πατέρα ἡτήσαμεν αὐτὸν ἐλεύθερον ἀφείναι.

4. ἡ μὲν γυνή, "μὴ ἄφες τὸν δοῦλον, ὦ ἄνερ," ἔφη.
5. ὁ δὲ ἀνὴρ τὸν δοῦλον ἀφείς Ἀθηνᾶζε ἔτετο καὶ ἄλλον δοῦλον ἐπρίατο (*aorist of ὠνέομαι, I buy*).
6. ἄρα συνίης πάντα ἃ εἶπεν ὁ γέρον;
7. οὐ πάντα συνήκα ἐγώ. ἄρα σὺ πάντα συνιέναι ἐδύνασο;
8. ἐγώ, πάντα συνεῖς, τῷ γέροντι χάριν ἀπέδωκα.
9. ὁ κυνηγέτης λαγῶν ἰδὼν τὸν κύνα ἀφῆκεν.
10. τοὺς κύνας ἀφέντες τὸν λαγῶν ἐδιώκομεν.

3. Verbs That Take Supplementary Participles: λανθάνω, τυγχάνω, φθάνω, and φαίνομαι

The verb λανθάνω, λήσω, ἔλαθον, λέληθα, meaning *I escape notice, escape the notice of*, is used idiomatically with a supplementary participle. The participle contains the main idea of the sentence and is usually translated with a finite verb, while the form of λανθάνω becomes an adverbial phrase. Note these examples from the last paragraph of the reading passage above:

ἔλαθον ἐν τάφῳ τινὶ κρυπόμενοι.

They hid themselves in a ditch without anyone's noticing (that they were doing so).

πάντας ἀνθρώπους ἔλαθον ταχέως ἵεμενοι.

They quickly hurried, unobserved by everyone.

Note that in the second example ἔλαθον takes a direct object, πάντας ἀνθρώπους, lit., *they escaped notice of all men*.

Here are two more examples:

ἔλαθον εἰσελθόντες.

They entered without being seen.

ἔλαθεν ἑαυτὸν τοῦτο ποιήσας.

He did this unawares.

Some other Greek verbs may also be used with supplementary participles:

- a. τυγχάνω, τεύξομαι, ἔτυχον, τετύχηκα, *I happen to* (of a coincidence)

ἔτυχον παρόντες οἱ πρέσβεις.

The ambassadors were present by chance.

- b. φθάνω, φθήσομαι, ἔφθασα or ἔφθην, *I anticipate; I do something before someone else*

ἐφθάσαμεν ὑμᾶς ἀφικόμενοι.

We arrived before you.

c. φαίνομαι, φανήσομαι or φανοῦμαι, πέφνηα, ἐφάνην, *I appear; I seem*

You have seen this verb meaning *I appear; I seem*, and used with an infinitive, e.g.:

ἡ γυνὴ φαίνεται σώφρων εἶναι.

The woman appears to be sensible.

With a participle instead of an infinitive, it means *I am shown to be; I am proved to be; I am clearly*, e.g.:

ἡ γυνὴ σώφρων οὕσα φαίνεται.

The woman is shown being/to be sensible = is clearly sensible.

Exercise 20η

Read aloud and translate:

1. οἱ Κορίνθιοι ἐχθροὶ γίνεσθαι ἐφαίνοντο.
2. οἱ Κορίνθιοι ἐχθροὶ ὄντες φαίνονται.
3. ἄγε, Φίλιππε, τοὺς διώκοντας λάθε ἐν ταύτῃ τῇ τάφρῳ κρυψάμενος.
4. ὁ Φίλιππος τὸν πατέρα ἔφθασε τὸ ὅρος καταβάς.
5. προσιόντος τοῦ ἀνδρὸς ἡ γυνὴ ἔτυχε καθιζομένη ἐν τῇ αὐλῇ (*courtyard*).
6. “φαίνει ἀργὸς οὕσα, ὦ γύναι,” ἔφη· “τί οὐκ ἐργάζει;”
7. οἱ Πέρσαι τοὺς Ἕλληνας ἔφθασαν ἀποπλεύσαντες πρὸς τὴν ἡπειρον (*mainland*).
8. οἱ Πέρσαι ἐφαίνοντο οὐ βουλόμενοι ναυμαχεῖν.
9. ὁ δεσπότης τυγχάνει καθεύδων.
10. ἔφθασαν τὸν χειμῶνα εἰς τὸν λιμένα εἰσπλέοντες.

ΟΙ ΑΘΗΝΑΙΟΙ ΤΟΥΣ ΛΑΚΕΔΑΙΜΟΝΙΟΥΣ ΑΝΑΜΙΜΝΗΣΚΟΥΣΙΝ

Read the following passages (adapted from Thucydides 1.73–75) and answer the comprehension questions below:

Nearly fifty years after the battle of Salamis, the Corinthians were urging the Spartans to make war on Athens. Athenian ambassadors, who happened to be in Sparta on other business, took the opportunity to remind the Spartans of what they owed to Athens.

λέγομεν ὅτι ἐν τε τῷ Μαραθῶνι μόνοι ἐκινδυνεύσαμεν τοῖς βαρβάροις μαχόμενοι, καὶ ἐπεὶ τὸ δεύτερον ἦλθον, οὐ δυνάμενοι κατὰ γῆν ἀμύνεσθαι, εἰσβάντες εἰς τὰς ναῦς πανδημεὶ ἐν Σαλαμῖνι ἐναυμαχήσαμεν, ὥστε οὐκ ἐδύναντο

οἱ βάρβαροι κατὰ πόλιν ἐπιπλέοντες τὴν Πελοπόννησον διαφθείρειν. τεκμήριον δὲ μέγιστον τούτων αὐτοὶ οἱ βάρβαροι ἐποίησαν· ἐπεὶ γὰρ ταῖς ναυσὶν ἐνίκησαμεν, 5 ἐκεῖνοι ὡς τάχιστα τῷ πλέονι τοῦ στρατοῦ ἀνεχώρησαν.

[τῷ Μαραθῶνι, *Marathon* ἐκινδυνεύσαμεν, *we ran/took the risk* πανδημεὶ, *all of us together* κατὰ πόλιν, *city by city* τεκμήριον, *proof* τῷ πλέονι τοῦ στρατοῦ, *with the greater part of their army*]

1. Who were the only ones to risk fighting the barbarians at Marathon?
2. When the barbarians came a second time how did the Athenians prevent them from destroying the Peloponnesus?
3. What proof did the barbarians give of the point that the Athenians are making here?

οἱ δὲ Ἀθηναῖοι ἐν τούτοις τρία τὰ ὠφελιμώτατα παρέσχομεν, ἀριθμόν τε νεῶν πλείστον, καὶ ἄνδρα στρατηγὸν σοφώτατον, καὶ προθυμίαν ἀοκνοτάτην. νεῶν μὲν γὰρ τὰ δύο μέρη τῶν πᾶσων παρέσχομεν, Θεμιστοκλέα δὲ στρατηγόν, ὃς ἔπεισε τοὺς ἄλλους στρατηγοὺς ἐν τοῖς στενοῖς ναυμαχῆσαι, προθυμίαν δὲ τοσαύτην 10 ἐδηλώσαμεν ὥστε ἐπεὶ ἡμῖν κατὰ γῆν οὐδεὶς ἐβοήθει, ἐκλιπόντες τὴν πόλιν καὶ τὰ οἰκεῖα διαφθείραντες, εἰσβάντες εἰς τὰς ναῦς ἐκινδυνεύσαμεν. ὑμεῖς μὲν γὰρ ἐπεὶ ἐφοβείσθε ὑπὲρ ὑμῶν καὶ οὐχ ἡμῶν, ἐβοηθήσατε (ὅτε γὰρ ἡμεν ἔτι σῶοι, οὐ παρεγένεσθε)· ἡμεῖς δὲ κινδυνεύοντες ἐσώσαμεν ὑμᾶς τε καὶ ἡμᾶς αὐτούς.

[τὰ ὠφελιμώτατα, *the most useful things* ἀριθμόν, *number* προθυμίαν, *eagerness, spirit* ἀοκνοτάτην, *most unhesitating, resolute* τὰ δύο μέρη, *two-thirds* ἐκλιπόντες, *having left behind* τὰ οἰκεῖα, *our property, belongings* ἔτι, *still* σῶοι, *safe*]

4. What three most useful things did the Athenians offer in the struggle against the barbarians?
5. What percentage of the ships did they supply?
6. What was Themistocles responsible for?
7. By what four actions did the Athenians show their προθυμίᾳ?
8. What was it that finally prompted the Spartans to send aid?
9. Whom do the Athenians claim to have saved?

τοσαύτην τε προθυμίαν τότε δηλώσαντες καὶ τοσαύτην γνώμην, ἧρ' ἄξιοί 15 ἐσμεν, ᾧ Λακεδαιμόνιοι, τοσαύτης ἔχθρας τῶν Ἑλλήνων διὰ τὴν ἀρχὴν ἣν ἔχομεν; καὶ γὰρ αὐτὴν τήνδε ἀρχὴν ἐλάβομεν οὐ βιασάμενοι, ἀλλὰ ὑμῶν οὐκ ἐθελησάντων παραμεῖναι πρὸς τὰ ὑπόλοιπα τῶν βαρβάρων, ἡμῖν δὲ προσελθόντων τῶν συμμάχων καὶ αὐτῶν αἰτησάντων ἡμᾶς ἡγεμόνας καταστήναι.

[ἔχθρας, *hatred* τὴν ἀρχήν, *the empire* βιασάμενοι, *using force* παραμεῖναι, *to stand fast, stand your ground* τὰ ὑπόλοιπα, *the remnants, those remaining* ἡγεμόνας, *leaders*]

10. What do the Athenians ask the Spartans?
11. How do the Athenians claim to have secured their empire?
12. Why did the allies of the Athenians choose the Athenians to be their leaders rather than the Spartans?

Exercise 206

Translate into Greek:

1. The Spartans, having heard both the accusations (τὰ ἐγκλήματα) of (their) allies and the words of the Athenians, were debating (*use βουλευόμεαι περί*) the matter alone.
2. Many were saying that the Athenians were acting wrongly (*use present tense of ἀδικέω*) and (that) it was necessary (*use present tense*) to wage war immediately.
3. But Archidamus, being king, advised them not to get into war.
4. "For," he said, "they have (*use dative of the possessor*) very much money and very many ships. We are not able to defeat them by sea. And so we will suffer terribly (*use κακά and πάσχω*) ourselves more than we will harm them."
5. But he was not able to persuade the Spartans, who decided to wage war.

New Testament Greek

John 2.9–11

The Wedding at Cana (concluded)

ὥς δὲ ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγεννημένον καὶ οὐκ ᾔδει πόθεν ἐστίν, οἱ δὲ διάκονοι ᾔδεισαν οἱ ἡντληκότες τὸ ὕδωρ, φωνεῖ τὸν νυμφίον ὁ ἀρχιτρίκλινος καὶ λέγει αὐτῷ, "πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν καὶ ὅταν μεθυσθῶσιν τὸν ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι." ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανὰ τῆς Γαλιλαίας καὶ ἐφάνέρωσεν τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

[ἐγεύσατο, *tasted* ὁ ἀρχιτρίκλινος, *the master of ceremonies* γεγεννημένον, *that had become* ᾔδει, *he was aware* (lit., *was knowing*) ᾔδεισαν, *were aware* οἱ ἡντληκότες, *the ones who had drawn* φωνεῖ, *calls* τὸν νυμφίον, *the bridegroom* τίθησιν, *serves* (lit., *puts, places*) ὅταν μεθυσθῶσιν, *when they are drunk* τὸν ἐλάσσω, *the inferior* (wine) τετήρηκας (from τηρέω), *you have saved* ἄρτι, *now* τῶν σημείων, *of his signs/miracles* ἐφάνέρωσεν, *he showed* τὴν δόξαν, *the glory* ἐπίστευσαν, *ingressive aorist, came to believe* εἰς, *in* οἱ μαθηταὶ, *the disciples*]

Classical Greek

Tyrtaeus

Tyrtaeus of Sparta (fl. 600 B.C.) composed poems to encourage his fellow Spartans to fight bravely in the war against the rebelling Messenians (see essay in Chapter 18). In this poem (12, of which we give lines 23–24, 27–28, and 31–32) he says that the only virtue that matters is courage in war.

αὐτὸς δ' ἐν προμάχοισι πεσὼν φίλον ὤλεσε θυμόν,

ἄστν τε καὶ λαοὺς καὶ πατέρ' εὐκλείσας. . .

τὸν δ' ὀλυφύρονται μὲν ὁμῶς νέοι ἡδὲ γέροντες,

ἀργαλέῳ τε πόθῳ πᾶσα κέκηδε πόλις. . .

οὐδέ ποτε κλέος ἐσθλὸν ἀπόλλυται οὐδ' ὄνομ' αὐτοῦ,

ἀλλ' ὑπὸ γῆς περ ἔων γίνεται ἀθάνατος.

[αὐτὸς δ', *and he* (Tyrtaeus has been describing the ideal warrior, and he continues his description here) ἐν προμάχοισι, *in the front line* φίλον, here not *dear*, but *his own* (a Homeric usage) ὤλεσε (from ὀλλῶμι, Attic, ἀπόλλῶμι), gnomic aorist; translate as present, *loses* θυμόν, *spirit; life* λαοὺς, *the people* εὐκλείσας, *bringing glory to + acc.* τὸν δ', *and him* ὀλυφύρονται, *lament* ὁμῶς, *alike* νέοι, *young men* ἡδὲ, *and* ἀργαλέῳ . . . πόθῳ, *with grievous longing* κέκηδε (from κήδω), perfect with present sense, *mourns* κλέος ἐσθλὸν, *his good fame* ἀπόλλυται, *perishes* περ, *although* ἔων = ὦν γίνεται = γίγνεται]

New Testament Greek

John 3.1–3

Nicodemus Visits Jesus

ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων· οὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ, “ῥαββί, οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ᾗ ὁ θεὸς μετ’ αὐτοῦ.” ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, “ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.”

[τῶν Φαρισαίων, *the Pharisees* ἄρχων, *a leader* αὐτὸν: i.e., Jesus ῥαββί, *rabbi, teacher, master* ἐλήλυθας, *you have come* διδάσκαλος, *teacher* σημεῖα, *signs, miracles* ἐὰν μὴ, *unless* ᾗ, *subjunctive, is* ἀμὴν, *verily* γεννηθῇ, *is born* ἄνωθεν, *from above; anew* τὴν βασιλείαν, *the kingdom*]

Concluded at the end of Chapter 21

21

Η ΕΚΚΛΗΣΙΑ (α)



πρὸς τὴν Πύκνα σπεύδουσιν ἵνα εἰς τὴν ἐκκλησίαν ἐν καιρῷ παρῶσιν.

VOCABULARY

Verbs

ἀγορεύω, *I speak in the Assembly; more generally, I speak; I say*

ἀναγιγνώσκω, [γνω-] ἀναγνώσομαι, ἀνέγνων, *I read*

βουλεύω, βουλεύσω, ἐβούλευσα, βεβούλευκα, βεβούλευμαι, ἐβουλεύθην, *active or middle, I deliberate; I plan*

θύω, θύσω, ἔθυσα, [θυ-] τέθυκα, τέθυμαι, ἐτύθην, *I sacrifice*

πολεμέω, *I make war; I go to war*

πρόκειμαι, προκείσομαι + dat., *I lie before*

ψηφίζομαι, [ψηφιε-] ψηφιοῦμαι, [ψηφι-] ἐψηφισάμην, ἐψηφισμαι, *I vote*

Nouns

ἡ ἀρχή, τῆς ἀρχῆς, *beginning; rule; empire*

ἡ ἐκκλησίᾱ, τῆς ἐκκλησίᾱς, *assembly*

ὁ πρέσβυς, τοῦ πρέσβεως, *old man; ambassador; usually pl., οἱ πρέσβεις, τῶν πρέσβεων, ambassadors*
ὁ ῥήτωρ, τοῦ ῥήτορος, *speaker; politician*

Adjectives

μύριοι, -αι, -α, *10,000*

μυρίοι -αι, -α, *numberless, countless*

νέος, -ᾱ, -ον, *young; new*

Prepositions

ἕνεκα + preceding gen., *for the sake of; because of*

Conjunctions

ἐάν + subjunctive, *if*

ἵνα + subjunctive, *so that, in order to (expressing purpose)*

Proper Names

οἱ Πελοποννήσιοι, τῶν Πελοποννησίων, *Peloponnesians*

ἡ Πνύξ, τῆς Πυκνός, *the Pnyx (the hill in Athens on which the Assemblies were held)*

οὐ πολλῶ δ' ὕστερον ἀναστὰς ὁ Δικαιοπόλις τῷ Φιλίππῳ, “ἀνάστηθι, ὦ παῖ,” ἔφη· “καιρὸς γάρ ἐστι πορεύεσθαι. εὐθὺς οὖν σπεύδωμεν πρὸς τὴν πόλιν.” ὀρμήσαντες οὖν δι' ὀλίγου πολλοῖς ἐνετύγχανον αὐτουργοῖς Ἀθηνᾶζε πορευομένοις. ὁ οὖν Δικαιοπόλις γέροντί τινι προσχωρήσας, ὃς ἐγγὺς αὐτοῦ ἐβάδιζεν, ἤρετο τίνος ἔνεκα τοσοῦτοι Ἀθηνᾶζε σπεύδουσιν. ὁ δέ, “τί λέγεις, ὦ ἄνθρωπε;” ἔφη· “ἄρα τοῦτο ἀγνοεῖς, ὅτι τήμερον ἐκκλησίᾳ γενήσεται; πάντες οὖν πρὸς τὸ ἄστὺ σπεύδομεν τούτου ἔνεκα, ἵνα ἐν τῇ ἐκκλησίᾳ τῶν ῥητόρων ἀκούωμεν. πράγματα γὰρ μέγιστα τῷ δήμῳ πρόκειται περὶ ὧν χρὴ βουλευέσθαι.” ὁ δὲ Δικαιοπόλις, “ἀλλὰ τίνα δὴ πρόκειται τῷ δήμῳ, ὦ γέρον;” ὁ δέ, “ἀλλὰ τίς τοῦτο ἀγνοεῖ, ὅτι χρὴ βουλευέσθαι πότερον πόλεμον ποιησώμεθα πρὸς τοὺς Πελοποννησίους ἢ τὴν εἰρήνην σώσωμεν;”

[σπεύδωμεν, *let us hurry* ἀκούωμεν, *we may hear* ποιησώμεθα, *we should make*]

ὁ δὲ Δικαιοπόλις, “ἀλλὰ τί νέον ἐγένετο; πάλαι γὰρ ἐχθροὶ εἰσιν οἱ Πελοποννήσιοι ἀλλ' οὐκ εἰς πόλεμον κατέστημεν ἀλλὰ μένουσιν αἱ σπονδαί. τί οὖν νῦν γε δεῖ περὶ τοῦ πολέμου διακρίνειν;” ὁ δὲ γέρων, “ἀλλὰ καὶ τοῦτο ἀγνοεῖς, ὅτι πρέσβεις νεωστὶ ἔπεμψαν οἱ Λακεδαιμόνιοι οἱ ταῦτα εἶπον· Ἀλακεδαιμόνιοι βούλονται τὴν εἰρήνην εἶναι· εἰρήνη δ' ἔσται, ἐὰν τοὺς Ἑλλήνας αὐτονόμους ἀφῇτε;” κελεύουσιν οὖν ἡμᾶς τὴν ἀρχὴν ἀφίέναι. τοῦτο οὖν βουλευέσθαι δεῖ, πότερον τὴν ἀρχὴν ἀφῶμεν ἢ πόλεμον πρὸς τοὺς Πελοποννησίους ποιησώμεθα.” ὁ δὲ Δικαιοπόλις, “ὦ Ζεῦ,” ἔφη· “τοῦτ' ἔστιν ἐκεῖνο. νῦν γὰρ ἐπίσταμαι τί οἱ Κορίνθιοι εἰς ὀργὴν καταστάντες λίθους ἐφ' ἡμᾶς ἐφίεσαν, γνόντες ὅτι Ἀθηναῖοι ἐσμεν. ἀλλὰ σπεύδωμεν, ὦ παῖ, ἵνα ἐν καιρῷ παρῶμεν.”

[διακρίνειν, *to decide* νεωστὶ, *recently* αὐτονόμους, *independent, free* ἀφῇτε (from ἀφίημι), *you let . . . go* ἀφῶμεν (from ἀφίημι), *we should let go, give up* παρῶμεν (from πάρεμι), *we may be present*]

εὐθὺς οὖν ὥρμησαν καὶ εἰς τὰς πύλᾱς ἀφικόμενοι πρὸς τὴν Πύκνα ἔτρεχον. ἐκεῖ δὲ ἤδη συνηγείρετο ὁ δῆμος καὶ μυρίοι

παρήσαν, τοὺς πρυτάνεις μένοντες. δι' ὀλίγου δ' εἰσελθόντες οἱ τε πρυτάνεις καὶ ὁ ἐπιστάτης καὶ οἱ ἄλλοι βουλευταὶ ἐκάθισαν. ἔπειτα δὲ ἐσίγησαν μὲν οἱ παρόντες, ὁ δὲ ἱερεὺς πρὸς τὸν βωμὸν προσελθὼν 30 τό τε ἱερεῖον ἔθυσσε καὶ τοῖς θεοῖς ἠϋξάτο, ἵνα τῷ δήμῳ εὐμενεῖς ᾦσιν. ἐνταῦθα δὴ ὁ μὲν ἐπιστάτης τὸν κήρυκα ἐκέλευσε τὸ προβούλευμα ἀναγνῶναι. ὁ δὲ κήρυξ τὸ προβούλευμα ἀναγνοὺς τὸν δῆμον ἤρετο πότερον δοκεῖ εὐθὺς ψηφίζεσθαι ἢ χρὴ πρότερον βουλευέσθαι περὶ 35 τοῦ πράγματος. ὁ δὲ δῆμος ἐχειροτόνησε, δηλῶν ὅτι πάντες βούλονται περὶ τοῦ πράγματος βουλευέσθαι τοσούτου ὄντος. ἐνταῦθα δὴ ὁ κήρυξ εἶπεν· “τίς ἀγορεύειν βούλεται;” τῶν οὖν ῥητόρων πολλοὶ πρὸς τὸ βῆμα παριόντες ἡγόρευον, ἄλλοι μὲν λέγοντες ὅτι χρὴ πολεμεῖν, ἄλλοι δὲ ὅτι οὐδὲν χρὴ ἐμπόδιον εἶναι τῆς εἰρήνης.

[τοὺς πρυτάνεις, *the presidents of the tribes of citizens* ὁ ἐπιστάτης, *the chairman* βουλευταὶ, *councilors* ὅσιν (from εἰμί), *they might be* τὸ προβούλευμα, *the motion for deliberation* ἐχειροτόνησε, *voted (by show of hands)* τὸ βῆμα, *the speakers' platform* ἄλλοι . . . ἄλλοι, *some . . . others* ἐμπόδιον + gen., *in the way of*]

PRINCIPAL PARTS: Dental Stems (-δ-, -θ-)

σπεύδω, σπεύσω, ἔσπευσα, ἔσπευκα, ἔσπευσμαι, *I hurry*
 πείθω, πείσω, ἔπεισα, πέπεικα (*I have persuaded*) or [ποιθ-] πέποιθα (+ dat., *I trust*), [πειθ-] πέπεισμαι, ἐπείσθην, *I persuade*; middle, present, imperfect, and future + dat., *I obey*

WORD STUDY

Explain the meaning of the following English words with reference to their Greek stems:

- | | |
|-----------------------------------|------------------------------------|
| 1. anthropology | 4. anthropophagous (φαγ- = ?) |
| 2. philanthropy | 5. misanthrope (μῖσέω = ?) |
| 3. anthropomorphous (ή μορφή = ?) | 6. pithecanthropus (ὁ πίθηκος = ?) |

Greek Wisdom

Heraclitus

ἀνθρώπων ὁ σοφώτατος πρὸς θεὸν πίθηκος φανεῖται καὶ σοφία καὶ κάλλει καὶ τοῖς ἄλλοις πᾶσιν. Fragment 83 Diels

GRAMMAR

1. The Subjunctive Mood

Verbs in the subjunctive mood are used in certain types of main and subordinate clauses (see Grammar 3). Subjunctives are usually very easy to recognize from the long vowels ω or η, which occur in all forms, except when obscured in some forms of the contract verbs. Here are some sentences with subjunctives taken from the reading passage above:

- a. εὐθὺς οὖν **σπεύδωμεν** πρὸς τὴν πόλιν.
Let us hurry immediately to the city.
- b. σπεύδομεν τούτου ἕνεκα, ἵνα ἐν τῇ ἐκκλησίᾳ τῶν ῥητόρων **ἀκούωμεν**.
We are hurrying for this reason, so that we may hear the speakers in the Assembly.
- c. πότερον πόλεμον **ποιησώμεθα** πρὸς τοὺς Πελοποννησίους ἢ εἰρήνην **σώσωμεν**;
Should we make war against the Peloponnesians or should we keep peace?

2. Forms of the Subjunctive

There are no imperfect or future subjunctives.

The subjunctive of εἰμί, *I am*, is as follows: ὦ, ᾗ-ς, ᾗ, ὦ-μεν, ᾗ-τε, ὦ-σι(ν). These same letters are used to form other active subjunctives, as seen in the charts below.

Present Active

Indicative

λύω
λύεις
λύει
λύομεν
λύετε
λύουσι(ν)

φιλῶ
φιλεῖς
φιλεῖ
φιλοῦμεν
φιλεῖτε
φιλοῦσι(ν)

Subjunctive

λύ-ω
λύ-η-ς
λύ-η
λύ-ω-μεν
λύ-η-τε
λύ-ω-σι(ν)

φιλέ-ω >	φιλῶ
φιλέ-η-ς >	φιλεῖς
φιλέ-η >	φιλεῖ
φιλέ-ω-μεν >	φιλοῦμεν
φιλέ-η-τε >	φιλεῖτε
φιλέ-ω-σι(ν) >	φιλοῦσι(ν)

τιμῶ	τιμά-ω >	τιμῶ
τιμῶς	τιμά-η-ς >	τιμῶς
τιμῶ	τιμά-η >	τιμῶ
τιμῶμεν	τιμά-ω-μεν >	τιμῶμεν
τιμᾶτε	τιμά-η-τε >	τιμᾶτε
τιμῶσι(ν)	τιμά-ω-σι(ν) >	τιμῶσι(ν)
δηλῶ	δηλό-ω >	δηλῶ
δηλοῖς	δηλό-η-ς >	δηλοῖς
δηλοῖ	δηλό-η >	δηλοῖ
δηλοῦμεν	δηλό-ω-μεν >	δηλοῦμεν
δηλοῦτε	δηλό-η-τε >	δηλοῦτε
δηλοῦσι(ν)	δηλό-ω-σι(ν) >	δηλοῦσι(ν)

Note that the usual contractions take place. Note that -α- contract verbs have identical forms in the indicative and subjunctive, singular and plural, and that -ο- contract verbs have identical forms in the singular indicative and subjunctive.

Present Middle (Contracted Forms Only)

Indicative	Subjunctive	Indicative	Subjunctive
λύομαι	λύωμαι	φιλοῦμαι	φιλῶμαι
λύει or λύῃ	λύῃ	φιλεῖ or φιλῇ	φιλῇ
λύεται	λύηται	φιλεῖται	φιλῇται
λύόμεθα	λύώμεθα	φιλούμεθα	φιλώμεθα
λύεσθε	λύησθε	φιλεῖσθε	φιλῇσθε
λύονται	λύωνται	φιλοῦνται	φιλῶνται
τιμῶμαι	τιμῶμαι	δηλοῦμαι	δηλῶμαι
τιμῶ	τιμῶ	δηλοῖ	δηλοῖ
τιμᾶται	τιμᾶται	δηλοῦται	δηλῶται
τιμώμεθα	τιμώμεθα	δηλούμεθα	δηλώμεθα
τιμᾶσθε	τιμᾶσθε	δηλοῦσθε	δηλῶσθε
τιμῶνται	τιμῶνται	δηλοῦνται	δηλῶνται

Aorist Active and Middle Subjunctives

Note that there is no augment in the subjunctive mood and that the middle voice uses primary endings.

Sigmatic 1st Aorist (e.g., of λύω):

Sigmatic 1st Aorist Active Indicative: ἔλυσα, etc.

Sigmatic 1st Aorist Active Subjunctive:

λύσω, λύσης, λύσῃ, λύσωμεν, λύσητε, λύσωσι(ν)

Sigmatic 1st Aorist Middle Indicative: ἐλῴσάμην, etc.

Sigmatic 1st Aorist Middle Subjunctive:

λῴσωμαι, λῴσῃ, λῴσῃται, λῴσώμεθα, λῴσῃσθε, λῴσωνται

Asigmatic 1st Aorist of Liquid Verbs (e.g., of αἴρω):

Asigmatic 1st Aorist Active Indicative: ἤρα, etc.

Asigmatic 1st Aorist Active Subjunctive:

ἄρω, ἄρῃς, ἄρῃ, ἄρωμεν, ἄρητε, ἄρωσι(ν)

Asigmatic 1st Aorist Middle Indicative: ἠράμην, etc.

Asigmatic 1st Aorist Middle Subjunctive:

ἄρωμαι, ἄρῃ, ἄρηται, ἄρώμεθα, ἄρησθε, ἄρωνται

Thematic 2nd Aorist (e.g., of λείπω):

Thematic 2nd Aorist Active Indicative: ἔλιπον, etc.

Thematic 2nd Aorist Active Subjunctive:

λίπω, λίπῃς, λίπῃ, λίπωμεν, λίπητε, λίπωσι(ν)

Thematic 2nd Aorist Middle Indicative: ἐλιπόμην, etc.

Thematic 2nd Aorist Middle Subjunctive:

λίπωμαι, λίπῃ, λίπηται, λιπώμεθα, λίπησθε, λίπωνται

Athematic 2nd Aorist (e.g., of βαίνω):

Athematic 2nd Aorist Active Indicative: ἔβην, etc.

Athematic 2nd Aorist Active Subjunctive:

βῶ, βῇς, βῇ, βῶμεν, βῆτε, βῶσι(ν)

Aorist Passive Subjunctives

Verbs with -θη- 1st aorist passives (e.g., λῴω):

-θη- 1st Aorist Passive Indicative: ἐλύθην, etc.

-θη- 1st Aorist Passive Subjunctive (note the -θε- stem and the accent; λυ-θέ-ω > λυθῶ):

λυθῶ, λυθῇς, λυθῇ, λυθῶμεν, λυθῆτε, λυθῶσι(ν)

Verbs with -η- 2nd aorist passives (e.g., γράφω):

-η- 2nd Aorist Passive Indicative: ἐγράφην, etc.

-η- 2nd Aorist Passive Subjunctive (note the -θε- stem and the accent; γραφ-έ-ω > γραφῶ):

γραφῶ, γραφῇς, γραφῇ, γραφῶμεν, γραφῆτε, γραφῶσι(ν)

Greek Wisdom

Heraclitus

μάχεσθαι χρόν τὸν δῆμον ὑπὲρ τοῦ νόμου ὥσπερ τείχους. Fragment 44 Diels

Exercise 21α

Fill in the subjunctive forms on all Verb Charts completed for Book I except for the charts for Exercise 11θ. Keep the charts for reference.

3. Uses of the Subjunctive Mood

- a. The subjunctive (usually 1st person plural) is used in exhortations, as in example a in Grammar 1 above (page 75). This is called the *hortatory subjunctive*, and its negative is μή, e.g.:

ἀνδρείως μαχόμεθα. *Let us fight bravely.*

μὴ εὐθὺς ἴωμεν. *Let us not go immediately.*

μὴ τοιοῦτο ποιήσωμεν. *Let us not do such a thing.*

Note that the difference between the present and aorist subjunctive is in aspect, not in time; i.e., the present subjunctive is used when the action is viewed as a process, and the aorist is used when the action is viewed as an event. This applies to the other uses below as well.

- b. The present or aorist subjunctive (usually 1st person) may be used in *deliberative questions*, as in example c in Grammar 1 above (page 75) and in the following:

τί ποιῶμεν; πότερον μένωμεν ἢ οἴκαδε ἐπανίωμεν;

What are we to do? Are we to stay or return home?

Remember that the double question is introduced by πότερον, *whether*, which is not translated.

- c. The *aorist* subjunctive (2nd person singular or plural) is used with μή in *prohibitions* or *negative commands*, e.g.:

μὴ τοῦτο ποιήσης. *Do not do this.*

- d. The subjunctive is used in subordinate clauses introduced by ἵνα, ὅπως, or ὥς to express *purpose*, as in example b in Grammar 1 above (page 75). A negative purpose clause is introduced by ἵνα μή, ὅπως μή, ὥς μή, or simply μή. The following are further examples:

ἀνδρείως μαχόμεθα ἵνα τὴν πατρίδα σώσωμεν.

We are fighting bravely so that we may save our fatherland (= to save our fatherland).

σπεύδουσιν ὅπως μὴ ὀψὲ ἀφίκωνται.

They are hurrying so that they may not arrive late (= lest they arrive late = so as not to arrive late).

Note that several different translations are possible in English. Note also, however, that Attic Greek prose does not use a simple infinitive to express purpose as we most commonly do in English.

e. The subjunctive is used in some types of *conditional clauses*, e.g.:

εἰρήνη δ' ἔσται, **ἐάν** τοὺς Ἕλληνας αὐτονόμους **ἀφῆτε**.

There will be peace, if you let the Greeks go free.

Note the use of **ἐάν** (= εἰ + ἄν).

Exercise 21β

Change the following to the subjunctive:

- | | | |
|--------------------|-----------------|---------------|
| 1. λῦομεν | 8. εἴλοντο | 15. ηὔξατο |
| 2. ἔλῳσε(ν) | 9. ἐγένετο | 16. ἐλύθησαν |
| 3. τιμᾷ | 10. ἐφίλησας | 17. ἐγράφη |
| 4. δηλοῦμεν | 11. μαχόμεθα | 18. ἐβάλομεν |
| 5. λῦονται | 12. ἀπέθανε(ν) | 19. ἐτιμήθης |
| 6. ἐλῳσάμην | 13. εἶδετε | 20. ἀφῖκόμεθα |
| 7. ἔλαβον (2 ways) | 14. ἐβουλεύσατο | 21. ἐφάνησαν |

Exercise 21γ

Read aloud and translate into English; identify each use of the subjunctive:

1. στῆτε, ὦ φίλοι· σκοπῶμεν τί ποιήσωμεν.
2. πότερον οἴκαδε ἐπανεέλθωμεν ἢ ἐν τοῖς ὄρεσιν μένωμεν;
3. ἐσπέρᾳς γιγνομένης, μὴ μένωμεν ἐν τοῖς ὄρεσιν ἀλλὰ οἴκαδε σπεύδωμεν.
4. πῶς οἴκαδε ἀφικώμεθα; τὴν γὰρ ὁδὸν ἀγνοοῦμεν.
5. ἰδοὺ, ἔξεστιν ἐκεῖνον τὸν ποιμένα ἐρέσθαι τίνα ὁδὸν ἐλῳμέθα.
6. μὴ ἀποφύγῃς, ὦ γέρον, ἀλλ' εἰπὲ ἡμῖν τίς ὁδὸς πρὸς τὸ ἄστυ φέρει.
7. μὴ ἐκεῖσε νῦν γε ὁρμήσῃτε· οὐ γὰρ ἀφίξεσθε πρὸς νυκτός.
8. τί ποιῶμεν, ὦ φίλοι; ὁ γὰρ ποιμὴν λέγει ὅτι οὐ δύναμεθα ἀφικέσθαι πρὸς νυκτός.
9. εἰς τὸ πεδίον καταβάντες οἰκίαν τινὰ ζητῶμεν ἵνα ἀναπαυώμεθα.
10. ἡμέρας δὲ γενομένης, εὐθὺς ὁρμήσωμεν.

Exercise 21δ

Translate into Greek:

1. The Athenians are deliberating whether they are to make war against the Peloponnesians.
2. Let us hurry to the city and listen to the speakers.
3. Are we to yield to the enemy or save the city? (*Use aorist subjunctives in this and the next sentences.*)
4. Don't listen to the ambassadors; they are not telling the truth.
5. Let us send them away immediately.

The Athenian Democracy

The radical democracy of Pericles' time had evolved over many years. Solon, in his reforms of 594/593 B.C. (see essay, Book I, Chapter 8, page 118), had broken the old aristocratic (*eupatrid*) monopoly of power by making wealth, not birth, the criterion for political privilege. He also gave the Assembly a more important role in decision making; it elected the nine magistrates (archons) from the top two property classes and was supported by a new Council of 400, which prepared business for debate in the Assembly and which also formed a counterweight to the old Council of the Areopagus, which before Solon's reforms had been the governing body of Athens. The most democratic feature of Solon's constitution was the *Heliaea*; this was the Assembly sitting as a court of appeals from the decisions of magistrates.

Solon's constitution continued to function throughout the following period of strife between factions of the nobility and throughout the ensuing tyranny of Pisistratus and his son Hippias. When Hippias was driven out in 510 B.C., the noble families began to compete for power once more. Herodotus (5.66) says, "Two men were preeminent, Cleisthenes the Alcmeonid and Isagoras. These were involved in a struggle for power, and Cleisthenes, being worsted, took the people into partnership." In 508 Isagoras was driven into exile, and Cleisthenes put through a program of reforms, which established a moderate democracy.

First, he probably extended the citizenship, so that every free man, landless or not, had the right to vote. Secondly, to prevent the recurrence of dynastic rivalry, he instituted an elaborate system that destroyed the territorial basis of the nobles' power. He divided Attica into 139 demes (see essay, Book I, Chapter 3, pages 28–29), each with its own assembly and *demarch*; he abolished the four old Athenian tribes (*φυλαί*), based on kinship, and replaced them with ten new tribes, which were artificial political units, so constituted that the political influence of clan and locality was ended.



This photograph shows the Acropolis from the west with the Areopagus (the hill of Ares, god of war) in the foreground; here the ancient Council of the Areopagus met.

The ten new tribes formed the basic administrative and military units of the state. Each tribe (φύλη) provided fifty members (*councilors*, βουλευταί) to the Council (βουλή) of 500, which now replaced Solon's Council of 400; every deme elected a fixed number of councilors in proportion to its size. The new Council had a key role; it prepared business for the Assembly in its probouleutic function and was also responsible as an executive committee of the Assembly for seeing that decisions of the people were carried out. In the military sphere, each tribe provided one brigade, which was commanded by one of the ten generals elected by the Assembly.

The Assembly of all adult male citizens was sovereign. It elected the nine archons, whose functions were largely judicial, and the ten generals; it met regularly to debate issues brought before the people by the Council, and it continued to function as a court of appeals as the Heliaea. The ancient Council of the Areopagus still had important but vague powers, especially in judicial matters and as guardian of the constitution.

To Cleisthenes, probably, should also be ascribed the institution of ostracism. Once a year the Assembly was asked whether it wished to send one of the citizens into exile. If the people voted in favor of an ostracism, a meeting was held at which every citizen scratched on a fragment of pottery (ὄστρακον) the name of the politician he would like to see banished. The man against whom most ostraca were cast was sent off into honorable exile for ten years.

In 487 B.C. a change was introduced by which the nine archons were selected by lot (from the top two property classes) instead of by election. It followed that the importance of the archons declined while that of the generals, who were still elected, increased. In 462 B.C. a statesman named Ephialtes, supported by the young Pericles, put through measures that stripped the Areopagus of its powers and transferred them to the Assembly, Council, or popular courts, which now became courts of first instance instead of courts of appeal.

Ephialtes was assassinated soon after his reforms, and his place as leader of the people was taken by Pericles, who dominated the Assembly until his death in 429 B.C., thirty-two years later. The key principles of democracy that had long been recognized were the rule of law and the equality of all citizens before the law (ισονομίᾱ). To these Pericles added two further principles, which the Greeks considered characteristic of radical democracy, namely, selection for office by lot and payment of all officials. Lot had been used for selecting the archons since 487 B.C., but now it was extended to the selection of councilors. At the same time the archonship was opened to the third property class, the ζευγῖται, those able to keep only a team of oxen (ζεύγος). Now that any citizen, rich or poor, might be selected for office, it became essential that officials should be paid. Soon pay was instituted not only for the archons and councilors but also for the 10,000 members of the jury panel, who received a small wage for each day they sat in one of the courts into which the Heliaea was now divided.

Η ΕΚΚΛΗΣΙΑ (Β)

VOCABULARY

Verbs

ἄρχω, ἄρξω, ἤρξα, ἤρغمαι,
ἤρχθην + gen., active or middle, *I begin*; + gen., active,
I rule
ἐπιβουλεύω + dat., *I plot against*
νομίζω, [νομιέ-] νομιῶ, [νομι-]
ἐνόμισα, νενόμικα, νενόμισμαι, ἐνομίσθην, *I think*
πληρώω, *I fill*
προάγω, *I lead forward*

Nouns

ἡ ἀνάγκη, τῆς ἀνάγκης, *necessity*
ἡ δίκη, τῆς δίκης, *custom; justice; right; lawsuit; penalty*
ἡ δύναμις, τῆς δυνάμεως, *power; strength; forces (military)*
ὁ ἰδιώτης, τοῦ ἰδιώτου, *private person*
ἡ στρατιᾶ, τῆς στρατιᾶς, *army*
ἡ τιμή, τῆς τιμῆς, *honor*
ὁ τρόπος, τοῦ τρόπου, *manner; way*

ἡ χώρα, τῆς χώρας, *land*

Adjectives

ἀδύνατος, -ον, *impossible; incapable*
δυνατός, -ή, -όν, *possible; capable*
ἐκάτερος, -α, -ον, *each (of two)*
ὅμοιος, -α, -ον + dat., *like*
τελευταῖος, -α, -ον, *last*
τοιόσδε, τοιάδε (note the accent), τοιόνδε, *such (as the following)*

τοιούτος, τοιαύτη, τοιοῦτο, *such*

χρόνιος, -α, -ον, *lengthy*

Preposition

κατά + acc., *down; distributive, each; by; on; according to; of time, at*

Adverbs

ἰδίᾳ, *privately*
πεζῇ, *on foot*

Expression

ἀνάγκη ἐστί(ν), *it is necessary*

Spelling

The following passage and the passage at the end of this chapter are adapted from the historian Thucydides. He used the Ionic spelling -σσ- in words that in Attic have -ττ-, e.g., πράσσειν for πράττειν; he used the Homeric and early Attic spelling ξύν (ξυν-) for σύν (συν-); and he used ἐς (ἐσ-) instead of εἰς (εἰσ-) and αἰεί instead of αἰέ. We have preserved these spellings in the passages from Thucydides. In Chapter 22 when the narrative returns to Dicaeopolis and his family, we use the Attic forms. Chapter 23, based on Thucydides, again uses his spellings. Chapter 24 on the education of Philip, which includes a passage adapted from Plato, uses the Attic forms. In chapters 25 and 26 the readings are based on Herodotus, and some features of his Ionic Greek are preserved, e.g., ἐς for εἰς and πράσσω for πράττω. More features of his Ionic Greek are preserved in the readings in chapters 27 and 28.

τέλος δὲ παρελθὼν Περικλῆς ὁ Ξανθίππου, ἀνὴρ κατ' ἐκείνον
 τὸν χρόνον πρῶτος Ἀθηναίων, λέγειν τε καὶ πράσσειν δυνατώτατος,
 παρήνει τοιάδε· “τῆς μὲν γνώμης, ὧς Ἀθηναῖοι, αἰεὶ τῆς αὐτῆς ἔχομαι,
 μὴ εἴκειν Πελοποννησίοις. δῆλον γὰρ ἐστὶν ὅτι οἱ Λακεδαιμόνιοι καὶ
 πρότερον καὶ νῦν ἡμῖν ἐπιβουλεύουσιν. ἐν μὲν γὰρ ταῖς ξυνθήκαις
 εἴρητο ὅτι χρὴ δίκᾱς μὲν τῶν διαφορῶν ἀλλήλοις διδόναι καὶ
 δέχεσθαι, ἔχειν δὲ ἑκατέρους ἃ ἔχομεν· νῦν δὲ οὔτε δίκᾱς αὐτοὶ
 ἤτησαν οὔτε ἡμῶν διδόντων δέχονται, ἀλλὰ βούλονται πολέμῳ
 μᾶλλον ἢ λόγοις τὰ ἐγκλήματα διαλύεσθαι. πολλά τε γὰρ ἄλλα ἡμῖν
 ἐπιτάσσουσιν, καὶ οἱ τελευταῖοι οἷδε ἤκοντες ἡμᾶς κελεύουσι τοὺς
 “Ἕλληνας αὐτονόμους ἀφίεναι. ἐγὼ οὖν ὑμῖν παραινῶ μηδὲν εἴκειν
 ἀλλὰ τὴν ἀρχὴν σφῆζειν καὶ πολεμεῖν παρασκευάζεσθαι.

[ἔχομαι + gen., *I cling to* ταῖς ξυνθήκαις, *the treaty* εἴρητο (from εἶρω; see page 195) *it was stated* (lit., pluperfect, *it had been stated*) δίκᾱς . . . τῶν διαφορῶν . . . διδόναι καὶ δέχεσθαι, *to give one another and to accept arbitration of (our) differences* τὰ ἐγκλήματα διαλύεσθαι, *to settle their complaints* ἐπιτάσσουσιν, *they impose, dictate*]

“ἐὰν δὲ ἐς πόλεμον καταστῶμεν, τὰ τοῦ πολέμου οὐκ
 ἀσθενέστερα ἔξομεν· γινώτε γὰρ ἀκούοντες· αὐτουργοὶ γὰρ εἰσιν οἱ
 Πελοποννήσιοι καὶ οὔτε ἰδίᾳ οὔτ' ἐν κοινῷ χρήματά ἐστιν αὐτοῖς.
 καὶ οἱ τοιοῦτοι οὔτε ναῦς πληροῦν οὔτε πεζᾶς στρατιᾶς πολλάκις
 ἐκπέμπειν δύνανται· οὐ γὰρ ἐθέλουσιν ἀπὸ τῶν κλήρων πολὺν
 χρόνον ἀπεῖναι, καὶ τὰ χρήματα δεῖ ἀπὸ τῶν ἑαυτῶν ἐσφέρειν. μάχῃ
 οὖν μιᾷ πρὸς ἅπαντας “Ἕλληνας δυνατοὶ εἰσιν οἱ Πελοποννήσιοι καὶ
 οἱ ξύμμαχοι ἀντέχειν, πόλεμον δὲ χρόνιον ποιεῖσθαι πρὸς ἡμᾶς
 ἀδύνατοι.

[ἀσθενέστερα, *weaker* ἐν κοινῷ, *in the treasury* τῶν κλήρων, *their farms*
 ἀπὸ τῶν ἑαυτῶν, *from their own (private property)*]

“ἡμεῖς γὰρ τῆς θαλάσσης κρατοῦμεν. καὶ ἐὰν ἐπὶ τὴν χώρᾱν
 ἡμῶν πεζῇ ἴωσιν, ἡμεῖς ἐπὶ τὴν ἐκείνων πλευσόμεθα. μέγα γάρ ἐστι τὸ
 τῆς θαλάσσης κράτος. πόλιν γὰρ οἰκοῦμεν νήσῳ ὁμοίᾳν ἣν οὐδεὶς
 πολέμιος δύναται λαβεῖν. χρὴ οὖν τὴν μὲν γῆν καὶ τὰς οἰκίᾱς
 ἀφεῖναι, τὴν δὲ θάλασσαν καὶ τὴν πόλιν φυλάσσειν.

“νῦν δὲ τούτοις ἀποκρίνάμενοι ἀποπέμπωμεν ὅτι τὰς πόλεις αὐτονόμους ἀφήσομεν ἔαν καὶ ἐκεῖνοι ἀφῶσι τὰς πόλεις ἃς ὑπηκόους ἔχουσιν, δίκᾱς τε ὅτι ἐθέλομεν δοῦναι κατὰ τὰς ξυνθήκᾱς, πολέμου δὲ οὐκ ἄρξομεν, εἰ δὲ ἄρξουσιν ἐκεῖνοι, ἀμυνούμεθα.

30

[ὑπηκόους, *subjected, obedient* δίκᾱς ... δοῦναι, *to submit to arbitration* τὰς ξυνθήκᾱς, *the treaty*]

“ταῦτα δὲ ἐπίστασθαι χρή, ὅτι ἀνάγκη ἐστὶ πολεμεῖν, καὶ ὅτι ἐκ τῶν μεγίστων κινδύνων καὶ πόλει καὶ ἰδιώτῃ μέγισται τιμαὶ περιγίγνονται. οἱ μὲν πατέρες ὑμῶν τοὺς τε βαρβάρους ἀπεώσαντο καὶ ἐς τὴν νῦν δύναμιν προήγαγον τὴν πόλιν, ὑμᾶς δὲ οὐ χρή αὐτῶν κακίονας γίγνεσθαι, ἀλλὰ τοὺς τε ἐχθροὺς παντὶ τρόπῳ ἀμύνεσθαι καὶ τοῖς ἐπιγιγνομένοις τὴν πόλιν μὴ ἐλάσσονα παραδοῦναι.”

35

[περιγίγνονται, *result* ἀπεώσαντο (from ἀπωθέω), *they pushed back, drove off* τοῖς ἐπιγιγνομένοις, *those coming after, your descendants*]

ὁ μὲν οὖν Περικλῆς τοιαῦτα εἶπεν, οἱ δὲ Ἀθηναῖοι νομίσαντες αὐτὸν ἄριστα παραινεῖν, ἐψηφίσαντο ἃ ἐκέλευε, καὶ τοῖς Λακεδαιμονίοις ἀπεκρίναντο κατὰ πάντα ὡς ἔφρασεν. οἱ δὲ πρέσβεις ἀπεχώρησαν ἐπ’ οἴκου καὶ οὐκέτι ὕστερον ἐπρεσβεύοντο.

40

[κατὰ πάντα, *point by point* ἐπρεσβεύοντο, *were not coming as ambassadors*]

—adapted from Thucydides 1.140–146

PRINCIPAL PARTS: Stems in -ζ- and -ιζ-

θαυμάζω, θαυμάσομαι, ἐθαύμασα, τεθαύμακα, τεθαύμασμαι,
ἐθαυμάσθην, intransitive, *I am amazed*; transitive, *I wonder at*; *I admire*
φράζω, φράσω, ἔφρασα, πέφρακα, πέφρασμαι, ἐφράσθην, *I show*; *I tell*
(of); *I explain*; middle and aorist passive in middle sense, *I think about*; *I consider*
κομίζω, [κομιε-] κομῶ, [κομι-] ἐκόμισα, κεκόμικα, κεκόμισμαι,
ἐκομίσθην, *I bring*; *I take*
ὀργίζομαι, [ὀργιε-] ὀργιοῦμαι or [ὀργισ-] ὀργισθήσομαι, ὀργισμαι,
ὀργίσθην, *I grow angry*; *I am angry*; + dat., *I grow angry at*; *I am angry at*

WORD BUILDING

Deduce or find the meanings of the words in the following sets:

1. ἡ δίκη; δίκαιος, -ᾱ, -ον; ἡ δικαιοσύνη; ἄδικος, -ον; ἀδικέω; τὸ ἀδίκημα
2. ἡ βουλή; βουλεύω; ὁ βουλευτής; τὸ βούλευμα; προβουλεύω; τὸ προβούλευμα

GRAMMAR

4. The Subjunctive of -μι Verbs

εἰμί, *I am*

Present Active:

ᾶ, ῆς, ῆ, ᾶμεν, ῆτε, ᾶσι(ν)

εἶμι, *I will go*

Present Active:

ῖω, ῖης, ῖη, ῖωμεν, ῖητε, ῖωσι(ν)

δίδωμι

Present Active:

διδᾶ, διδῶς, διδῶ, διδῶμεν, διδῶτε, διδῶσι(ν)

Present Middle/Passive:

διδῶμαι, διδῶ, διδῶται, διδώμεθα, διδῶσθε, διδῶνται

Aorist Active:

δᾶ, δῶς, δῶ, δῶμεν, δῶτε, δῶσι(ν)

Aorist Middle:

δῶμαι, δῶ, δῶται, δώμεθα, δῶσθε, δῶνται

Aorist Passive:

δοθᾶ, δοθῆς, δοθῆ, δοθῶμεν, δοθῆτε, δοθῶσι(ν)

τίθημι

Present Active:

τιθᾶ, τιθῆς, τιθῆ, τιθῶμεν, τιθῆτε, τιθῶσι(ν)

Present Middle/Passive:

τιθῶμαι, τιθῶ, τιθῶται, τιθώμεθα, τιθῶσθε, τιθῶνται

Aorist Active:

θᾶ, θῆς, θῆ, θῶμεν, θῆτε, θῶσι(ν)

Aorist Middle:

θῶμαι, θῶ, θῶται, θώμεθα, θῶσθε, θῶνται

Aorist Passive:

τεθᾶ, τεθῆς, τεθῆ, τεθῶμεν, τεθῆτε, τεθῶσι(ν)

ἵστημι

Present Active:

ἰσᾶ, ἰσῆς, ἰσῆ, ἰσῶμεν, ἰσῆτε, ἰσῶσι(ν)

Present Middle/Passive:

ἰσῶμαι, ἰσῶ, ἰσῶται, ἰσώμεθα, ἰσῶσθε, ἰσῶνται

Aorist Active:

στῶ, στῆς, στῆ, στῶμεν, στῆτε, στῶσι(ν)

Aorist Middle:

στῶμαι, στή, στήται, στώμεθα, στήσθε, στῶνται

Aorist Passive:

σταθῶ, σταθῆς, σταθῆ, σταθῶμεν, σταθῆτε, σταθῶσι(ν)

δείκνυμι**Present Active:**

δεικνύω, δεικνύης, δεικνύῃ, δεικνύωμεν δεικνύητε, δεικνύωσι(ν)

Present Middle/Passive:

δεικνύωμαι, δεικνύῃ, δεικνύηται, δεικνυώμεθα, δεικνύησθε, δεικνύονται

Aorist Active:

δείξω, δείξης, δείξῃ, δείξωμεν, δείξητε, δείξωσι(ν)

Aorist Middle:

δείξωμαι, δείξῃ, δείξεται, δειξώμεθα, δείξησθε, δείξονται

Aorist Passive:

δειχθῶ, δειχθῆς, δειχθῆ, δειχθῶμεν, δειχθῆτε, δειχθῶσι(ν)

ἵημι**Present Active:**

ἴω, ἴῃς, ἴῃ, ἴωμεν, ἴητε, ἴωσι(ν)

Present Middle/Passive:

ἴωμαι, ἴῃ, ἴηται, ἴωμεθα, ἴησθε, ἴωνται

Aorist Active:

ᾶ, ᾶς, ᾶ, ᾶμεν, ᾶτε, ᾶσι(ν)

Aorist Middle:

ᾶμαι, ᾶ, ᾶται, ᾶμεθα, ᾶσθε, ᾶνται

Aorist Passive:

ἐθῶ, ἐθῆς, ἐθῆ, ἐθῶμεν, ἐθῆτε, ἐθῶσι(ν)

N.B. Many verbs that are compounded with prepositional prefixes are sometimes found with recessive accent in the subjunctive and sometimes with the accent of the uncompounded form retained, e.g., πᾶρωμεν or παρῶμεν. We follow the latter accentuation in this book.

Exercise 21e

Fill in the subjunctive forms on all Verb Charts completed to date for Book II and on the charts for Exercise 11θ. Keep the charts for reference.

Exercise 21ζ

Identify the tense, voice, person, and number of these subjunctive forms:

- | | | |
|------------------|---------------------|----------------------|
| 1. δοθῶμεν | 6. τιθήσθε (2 ways) | 11. δειξώμεθα |
| 2. διδῶτε | 7. ἰσῶσι(ν) | 12. δεικνύη (3 ways) |
| 3. δῶς | 8. σταθῇς | 13. ἦ (2 ways) |
| 4. τιθῇ (3 ways) | 9. σιῶ | 14. ἰῶσι(ν) |
| 5. θώμεθα | 10. δείξης | 15. ἐθῇ |

Exercise 21η

Read aloud and translate into English; identify each use of the subjunctive:

1. μὴ οἴκοι μένωμεν ἀλλὰ πρὸς τὸ ἄστυ ἰώμεθα ὅπως τῇ ἐκκλησίᾳ παρῶμεν.
2. εἰς τὴν Πύκνα ἴωμεν ἵνα τῶν ῥητόρων ἀκούωμεν βουλευομένων τί ποιήσωμεν.
3. οἱ γὰρ Πελοποννήσιοι πρέσβεις πεπόμφασι (*have sent*) λέγοντας ὅτι πόλεμος ἔσται ἔὰν μὴ τὴν ἀρχὴν ἀφῶμεν.
4. ὁ Περικλῆς, “μὴ ἀφῆτε τὴν ἀρχὴν,” φησίν.
5. τί οὖν ποιήσωμεν; πότερον τὴν ἀρχὴν ἀφῶμεν ἢ ἐς πόλεμον καταστῶμεν;
6. τὰς ὑδρίας καταθῶμεν καὶ πρὸς τὸν ἀγρὸν σπεύδωμεν ἵνα τὸν κύνα ζητῶμεν.
7. καλὸν δῶρον (*gift*) τῇ παιδί δῶμεν τῇ τὸν κύνα εὐρούσῃ.
8. μὴ δείξης τὴν ὁδὸν τῷ ξένῳ· ψευδῇ γὰρ λέγει.
9. ἀκουσον, ὦ παῖ, ἵνα συνιῇς τί λέγει ὁ διδάσκαλος.
10. μὴ ἀνοιξήτε τὰς πύλας, ὦ φύλακες· οἱ γὰρ πολέμιοι προσχωροῦσιν.

Exercise 21θ

Translate into Greek:

1. If (ἐάν + subjunctive) you give us money, friends, we will help you.
2. Let us stop and look at the temple.
3. Let us go to the temple (in order) to put up an offering (use τὸ ἄγαλμα) to the god.
4. Are we to show (to) the priest the offering that we intend to give?
5. Let us revolt from the Persians and sail at once (in order) to come to aid the Greeks.

ΟΙ ΑΥΤΟΥΡΓΟΙ ΑΝΙΣΤΑΝΤΑΙ

Read the following passage (adapted from Thucydides 2.14 and 16–17) and answer the comprehension questions:

οἱ δὲ Ἀθηναῖοι ἐπεΐθοντό τε τῷ Περικλεῖ καὶ ἐσεκομίζοντο ἐκ τῶν ἀγρῶν παῖδας καὶ γυναῖκας καὶ τὴν ἄλλην κατασκευὴν ἣ κατ' οἶκον ἐχρῶντο· πρόβατα δὲ καὶ ὑποζύγια ἐς τὴν Εὐβοίαν ἐπεμψαν καὶ τὰς νήσους τὰς ἐπικειμένᾱς. χαλεπὴ δὲ αὐτοῖς ἐγίνετο ἡ ἀνάστασις, διότι αἰεὶ εἰώθεσαν οἱ πολλοὶ ἐν τοῖς ἀγροῖς οἰκεῖν. ἐβαρύνοντό τε οἰκίᾱς τε καταλείποντες καὶ ἱερά, δίαίτᾱν τε μέλλοντες μεταβάλλειν. ἐπειδὴ δὲ ἀφίκοντο ἐς τὸ ἄστυ, ὀλίγοις μὲν τισιν ὑπῆρχον οἰκῆσεις· οἱ δὲ πολλοὶ τὰ τε ἐρῆμα τῆς πόλεως ὤκησαν καὶ τὰ ἱερά. καὶ κατεσκευάσαντο καὶ ἐν τοῖς πύργοις τῶν τειχῶν πολλοὶ καὶ ὥς ἕκαστός που ἐδύνατο. οὐ γὰρ ἐχώρησε ξυνελθόντας αὐτοὺς ἡ πόλις, ἀλλ' ὕστερον δὴ τὰ τε μακρὰ τεῖχη ὤκησαν καὶ τοῦ Πειραιῶς τὰ πολλὰ.

[ἐσεκομίζοντο, they brought in κατασκευὴν, equipment, household furniture ὑποζύγια, beasts of burden (yoked) ἐπικειμένᾱς, lying nearby ἡ ἀνάστασις, the removal εἰώθεσαν (from ἔθω), pluperfect with imperfect sense, were accustomed οἱ πολλοὶ, the majority ἐβαρύνοντό, they were distressed δίαίτᾱν, way of life μεταβάλλειν, to change ἐπειδὴ, when ὑπῆρχον, were (ready) οἰκῆσεις, dwellings κατεσκευάσαντο, they set up house καὶ, even τοῖς πύργοις, the towers ἕκαστος, each που, anywhere ἐχώρησε, accommodated, was large enough for τὰ πολλὰ, the greater part]

1. What did the Athenians bring with them from the country?
2. Why was the removal from the countryside difficult and distressing?
3. What problem confronted them when they arrived at the city?
4. Where did most of them settle?
5. In what other places did some of them set up their households?

Exercise 21

Translate into Greek

1. As the enemy was advancing into Attica (use *genitive absolute*), obeying Pericles we all went to the city.
2. We were very distressed (use *βαρύνομαι*) (at) leaving (our) homes behind.
3. When (*ἐπεῖ*) we arrived at the city, no house was ready (use *ὑπάρχω*) for us.
4. And so at first we lived in a tower (use *πύργος*), but later we set up house (use *κατασκευάζομαι*) near the long walls.
5. But when (*ἐπεῖ*) the enemy withdrew, we returned to (our) homes.

Classical Greek

Solon

Solon, besides being a statesman who saved the Athenian state from revolution by his reforms (see page 80), was a poet, who used his poetry as propaganda to warn and inform his fellow citizens. In the following lines (fragment 9), he warns them of the danger of tyranny. His warning was prescient; thirty years later Pisistratus became tyrant of Athens.

ἐκ νεφέλης πέλεται χιόνος μένος ἡδὲ χαλάζης,
βροντὴ δ' ἐκ λαμπρῆς γίγνεται ἀστεροπῆς·
ἀνδρῶν δ' ἐκ μεγάλων πόλις ὄλλυται, ἐς δὲ μονάρχου
δῆμος αἰδρῆ δουλοσύνην ἔπεσεν.
λίην δ' ἐξάραντ' οὐ ράδιόν ἐστι κατασχεῖν
ὑστερον, ἀλλ' ἤδη χρή τινα πάντα νοεῖν.

[νεφέλης, cloud πέλεται, comes χιόνος μένος ἡδὲ χαλάζης, the might of snow and hail βροντὴ, thunder ἀστεροπῆς, lightning ὄλλυται, perishes ἐς . . . μονάρχου . . . δουλοσύνην, under the slavery of a monarch αἰδρῆ, through its folly ἔπεσεν: gnomic aorist; translate as present λίην . . . ἐξάραντ(α), if you raise (having raised) (a man) too high κατασχεῖν, to restrain (him) τινα, someone, one νοεῖν, to think about]

New Testament Greek

John 3.4–7

Nicodemus visits Jesus (concluded)

λέγει πρὸς αὐτὸν Νικόδημος, “πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὢν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι;” ἀπεκρίθη Ἰησοῦς, “ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν. μὴ θαυμάσης ὅτι εἶπόν σοι, ‘δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν.’”

[γεννηθῆναι (from γεννάω, I give birth to; passive, I am born), to be born μὴ: here introducing a question expecting the answer “no” τὴν κοιλίαν, the womb ἀμὴν, verily ἐὰν μὴ, unless πνεύματος, spirit τὴν βασιλείαν, the kingdom τὸ γεγεννημένον, that which has been born τῆς σαρκὸς, the flesh ἄνωθεν, from above; anew]

22

Η ΑΝΑΣΤΑΣΙΣ (α)



φοβοῦμαι μὴ δι' ὀλίγου εἰς πόλεμον καταστῶμεν·
ὁ γὰρ νεανίας τὸν τε πατέρα καὶ τὴν γυναῖκα χαίρειν κελεύει.

VOCABULARY

Verbs

ἀνθίσταμαι [= ἀντι- + ἵσταμαι],

[στη-] ἀντιστήσομαι, ἀν-
έστην, ἀνθέστηκα + dat.,

I stand up against, withstand

ἀνίσταμαι [= ἀνα- + ἵσταμαι],

[στη-] ἀναστήσομαι, ἀν-

έστην, ἀνέστηκα, *I stand up;*

I am forced to move; I move;

I evacuate

εἰσβάλλω + εἰς + acc., *I invade*

λούω, λούεις, λούει, λούμεν, λούτε,

λούσι(v), imperfect, ἔλουν,

λούσομαι, ἔλουσα, λέλου-

μαι, *I wash; middle, I wash*

myself, bathe

ὑπάρχω [= ὑπο- + ἄρχω], *I am;*

I exist; I am ready

Nouns

ἡ ἀνάστασις, τῆς ἀναστά-

σεως, *forced move; move;*

evacuation

ἡ οἴκησις, τῆς οἰκήσεως,

dwelling

ἡ φυλακή, τῆς φυλακῆς,

guard; garrison

Relative Pronoun

ὅστις, ἥτις (note the accent), ὅ

τι, often in indefinite or gen-
eral clauses with ἄν and sub-

junctive, *anyone who, who-*
ever; anything that, whatever;
pl., *all that; whoever; what-*
ever

Relative and Interrogative Adjective

ὅσος, -η, -ον, *as great as; as*
much as; pl., as many as

πάντες ὅσοι, *all that, who-*
ever; πάντα ὅσα, all that,
whatever

Conjunctions

ἐπειδή, *when; since*

ἐπειδὴν [= ἐπειδή + ἄν], in in-
definite or general clauses
with subjunctive, *when*
(ever)

πρίν + indicative or + ἄν and
subjunctive, *until; + infin.,*
before

τελευτησάσης δὲ τῆς ἐκκλησίᾳς καὶ τῶν πολιτῶν ἀπιόντων, ὁ Δικαιοπόλις, “ἄγε δὴ, ὦ παῖ,” ἔφη· “οἴκαδε σπεύδωμεν ἵνα τῇ μητρὶ ἅπαντα τὰ γενόμενα ἐξηγώμεθα.” τάχιστα οὖν ἐπορεύοντο καὶ ἤδη νυκτὸς γενομένης εἰς τὴν οἰκίαν ἀφίκοντο. τοῦ δὲ Δικαιοπόλιδος κόψαντος τὴν θύραν, ἐξῆλθεν ἡ Μυρρίνη καὶ τὸν Φίλιππον ἰδοῦσα 5 ὑγιῇ τ’ ὄντα καὶ βλέποντα ἡσπάζετο καὶ χαίρουσα ἐδάκρυσεν. ὥς δ’ εἰσελθόντες ἐλούσαντό τε καὶ ἐδείπνησαν, ὁ μὲν Φίλιππος πάντα ἐξηγεῖτο ὅσα ἐγένετο ἐν τῇ ὁδῷ καὶ ἐν τῷ Ἀσκληπιείῳ· ἡ δὲ ἐτέρπετο ἀκούουσα.

[ἡσπάζετο, *embraced*]

ὁ δὲ Δικαιοπόλις ἅπαντα ἐξηγεῖτο ὅσα ἤκουσαν τῶν ρητόρων ἐν 10 τῇ ἐκκλησίᾳ ἀγορευόντων. “οὕτως οὖν,” ἔφη, “φοβοῦμαι μὴ δι’ ὀλίγου εἰς πόλεμον καταστῶμεν. χρὴ δὲ ἡμᾶς τῷ Περικλεῖ πειθομένους ἅπαντα παρασκευάζεσθαι ὥς εἰς τὸ ἄστὺ ἀναστησομένους· ἐπειδὴν γὰρ οἱ Πελοποννήσιοι εἰς τὴν Ἀττικὴν εἰσβάλωσιν, ἀνάγκη ἔσται τὴν οἰκίαν καταλιπόντας Ἀθήνᾳζε 15 ἀναστῆναι.” ἡ δὲ Μυρρίνη, “οἴμοι,” ἔφη· “τί λέγεις, ὦ ἄνερ; πῶς γὰρ δυνησόμεθα τὴν τε οἰκίαν καταλιπεῖν καὶ τὰ πρόβατα καὶ τοὺς βοῦς; καὶ εἰς τὰς Ἀθήνας ἀναστάντες ποῦ δὴ οἰκήσομεν; οὐδεμία γὰρ ἡμῖν ὑπάρχει οἴκησις ἐν τῷ ἄστει. ἀλλ’ οὐ δυνατόν ἐστι ταῦτα πρᾶξαι.”

ὁ δὲ Δικαιοπόλις, “ἀλλ’ ἀνάγκη ἔσται, ὦ γύναι, ταῦτα πρᾶξαι 20 τούτων ἕνεκα· ἐπειδὴν γὰρ οἱ Πελοποννήσιοι εἰς τὴν γῆν εἰσβάλωσιν, ἡμεῖς οὐ δυνησόμεθα αὐτοῖς μάχῃ ἀντιστῆναι τοσούτοις οὖσιν· ὥστε ὅστις ἂν ἔξω τῶν τειχῶν μένη, ἀποθανεῖται ὑπὸ τῶν πολεμίων· συνελθόντες δὲ εἰς τὴν πόλιν, πάντες ἀσφαλεῖς ἐσόμεθα καὶ οὐδεὶς κίνδυνος ἔσται μὴ οἱ πολέμιοι ἡμᾶς βλάπτωσιν, τὴν μὲν γῆν ἀφέντας 25 καὶ τὰς οἰκίας, τῆς δὲ θαλάττης καὶ πόλεως φυλακὴν ἔχοντας.”

[ἀποθανεῖται, *will die*, i.e., *will be killed* (ἀποθνήσκω = passive of ἀποκτείνω)]

PRINCIPAL PARTS: Liquid and Nasal Stems (-λ-, -ν-)

ἀγγέλλ-ω, [ἀγγελε-] ἀγγελῶ, [ἀγγειλ-] ἡγγειλα, [ἀγγελ-] ἡγγελκα,
 ἡγγελμαι, ἡγγέλθην, *I announce; I tell*
 βάλλ-ω, [βαλε-] βαλῶ, [βαλ-] ἔβαλον, [βλη-] βέβληκα, βέβλημαι,
 ἐβλήθην, *I throw; I put; I pelt; I hit, strike*
 φαίν-ω, [φανε-] φανῶ or φανοῦμαι, [φην-] ἔφηνα, [φαν-] πέφασμαι, *I show*
 φαίν-ομαι, [φαν-] φανήσομαι (2nd future passive) or [φανε-] φανοῦμαι,
 [φην-] πέφηνα, [φαν-] ἐφάνην + infin., *I appear; I seem; + participle, I am*
shown to be; I am proved to be; I am clearly

WORD STUDY

Give the Greek words from which the following English words for subjects of academic study are derived:

- | | | |
|----------------|-------------|------------|
| 1. mathematics | 3. geometry | 5. biology |
| 2. arithmetic | 4. physics | 6. zoology |

GRAMMAR

1. Clauses of Fearing

Examine these sentences from the reading passage above:

φοβοῦμαι μὴ δι' ὀλίγου εἰς πόλεμον καταστῶμεν.
I am afraid that we will (may) soon get into war.

οὐδεὶς κίνδυνος ἔσται μὴ οἱ πολέμιοι ἡμᾶς βλάπτωσιν.
There will be no danger that the enemy will (may) harm us.

Subordinate clauses introduced by μὴ state what is feared; such clauses of fearing may be introduced by verbs such as φοβοῦμαι or expressions such as κίνδυνός ἐστιν, and the verb of the clause of fearing is in the subjunctive (present or aorist, differing in aspect only).

When the clause of fearing is negative, the introductory μὴ is accompanied somewhere in the clause by οὐ, e.g.:

ἐφοβούμην μὴ ἐν καιρῷ οὐκ ἀφίκωμαι.
I was afraid that I would (might) not arrive in time.

Where English uses the infinitive, so does Greek, e.g.:

φοβοῦμαι τοῦτο ποιῆσαι.
I am afraid to do this.

Note that if the introductory verb or clause is in the present tense, we translate the subjunctive with *will* or *may*, but if the introductory verb or clause is in a past tense, we translate the subjunctive with *would* or *might*.

Exercise 22α

Read aloud and translate into English:

1. ἄρ' οὐ φοβεῖσθε μὴ κακόν τι πάθωμεν;
2. κίνδυνός ἐστι μὴ χειμῶν δι' ὀλίγου γένηται.
3. καίπερ φοβούμενη μὴ χαλεπὴ γένηται ἡ ἀνάστασις, ἡ γυνὴ τῷ ἀνδρὶ πείθεται.
4. ὁ γέρων ἐλυπεῖτο, φοβούμενος μὴ οὐδέποτε (*never*) ἐπανίη.
5. φοβοῦμαι μὴ οἱ φύλακες (*guards*) οὐκ ἐθέλωσιν ἀνοίξαι (*to open*) τὰς πύλας.
6. οἱ δοῦλοι ἐφοβοῦντο μὴ ὁ δεσπότης σφίσιν (*at them*) ὀργίζηται.
7. οὐ φοβούμεθα ἔξω τῶν τειχῶν μένειν.
8. οἱ παῖδες ἐφοβοῦντο τὰ ἀληθῆ λέγειν.
9. φοβούμενοι νυκτὸς ἐπανιέναι οἱ αὐτουργοὶ ἐν τῷ ἄστει ἔμενον.
10. ὁ ναύκληρος ἐφοβεῖτο μὴ ὁ χειμῶν τὴν ναῦν διαφθείρῃ.

Exercise 22β

Translate into Greek:

1. I fear we will (may) not arrive at the city in time.
2. There is a danger that the enemy will (may) soon come into the land.
3. We set out toward the city immediately, being afraid to stay in the country.
4. The farmers were afraid that the enemy would (might) destroy their homes.
5. Are you not more afraid (Don't you fear rather) to sail home than to go by land?

2. Indefinite or General Clauses

In relative, temporal, and conditional clauses, the indicative mood is used if the clauses are *definite*, i.e., specific in reference or in time. If the reference or time is *indefinite* or *general*, ἄν + the subjunctive (present or aorist) is used; ἄν is placed after the relative pronoun or combined with some temporal conjunctions and with the conditional conjunction εἰ.

Relative: Definite:

πάντες ἐκείνους τιμῶσιν οἳ ἐν Σαλαμῖνι ἐμαχέσαντο.
*All honor the men **who fought at Salamis**.*

Relative: Indefinite or General:

ὅστις ἂν ἔξω τῶν τειχῶν μένῃ, ἀποθανεῖται ὑπὸ τῶν πολεμίων.
Whoever remains outside the walls will be killed by the enemy.
 (Present subjunctive = ongoing process)

ὅστις ἂν τοῦτο ποιήσῃ, τιμῆς ἄξιός ἐστιν.

Whoever does this is worthy of honor.

(Aorist subjunctive = simple action)

Temporal: Definite:

ἐπεὶ εἰς τὸ ἄστυ ἀφικόμεθα, πρὸς τὴν ἀγορὰν ἐσπεύσαμεν.

When we arrived at the city, we hurried to the agora.

Temporal: Indefinite or General:

ἐπειδὴ ἂν (= ἐπειδή + ἂν) εἰς τὸ ἄστυ ἵωμεν, πρὸς τὴν ἀγορὰν σπεύδομεν.

Whenever we go to the city, we hurry to the agora.

Temporal: Definite:

οἱ Σπαρτιᾶται ἐμάχοντο ἕως ἅπαντες ἔπεσον.

The Spartans were fighting until all fell.

After a negative main clause, πρὶν is usually used:

αἱ γυναῖκες οὐκ ἀπῆλθον πρὶν ἀφίκετο ὁ ἱερεὺς.

The women did not go away until the priest arrived.

Temporal: Indefinite or General:

μείνατε ἕως ἂν ἐπανεέλθῃ ὁ πατήρ.

Wait until father returns.

Again, after a negative main clause, πρὶν is usually used:

αἱ γυναῖκες οὐκ ἀπίθῃσι πρὶν ἂν ἀφίκηται ὁ ἱερεὺς.

The women will not go away until the priest arrives.

Conditional: Definite:

εἰ τῷ Περικλεῖ πιστεύεις, μῶρος εἶ.

If you believe Pericles (now), you are foolish.

Conditional: Indefinite or General:

ἐὰν (= εἰ + ἂν) τῷ Περικλεῖ πιστεύωμεν, μῶροί ἐσμεν.

If we ever believe Pericles, we are (always) foolish.

The last example above is also called a *present general condition*.

Indefinite Relative Clauses:

Note that ὅστις, ἥτις, ὃ τι, *anyone who, whoever; anything that, whatever*; pl., *all that; whoever; whatever*, is commonly used with ἂν in indefinite relative clauses with the subjunctive, as in the second example in the list above. Both halves of the word decline, as follows (but note the alternative forms):

	Masculine	Feminine	Neuter
Nom.	ὅστις	ἥτις	ὅ τι
Gen.	οὗτινος or ὅτου	ἥστινος	οὗτινος or ὅτου
Dat.	ὅτῳ or ὅτῳ	ἥτῳ	ὅτῳ or ὅτῳ
Acc.	ὅντινα	ἥντινα	ὅ τι
Nom.	οὔτινες	αἵτινες	ἅτινα or ἅττα
Gen.	ὧντινων	ῶντινων	ὧντινων
Dat.	οἷσσι(ν)	αἰσσι(ν)	οἷσσι(ν)
Acc.	οὓστινας	ἄστινας	ἅτινα or ἅττα

The word ὅσοι, ὅσαι, ὅσα, *as many as*, often reinforced by πάντες, πᾶσαι, πάντα, *all*, is also used with ἄν and the subjunctive to mean *all that; whoever; whatever*, e.g.:

ὁ πατήρ τῷ παιδί διδωσιν πάντα ὅσ' ἄν αἰτῇ.

The father gives the child whatever he asks for.

[πάντα ὅσα = lit., *all the things as many as* = *whatever*]

Indefinite Temporal Clauses:

Note the following words that may introduce indefinite temporal clauses. They all mean *whenever* and are used with verbs in the subjunctive:

ἐπειδᾷ = ἐπειδή + ἄν

ὅταν = ὅτε + ἄν

ὁπόταν = ὁπότε + ἄν

Aspect:

The difference between the present and aorist subjunctive in indefinite clauses is in aspect, not in time, i.e., the present subjunctive is used when the action is viewed as *continuous*, and the aorist subjunctive is used when the action is viewed as *a simple event* (you will find this contrast illustrated in the two examples of indefinite or general relative clauses above and in the first two sentences below).

Future Time:

Note that relative, temporal, and conditional clauses referring to *future* time are usually treated as indefinite in Greek, although sometimes we do not translate with the indefinite *ever* in English, e.g.:

ὅστις ἄν ἔξω τῶν τειχῶν μένη, ἀποθάνειται ὑπὸ τῶν πολεμίων.

Whoever remains outside the walls will be killed by the enemy.

ἐπειδᾷ ἐπανεέλθῃ ὁ πατήρ, πάντα μαθησόμεθα.

When father returns, we will learn everything.

μείνατε ἕως ἂν ἐπανέλθῃ ὁ πατήρ.

Wait until father returns.

αἱ γυναῖκες οὐκ ἀπίᾱσι πρὶν ἂν ἀφίκηται ὁ ἱερεὺς.

The women will not go away until the priest arrives.

(Remember that πρὶν instead of ἕως is usually used after a negative main clause.)

ἐὰν οἴκαδε ἐπανέλθωμεν, πάντα μαθησόμεθα.

If we return home, we will learn everything.

The last example above is also called a *future more vivid condition*, and it is in the form that future conditions usually take, with ἂν and the subjunctive in the if-clause. Greek may, however, use εἰ + the future indicative in conditional clauses referring to future time, but this is less common and is usually reserved for threats and warnings, e.g.:

εἰ τοῦτο ποιήσεις, ἀποθανεῖ.

If you do this, you will die.

Note that in this kind of condition we translate the future tense in the if-clause (here, ποιήσεις) as present in English.

Exercise 22γ

Translate the following pairs of sentences. In the Greek sentences, identify subordinate clauses as relative, temporal, or conditional and as definite or indefinite:

- ὅστις ἂν ἔξω τῶν τειχῶν μένῃ, ἐν κινδύνῳ ἔσται.
Whoever arrives first will receive the money.
- ἐπειδὴν γένηται ἡ ἐκκλησίᾱ, οἱ πολῖται εἰς τὴν Πύκνα σπεύδουσιν.
Whenever the enemy invades the land, we all come together into the city.
- μενοῦμεν ἐν τῇ ἀγορᾷ ἕως ἂν ἐπανέλθῃ ὁ ἄγγελος.
We will not return home until day breaks (use γίγνομαι).
- μὴ εἰσβῇτε εἰς τὴν ναῦν πρὶν ἂν κελεύσῃ ὁ ναύκληρος.
Don't climb that mountain until spring (τὸ ἔαρ) begins (use γίγνομαι).
- ἐὰν οἱ Πελοποννήσιοι ἐπὶ τὴν γῆν ἡμῶν περῇ ἴωσιν, ἡμεῖς ἐπὶ τὴν ἐκείνων ναυσὶ πλευσόμεθα.
If the farmers hurry into the city, they will all be safe.
- ὅς' ἂν ἔχωσιν οἱ παῖδες, πάντα ἡμῖν διδόναι ἐθέλουσιν.
We must do whatever the king orders.
- ἐπειδὴ ὁ αὐτουργὸς τοῖς βοῦς εἰς τὸν ἀγρὸν εἰσήλασεν, δι' ὀλίγου ἀροῦν (to plow) ἤρξατο.
When the boy (had) gone into the field, he immediately called (his) father.

8. οἱ ποιμένες τὰ πρόβατα ἐν τοῖς ὄρεσιν οὐ νεμοῦσιν (*will pasture*) πρὶν ἂν γένηται τὸ ἔαρ (*spring*).
We will not set out for home until the shepherd shows us the way.
9. ὅταν ἀπῇ ὁ δεσπότης, οἱ δοῦλοι παύονται ἐργαζόμενοι.
Whenever the master approaches, the slaves, getting up (*use aorist*), work.
10. εἰς κίνδυνον καταστήσεσθε, ὦ παῖδες, εἰ μὴ ποιήσετε ὅς' ἂν παρ-
αινέσωμεν.
Unless you listen to me, you will suffer terribly (terrible things).
11. οὗτοι οἱ παῖδες, οἱ τοῖς πατράσι συνελάμβανον, εἰργάζοντο ἕως ἐγένετο
νύξ.
These children, who with their fathers used to work, worked until night.
12. ἐάν τις τούτου πίη, ἀποθνήσκει.
13. οὐκ ἄπιμεν πρὶν ἂν ἐπανέλθῃ ὁ πατήρ.
14. οἱ αὐτουργοὶ εἰς τοὺς ἀγροὺς οὐκ ἐπανήλθον πρὶν οἱ πολέμιοι ἀπὸ τῆς
'Αττικῆς ἀνεχώρησαν.
15. μὴ ἀπὸ τῆς ἀγορᾶς ἀπέλθῃτε πρὶν ἂν τοῦ ἀγγέλου ἀκούσῃτε.

Athenian Democracy in Action

The Assembly (ἡ ἐκκλησίᾳ) was sovereign. Consisting of all adult male citizens, it had forty regular meetings each year, four in each *prytany* (a period of time equal to one-tenth of a year). It met on the Pnyx (ἡ Πνύξ), the slope of a hill opposite the Acropolis. All eligible citizens were expected and required to attend, but in fact an attendance of 6,000 (the legal quorum for an ostracism) out of a citizen body of about 50,000 was probably a respectable number for a routine meeting. It must be remembered that the majority of the people lived in the country and could not possibly have come into the city for every meeting. The Assembly decided all issues by direct vote, by a show of hands.

The Council of 500 (ἡ βουλὴ) formed the steering committee of the Assembly. No matter could come before the Assembly that had not first been discussed in the Council. It presented motions to the Assembly in the form of "preliminary decrees" (προβουλεύματα), which were debated in the Assembly and passed, rejected, or amended by the people. If passed, the motion became a "decree" (ψήφισμα), which was recorded, usually on stone, and set up in public for all to read. Hundreds of fragments of such decrees survive, some fairly complete, which show the democracy in action. All begin ἔδοξε τῇ βουλῇ καὶ τῷ δήμῳ and then give the name of the prytany and chairman.

When the Assembly met, proceedings were opened by prayer and libation. Then the herald read out the preliminary decree (τὸ προβούλευμα) and asked whether it should be accepted without debate or debated. If the people voted for a debate, the herald then asked "τίς ἀγορεύειν βούλεται;" and any citizen could come forward to the platform (τὸ βῆμα) and address the people. The Assembly did not tolerate the foolish or ill-informed, and in practice the

speakers were usually drawn from a limited number of politicians (οἱ ῥήτορες). The regular meetings of the Assembly had a fairly standard agenda. At the first meeting of each prytany (i.e., of each one-tenth of a year) a vote was taken on whether to continue the magistrates in office or to depose any of them. Then the grain supply and security (especially the state of the navy) were discussed. At the second meeting of the prytany any citizen could bring up any topic of public or private interest (provided he had first introduced his proposal to the Council). At the third and fourth meetings current problems were dealt with under the headings of sacred affairs, foreign policy, and secular affairs. Besides the regular meetings, extraordinary meetings could be called by the Council in any emergency.

The 500 councilors (βουλευταί) were selected by lot in the demes from citizens over thirty years old. They served for one year only and might not serve more than twice in a lifetime. It follows statistically that most citizens would sooner or later have to serve their turn on the Council. Each of the ten tribes (φύλαί) provided fifty councilors, and each group of fifty served in rotation for one-tenth of the year (i.e., for each prytany) as "presidents" (*prytaneis*, πρυτάνεις). Every day a "chairman" (ὁ ἐπιστάτης) was selected by lot from those serving as prytaneis for that one-tenth of the year, and for twenty-four hours he held the seal of state and the keys to the temples where the public moneys and archives were stored. The chairman and one-third of the prytaneis were on twenty-four hour duty and slept and ate in the Tholos (Θόλος), the round building next to the Council House (Βουλευτήριον). The Council had a "secretary" (ὁ γραμματεὺς), who was responsible for recording all business. The Council met daily, and the public could attend as observers. Any citizen could ask for leave to introduce business, and, possibly, the generals could attend *ex officio*.

The Council was divided into committees, usually of ten, each responsible for a different sphere of business. One was in charge of shipbuilding, another was responsible for the dockyards, a third for the upkeep of public buildings, and so forth. The audit committee checked the accounts of all magistrates who handled public moneys. All magistrates on entering office were scrutinized by the Council to see that they were fit and proper persons, and on resigning office they had to submit to a public examination of their record by the Council. The Council was in fact the linchpin that held the whole constitution together, and it is worth reflecting on the fact that at any given time there may have been 15,000 citizens in the Assembly who had served on the Council with all the political and administrative experience that this entailed. This gives substance to Pericles' claim that "we are all concerned alike with our personal affairs and the affairs of the city, and, despite our various occupations, we are adequately informed on politics."

It is remarkable that the Athenian democracy worked so well, considering that all offices, except for military commands and offices entailing technical expertise, were filled by lot and that all important decisions were taken by direct vote in a large and emotional assembly. Its success in the Periclean period may be ascribed to the dominance of one outstanding statesman, who

could control and guide the Assembly by his eloquence and his known integrity: "it was (in Pericles' time) in theory a democracy but in practice rule by the leading man" (Thucydides 2.65). Thucydides, however, overstates his case. Pericles could have been dropped at any time (he was in fact deposed for a short time in 430 B.C.), and credit must be paid to the average Athenians, who had the political acumen to follow a great leader. Thucydides says that Pericles' successors as leaders of the people, because they did not have his influence and powers of persuasion and were motivated by personal ambition and the pursuit of private gain, gave the people what they wanted and made a series of political blunders that led to the downfall of Athens. Failures in the war certainly did result in the growth of an antidemocratic party (οἱ ὀλίγοι) and eventually to revolution and counterrevolution. After the war, however, the restored democracy continued to function throughout the fourth century without any outstanding leaders and with good success on the whole.

New Testament Greek

John 5.1-9

The Healing at the Pool Called Bethzatha

μετὰ ταῦτα ἦν ἐορτὴ τῶν Ἰουδαίων καὶ ἀνέβη Ἰησοῦς εἰς Ἱεροσόλυμα. ἔστιν δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ ἡ ἐπιλεγόμενη Ἑβραϊστὶ Βηθζαθὰ πέντε στοᾶς ἔχουσα. ἐν ταύταις κατέκειτο πλῆθος τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν. ἦν δὲ τις ἄνθρωπος ἐκεῖ τριάκοντα ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ.

[Ἱεροσόλυμα, *Jerusalem* τῇ προβατικῇ (πύλῃ), *the sheep gate* κολυμβήθρᾳ, *pool* ἡ ἐπιλεγόμενη, *the one called* Ἑβραϊστὶ, *in Hebrew* Βηθζαθὰ, *Bethzatha* στοᾶς, *porticoes* τῶν ἀσθενούντων, *of the weak/sick* χωλῶν, ξηρῶν, *of the lame, of the withered/paralyzed* τριάκοντα, *thirty* ἔχων, *intransitive here, being (with accusative of duration of time)* τῇ ἀσθενείᾳ, *weakness/sickness*]

τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον καὶ γινούς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ, "θέλεις ὑγιῆς γενέσθαι;" ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν, "κύριε, ἄνθρωπον οὐκ ἔχω ἵνα ὅταν ταραχθῇ τὸ ὕδωρ βάλλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγώ, ἄλλος πρὸ ἐμοῦ καταβαίνει." λέγει αὐτῷ ὁ Ἰησοῦς, "ἔγειρε ἄρον τὸν κράβαττόν σου καὶ περιπάτει." καὶ εὐθέως ἐγένετο ὑγιῆς ὁ ἄνθρωπος καὶ ἦρεν τὸν κράβαττον αὐτοῦ καὶ περιεπάτει.

[ἔχει: supply ἐν τῇ ἀσθενείᾳ αὐτοῦ from the previous sentence; translate, *he has been in his sickness* θέλεις = ἐθέλεις κύριε, *lord; sir* ταραχθῇ (from ταράττω), *is disturbed, is stirred up* ἔγειρε, *here, get up!* κράβαττόν, *bed, cot* περιπάτει (from περιπατέω), *walk!* εὐθέως, *immediately*]

Η ΑΝΑΣΤΑΣΙΣ (Β)

VOCABULARY

Verbs

ἐνδίδωμι, *I give in, yield*
 ζεύγνυμι, ζεύξω, ἔζευξα.
 ἔζευγμαι, ἐζεύχθην or
 ἐζύγην, *I yoke*
 ὀδύρομαι, rare in tenses other
 than present, *I grieve*
 προσδέχομαι, *I receive, admit;*
I await, expect

Nouns

ἡ ἄμαξα, τῆς ἀμάξης, *wagon*
 ἡ βουλή, τῆς βουλῆς, *plan; ad-*
vice; Council
 τὸ ἔαρ, τοῦ ἡρος, *spring*
 οἱ οἰκεῖοι, τῶν οἰκείων, *the*
members of the household;
family; relations
 ὁ πύργος, τοῦ πύργου, *tower*

τὸ στρατόπεδον, τοῦ στρατο-
 πέδου, *camp; army*

Adjectives

τοσόσδε, τοσήδε (note the ac-
 cent), τοσόνδε, *so great; pl., so*
many
 = τοσοῦτος, τοσαύτη, τοσοῦτο, *so*
great; pl., so many
 cf. τοιοῦτος, τοιαύτη, τοιοῦτο,
such; of this kind

Preposition

ἐκτός + gen., *outside*

Adverb

οὐδέποτε, *never*

Conjunction

ὥπως + subjunctive, *so that, in*
order to

ταῦτα οὖν ἀκούσᾱσα ἡ Μυρρίνη σιγήσᾱσα τῷ ἀνδρὶ ἐπείθετο,
 καίπερ φοβουμένη μὴ χαλεπὴ γένηται ἡ ἀνάστασις. πάντα οὖν τὸν
 χειμῶνα παρεσκευάζοντο ὡς Ἀθήνᾳζε ἀναστησόμενοι ἐπειδὴν
 εἰσβάλωσιν οἱ Πελοποννήσιοι. ἅμα δ' ἦρι ἀρχομένῳ ἄγγελος ἀπὸ
 τῶν Ἀθηνῶν ἀφίκετο λέγων ὅτι ἤδη συλλέγονται οἱ τε Λακεδαιμόνιοι 5
 καὶ οἱ σύμμαχοι εἰς τὸν Ἰσθμόν· ὁ οὖν Δικαιοπόλις τὸν Φίλιππον καὶ
 τὸν Ξανθίαν ἐπεμψεν ὡς τὰ ποίμνια εἰς τὴν Εὐβοίαν κομιοῦντας.
 ἔπειτα δὲ αὐτός τε καὶ ἡ Μυρρίνη τὴν ἄμαξαν ἐξαγαγόντες πάνθ'
 ὅσα φέρειν ἐδύναντο εἰσέθεσαν. πάντων δ' ἐτοίμων ὄντων ὁ
 Δικαιοπόλις τοὺς βοῦς ζεύξᾱς τὸν πάππον πολλὰ ὀδῦρόμενον 10
 ἀνεβίβασεν. τέλος δὲ ἢ τε Μυρρίνη καὶ ἡ Μέλιττα αὐταὶ ἀνέβησαν.
 οὕτως οὖν ἐπορεύοντο δακρῦντες καὶ ὀδῦρόμενοι, φοβούμενοι μὴ
 οὐδέποτε ἐπανίωσιν.

[τὰ ποίμνια, *the flocks* ἀνεβίβασεν (from ἀναβιβάζω), *put (him) onto (the wagon)*]

μακρὰ δ' ἦν ἡ ὁδὸς καὶ χαλεπή. ἔδει γὰρ κατὰ τὴν ἀμαξιτὸν
 ἰέναι, πολλοῖς δ' ἐνετύγχανον αὐτουργοῖς οἵπερ πρὸς τὴν πόλιν 15
 σπεύδοντες ἀλλήλοις ἐνεπόδιζον. τέλος δὲ ἐσπέρᾳς ἤδη γιγνομένης ἐς
 τὰς πύλᾱς ἀφίκοντο, καὶ μόλις εἰσελθόντες τὴν νύκτα ἐν ἡρώφ τινὶ
 ἔμειναν. τῇ δ' ὑστεραίᾳ ὁ Δικαιοπόλις παρὰ τὸν ἀδελφὸν ἦλθεν ἵνα
 αἰτῇ αὐτὸν εἴ πως βοηθεῖν δύναται. ὁ δ' ἀδελφὸς οὐκ ἐδύνατο
 αὐτοὺς εἰς τὴν οἰκίαν δέχεσθαι τοσούτους ὄντας ἀλλὰ πύργον τινὰ 20
 αὐτῷ ἔδειξεν ὃς πάντας χωρήσει. ὁ οὖν Δικαιοπόλις πρὸς τοὺς
 οἰκείους ἐπανελθὼν ἡγήσατο αὐτοῖς πρὸς τὸν πύργον, ἐν ᾧ ἔμελλον
 διὰ παντὸς οἰκῆσιν, ἕως οἱ μὲν Πελοποννήσιοι ἀπίοιεν, αὐτοὶ δὲ
 πρὸς τοὺς ἀγροὺς ἐπανόιοιεν.

[τὴν ἀμαξιτὸν, *the wagon road* ἀλλήλοις ἐνεπόδιζον, *were getting in one another's way* ἡρώφ, *shrine of a hero* χωρήσει, *would (lit., will) hold* ἕως . . . ἀπίοιεν . . . ἐπανόιοιεν: the optative without ἄν is used in indefinite or general clauses when the verb in the governing clause is in the imperfect tense.]

—The following is adapted from Thucydides 2.12:

ἐν δὲ τούτῳ κῆρυξ ἀφίκετο ἐς τὰς Ἀθήνᾱς, πέμψαντος τοῦ 25
 Ἀρχιδάμου τῶν Λακεδαιμονίων βασιλέως· οἱ δὲ Ἀθηναῖοι οὐ
 προσεδέξαντο αὐτὸν ἐς τὴν πόλιν οὐδ' ἐπὶ τὴν βουλὴν· ἦν γὰρ
 Περικλέους γνώμη κήρῡκα καὶ πρεσβεῖαν μὴ δέχεσθαι Λακε-
 δαιμονίων ἤδη στρατευομένων· ἀποπέμπουσιν οὖν αὐτὸν πρὶν
 ἀκοῦσαι καὶ ἐκέλευον ἐκτὸς ὁρίων εἶναι αὐθημερόν, ξυμπέμπουσί τε 30
 αὐτῷ ἀγωγούς, ὅπως μηδενὶ ξυγγένηται. ὁ δ' ἐπειδὴ ἐπὶ τοῖς ὁρίοις
 ἐγένετο καὶ ἔμελλε διαλύσεσθαι, τοσόνδε εἰπὼν ἐπορεύετο ὅτι, “ἦδε ἡ
 ἡμέρᾳ τοῖς Ἕλλησι μεγάλων κακῶν ἄρξει.” ὥς δὲ ἀφίκετο ἐς τὸ
 στρατόπεδον καὶ ἔγνω ὁ Ἀρχιδάμος ὅτι οἱ Ἀθηναῖοι οὐδέν πω
 ἐνδώσουσιν, οὕτω δὲ ἄρᾳς τῷ στρατῷ προὔχῳρει ἐς τὴν γῆν αὐτῶν. 35

[πρεσβεῖαν, *embassy* πρὶν ἀκοῦσαι (πρὶν + infin.), *before to hear (him) = before hearing (him)* ὁρίων, *boundaries* αὐθημερόν, *that very day* ξυμπέμπουσί, *they send X (acc.) with Y (dat.)* ἀγωγούς, *escorts* ξυγγένηται + dat., *he would meet* διαλύσεσθαι, *to part (from the escort)* πω, *at all* ἄρᾳς (from αἶρω, ἄρῳ, ἥρα), *here intransitive, setting out / having set out* τῷ στρατῷ, *with his army*]

PRINCIPAL PARTS: More Nasal Stems (-v-)

ἀποκτείν-ω, [κτενε-] ἀποκτενῶ, [κτειν-] ἀπέκτεινα, [κτον-] ἀπέκτονα, *I kill*

The passive of ἀποκτείνω is supplied by ἀποθνήσκω, *I die; I am killed*.

κρίν-ω, [κρινε-] κρίνω, [κρίν-] ἔκρινα, [κρι-] κέκρικα, κέκριμαι, ἐκρίθην,
I judge

ἀποκρίν-ομαι, [κρινε-] ἀποκρινοῦμαι, [κρίν-] ἀπεκρίνάμην, [κριν-]

ἀποκέκριμαι, [κρι-] ἀπεκρίθην (New Testament), *I answer*

μέν-ω, [μενε-] μενῶ, [μειν-] ἔμεινα, [μενε-] μεμένηκα, intransitive, *I stay* (in one place); *I wait*; transitive, *I wait for*

WORD BUILDING

Verbs with present stems ending in -ττ- are formed from stems ending in κ and χ, e.g., πρᾶκ- > πράττω, *I fare; I do*; τακ- > τάττω, *I marshal; I draw up*; ταραχ- > ταράττω, *I confuse*, and φυλακ- > φυλάττω, *I guard*.

Give the meanings of the words in the following sets:

- | | | | | |
|------------|----------|------------|--------------------|--------------|
| 1. πράττω | ή πράξις | τὸ πρᾶγμα | πράκτικός, -ή, -όν | |
| 2. τάττω | ή τάξις | τὸ τάγμα | τακτός, -ή, -όν | ἄτακτος, -ον |
| 3. ταράττω | ή ταραχή | ή ἀταραξία | ἀτάρακτος, -ον | |
| 4. φυλάττω | ὁ φύλαξ | ή φυλακή | | |

GRAMMAR

3. Indirect Statements and Questions

Indirect statements and indirect questions have been used in the sentences of the stories from nearly the beginning of this course. Indirect statements may be introduced by ὅτι or ὥς, *that*, and have their verbs in the indicative.

You may have noticed that in indirect statements and indirect questions, Greek, unlike English, retains the tense of the original statement or question, even when the main verb is in a past tense. Study the following examples:

Direct Statement:

“ἡ ἐμὴ μήτηρ πρὸς τὴν κρίνην ἔρχεται.”

“My mother is going to the spring.”

Indirect Statement:

ἡ παρθένος εἶπεν ὅτι ἡ μήτηρ πρὸς τὴν κρίνην ἔρχεται.

*The girl said **that her mother was going to the spring**.*

(The present tense is retained in the indirect statement in Greek but is changed to the past in English.)

Indirect questions may be introduced by the same words that introduce direct questions, e.g., τίς, *who?* Usually, however, certain indefinite

forms are used instead, as in the third row of the following chart:

whence?	whither?	how much?	when?	where?	who?
πόθεν;	ποι;	πόσος;	πότε;	που;	τίς;
όπόθεν	όποι	όπόσος	όπότε	όπου	όστις

Direct Questions:

“πότε έπάνεισιν;”

“When will she return?”

“πόσον χρόνον απέσται;”

“How long will she be away?”

Indirect Questions:

ό πατήρ ήρετο όπότε/πότε έπάνεισιν.

The father asked **when** she would return.

(The future indicative is retained in the indirect question in Greek but is changed to *would return* in English.)

“ούκ ειπεν ή μήτηρ όπόσον/πόσον χρόνον απέσται.”

“Mother did not say **how long** she would be away.”

Indirect Statement with Indirect Question:

ή παρθένος απεκρίνατο ώς ούκ ειπεν ή μήτηρ όπόσον/πόσον χρόνον απέσται.

The girl answered **that mother had not said how long she would be away.**

Exercise 22 δ

Read aloud and translate. Identify indirect statements and indirect questions. Give in English the original direct statement or question:

1. ό πατήρ την παρθένον ήρετο όπόθεν/πόθεν ήλθεν.
2. ή δέ αποκριναμένη ειπεν ότι ήλθεν από της οικίας καί δι' όλίγου εκείσε έπάνεισιν.
3. ό άγγελος ειπεν ότι οι πρέσβεις ήδη προσχωρούσι καί δι' όλίγου παρέσονται.
4. ό δοϋλος ειπεν ότι ού δυνατόν έστι λίθον τοσοϋτον αίρειν.
5. ό δέ δοϋλος ειπεν ότι έάν μη συλλαμβάνη ό δεσπότης, ού δυνήσεται αίρειν τόν λίθον.
6. ούδεις ήγνόει ότι οι πολέμοι δι' όλίγου εις την γήν εισβαλοϋσιν.
7. ό Δικαιοπόλις τη γυναικι ειπεν ως δεί εις τό άστν άναστήναι.
8. ή γυνή ήρετο όπου/πού εις τό άστν άναστάντες οικήσουσιν.
9. απεκρίνατο ό Δικαιοπόλις ότι έπειδάν εισβάλωσιν οι πολέμοι, έν τῷ άστει άσφαλεις έσονται.
10. ή οϋν γυνή ειπεν ότι πάντα ποιήσει ός' άν κελεύη ό άνήρ.

Η ΝΟΣΟΣ

Read the following passages (adapted from Thucydides 2.47–48) and answer the comprehension questions:

In early summer of 430 B.C., when the Peloponnesians invaded Attica for the second time, plague struck Athens. The city was crowded with refugees from the country, and living conditions were not healthy.

τοῦ δὲ θέρους εὐθὺς ἀρχομένου Πελοποννήσιοι καὶ οἱ ξύμμαχοι ἐσέβαλον ἐς τὴν Ἀττικὴν· καὶ ὄντων αὐτῶν ἐν τῇ Ἀττικῇ οὐ πολλὰς ἡμέρας, ἡ νόσος πρῶτον ἤρξατο γενέσθαι τοῖς Ἀθηναίοις· λέγουσιν ὅτι πρότερον πολλαχόσε ἐγκατέσκηπεν, οὐ μέντοι τοσοῦτός γε λοιμὸς ἐγένετο οὐδὲ τοσοῦτοι ἄνθρωποι ἀπέθανον.

[τοῦ . . . θέρους, *the summer* ἡ νόσος, *the disease, plague* πολλαχόσε, *onto many places* ἐγκατέσκηπεν (from ἐγκατασκήπτω), *it had fallen* (lit., *fell*) *upon* οὐ μέντοι . . . γε, *but (that)* . . . not λοιμὸς, *plague*]

1. What did the Peloponnesians do at the beginning of summer?
2. When did the plague begin in Athens?
3. How were the plague and its effects different in Athens from elsewhere?

οὔτε γὰρ ἱατροὶ ὠφέλουν τὸ πρῶτον, ἀγνοοῦντες τὴν νόσον, ἀλλ' αὐτοὶ μάλιστα ἔθνησκον ὅσῳ καὶ μάλιστα προσῆσαν τοῖς νοσοῦσιν, οὔτε ἄλλη ἀνθρωπεῖα τέχνη ὠφέλει οὐδεμία. ἤρξατο δὲ ἡ νόσος τὸ μὲν πρῶτον, ὡς λέγουσιν, ἐξ Αἰθιοπίας τῆς ὑπὲρ Αἰγύπτου, ἔπειτα δὲ καὶ ἐς Αἴγυπτον κατέβη καὶ ἐς τὴν βασιλέως γῆν τὴν πολλήν.

[ἔθνησκον, *they were dying* ὅσῳ, *in as much as* προσῆσαν, *were going near, were consorting with* ἀνθρωπεῖα, *human* τέχνη, *skill, art* Αἰθιοπίας, *Ethiopia* ὑπὲρ + gen., *above, here, south of* βασιλέως, *the king of Persia* γῆν τὴν πολλήν, *the greater part of the land*]

4. Why were doctors of no help? Why did they, especially, perish?
5. To what avail were other human efforts?
6. Where is the plague said to have originated?
7. What countries had it already ravaged?

ἐς δὲ τὴν Ἀθηναίων πόλιν ἐξαίφνης ἐσέπεσε, καὶ τὸ πρῶτον ἐν τῷ Πειραιεῖ ἤψατο τῶν ἀνθρώπων· ὕστερον δὲ καὶ ἐς τὴν ἄνω πόλιν ἀφίκετο, καὶ ἔθνησκον πολλῷ πλεονες ἤδη ἄνθρωποι. ἐγὼ δὲ οἷον ἐγίγνετο λέξω, αὐτὸς τε νοσήσας καὶ αὐτὸς ἰδὼν ἄλλους πάσχοντας.

[ἤψατο (from ἄπτω, *I fasten*) + gen., *it took hold of* οἷον ἐγίγνετο, *what it was like*]

9. Where did the plague begin to ravage the Athenians?
10. What happened when the plague reached the upper city of Athens?

11. What two reasons does Thucydides give for why he is a reliable source of information about the plague?

Exercise 22 ε

Translate into Greek:

1. The doctors are afraid to approach the sick (*use participle*).
2. For whoever touches (*use ἄπτομαι + gen.*) a sick man (*use participle of νοσέω*), himself catches (*falls into—use aorist participle of ἐμπίπτω + εἰς + acc.*) the plague and dies.
3. The doctors said that they could not help, not knowing the disease.
4. Although we are afraid that we may become sick (*fall into the sickness*), we must stay in the city until the enemy goes away.
5. If they go away soon, we will hurry to the country to escape the plague.

Classical Greek

Solon

In the following lines Solon proudly defends the reforms he has put through (fragment 5):

δῆμῳ μὲν γὰρ ἔδωκα τόσον γέρας ὅσον ἀπαρκεῖν

τιμῆς οὐτ' ἀφελῶν οὐτ' ἐπορεξάμενος·

οἱ δ' εἶχον δύναμιν καὶ χρήμασιν ἦσαν ἀγῆτοί,

καὶ τοῖς ἐφρασάμην μηδὲν ἀεικὲς ἔχειν·

ἔστην δ' ἀμφιβαλὼν κρατερὸν σάκος ἀμφοτέροισι,

νῆκ' ἄν δ' οὐκ εἴασ' οὐδετέρους ἀδίκως.

[τόσον γέρας, *as much privilege* ὅσον (= ὅσον) ἀπαρκεῖν, *as to be enough ἐπορεξάμενος* (from ἐπορέγω), *giving too much* οἱ δ(ε), *and (for those) who ἀγῆτοί, admired* καὶ τοῖς ἐφρασάμην, *I contrived for them too* μηδὲν ἀεικὲς, *nothing improper* ἀμφιβαλὼν, *having put around/over* κρατερὸν σάκος, *my mighty shield* ἀμφοτέροισι = ἀμφοτέροις, *both* εἴασ(α) (from εἶαω), *I allowed* οὐδετέρους, *neither (side)* ἀδίκως, *unjustly*]

Solon's reforms replaced the aristocracy (rule of the nobles) by a timocracy, in which political privilege was related to property; he divided the people into four property classes, each of which had appropriate political status.

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ὁ δὲ στρατὸς τῶν Πελοποννησίων προῖων ἀφίκετο τῆς Ἀττικῆς ἐς Οἰνόνην πρῶτον, ἥπερ ἔμελλον ἐσβαλεῖν. καὶ ὥς ἐκαθέζοντο, προσβολὰς παρεσκευάζοντο τῷ τείχει ποιησόμενοι μηχαναῖς τε καὶ ἄλλῳ τρόπῳ· ἡ γὰρ Οἰνὴ οὕσα ἐν μεθορίοις τῆς Ἀττικῆς καὶ Βοιωτίας ἐτετείχιστο, καὶ αὐτῷ φρουρίῳ οἱ Ἀθηναῖοι ἐχρῶντο ὅποτε πόλεμος γένοιτο. τὰς τε οὖν προσβολὰς παρεσκευάζοντο καὶ ἄλλως ἐνδιέτριψαν χρόνον περὶ αὐτήν. αἰτιάων τε οὐκ ὀλίγην Ἀρχιδᾶμος ἔλαβεν ἀπ' αὐτοῦ· οἱ γὰρ Ἀθηναῖοι πάντα ἐσεκομίζοντο ἐν τῷ χρόνῳ τούτῳ.

[τῆς Ἀττικῆς, gen. of place, in Attica προσβολὰς . . . τῷ τείχει ποιησόμενοι, future participle expressing purpose, to make attacks on the wall μηχαναῖς, siege engines ἄλλῳ τρόπῳ, otherwise μεθορίοις, borders ἐτετείχιστο (pluperfect, from τευχίζω), had been fortified with a wall αὐτῷ, it φρουρίῳ, as a garrison ὅποτε πόλεμος γένοιτο (optative), whenever war occurred ἄλλως, in other ways ἐνδιέτριψαν (from ἐνδιατρίβω), they spent, wasted αὐτήν, i.e., Oenoe αὐτοῦ, i.e., from wasting time there]

ἐπειδὴ μέντοι προσβαλόντες τῇ Οἰνῇ καὶ πᾶσαν ἰδέαν πειράσαντες οὐκ ἐδύναντο ἐλεῖν, οἱ τε Ἀθηναῖοι οὐδὲν ἐπεκηρύκεοντο, οὕτω δὲ ὀρμήσαντες ἀπ' αὐτῆς ἐσέβαλον ἐς τὴν Ἀττικὴν· ἡγεῖτο δὲ Ἀρχιδᾶμος Λακεδαιμονίων βασιλεύς.

[ιδέα, sort; form; way ἐπεκηρύκεοντο, were sending ambassadors to make peace proposals]

καὶ καθεζόμενοι ἔτεμον πρῶτον μὲν Ἐλευσίνα καὶ τὸ Θριάσιον πεδῖον. ἔπειτα δὲ προῦχώρουν ἕως ἀφίκοντο ἐς Ἀχαρνᾶς, χωρίον μέγιστον τῆς Ἀττικῆς τῶν δήμων καλουμένων, καὶ καθεζόμενοι ἐς αὐτὸ στρατόπεδόν τε ἐποιήσαντο χρόνον τε πολὺν ἐμμείναντες ἔτεμον. λέγεται δὲ ὅτι γνώμη τοιαύδε ὁ Ἀρχιδᾶμος περὶ τε τὰς Ἀχαρνᾶς ὥς ἐς μάχην ταξάμενος ἔμεινε καὶ ἐς τὸ πεδῖον ἐκείνῃ τῇ ἐσβολῇ οὐ κατέβη· ἥλπιζε γὰρ τοὺς Ἀθηναίους ἐπεξίεναι καὶ τὴν γῆν μὴ περιόψεσθαι τεμνομένην.

[καλουμένων, so-called ἐς αὐτὸ, in it, i.e., there ἐμμείναντες, remaining there ὥς ἐς μάχην, as for battle τοὺς Ἀθηναίους ἐπεξίεναι, that the Athenians would march out against (him) τὴν γῆν . . . τεμνομένην, (the fact) that their land was being ravaged]

ἐπειδὴ οὖν αὐτῷ ἐς Ἑλευσίνα καὶ τὸ Θριάσιον πεδῖον οὐκ ἀπηντησαν, πείραν ἐποιεῖτο περὶ Ἀχαρνᾶς καθήμενος εἰ ἐπεξιάσιν· ἅμα μὲν γὰρ αὐτῷ ὁ χῶρος ἐπιτήδειος ἐφαίνετο ἐνστρατοπεδεῦσαι, ἅμα δὲ ἐνόμιζε τοὺς Ἀχαρνέας μέγα μέρος ὄντας τῆς πόλεως (τρισχίλιοι γὰρ ὀπλῖται ἐγένοντο) οὐ περιόψεσθαι τὰ σφέτερα διαφθειρόμενα ἀλλὰ ὀρμήσειν καὶ τοὺς πάντας ἐς μάχην.

[ἀπηντησαν (from ἀπαντάω) + dat., *they went to meet* καθήμενος, *sitting*, i.e., *encamped* ἅμα μὲν ... ἅμα δέ, *at the same time* ἐνστρατοπεδεῦσαι, *to encamp* in τρισχίλιοι, *three thousand* τὰ σφέτερα διαφθειρόμενα, *(the fact) that their own property* (lit., *things*) *was being destroyed* ὀρμήσειν, *would urge on, rouse* τοὺς πάντας, *everyone*]

—adapted from Thucydides 2.18–20

PRINCIPAL PARTS: More Liquid Stems (-ρ-)

αἴρω, [ἀρε-] αἶρῶ, [ᾱρ-] ἤρα, ἤρκα, ἤρμαι, ἤρθην, *I lift, raise up*; with reflexive pronoun, *I get up*; intransitive, *I get under way, set out*

διαφθείρω, [φθερε-] διαφθερῶ, [φθειρ-] διέφθειρα, [φθάρ-] διέφθαρκα or [φθορ-] διέφθορά, [φθαρ-] διέφθαρμαι, διεφθάρην, *I destroy*

ἐγείρω, [έγερε-] ἐγερῶ, [έγειρ-] ἤγειρα, [thematic 2nd aorist middle; έγρ-] ἤγρόμην (*I awoke*), [έγορ-] ἐγρήγορα (*I am awake*), [έγερ-] ἐγήγερμαι, ἤγέρθην, active, transitive, *I wake X up*; middle and passive, intransitive, *I wake up*

WORD STUDY

Give the Greek words from which the following English political terms are derived:

- | | |
|--------------|--------------------------------------|
| 1. politics | 5. monarchy |
| 2. demagogue | 6. tyranny |
| 3. rhetoric | 7. ochlocracy (ὁ ὄχλος, <i>mob</i>) |
| 4. democracy | 8. autonomy |

GRAMMAR

1. Indirect Statements with Infinitives

Indirect statements may be expressed with the infinitive instead of with ὅτι or ὡς and the indicative (see Chapter 22, Grammar 3, pages 102–103).

- a. When the subject of the infinitive is different from that of the leading verb it is in the accusative, e.g.:

ὁ πατήρ μοι ἔφη τὸν νεανίδα τῷ γέροντι συλλήψεσθαι.

*The father said to me **that the young man would help the old man.***

The tense of the infinitive in the indirect statement in Greek is the same as the tense of the verb in the original or direct statement. In the example above the direct statement would have been ὁ νεανίδας τῷ γέροντι συλλήψεται, *The young man will help the old man*, with a future indicative, which becomes a future infinitive in the indirect statement. The nominative subject of the verb in the direct statement, i.e., ὁ νεανίδας, becomes the accusative subject of the infinitive in the indirect statement, τὸν νεανίδα τῷ γέροντι συλλήψεσθαι, *that the young man will help the old man*, or, after a leading verb in a past tense, *that the young man would help the old man*.

- b. When the subject of the infinitive is the same as that of the leading verb it may be unexpressed in Greek but it must be supplied in English, e.g.:

ὁ νεανίδας μοι ἔφη τῷ γέροντι συλλήψεσθαι.

*The young man said to me **that he would help the old man.***

If the subject of the infinitive is the same as that of the leading verb and is expressed or modified by an adjective or participle, it will be in the nominative case, e.g.:

ὁ νεανίδας μοι ἔφη αὐτὸς τῷ γέροντι συλλήψεσθαι.

*The young man said to me **that he himself would help the old man.***

ὁ νεανίδας μοι ἔφη οἴκαδε ἐπανελθὼν τῷ γέροντι συλλήψεσθαι.

*The young man said to me **that having returned home he would help the old man.***

- c. Indirect statements with the infinitive may be introduced by other verbs as well as φημί, especially verbs of *thinking, believing, and hoping*, e.g.:

ἐνόμιζε τοὺς Ἀχαρνέας οὐ περιόψεσθαι τὰ σφέτερα διαφθειρόμενα.

He was thinking that the Acharnians would not disregard (the fact) that their own property was being destroyed.

ἐπίστευεν τοὺς Ἀχαρνέας ὀρμήσειν τοὺς πάντας ἐς μάχην.

He was believing that the Acharnians would rouse everyone to battle.

ἤλπιζε τοὺς Ἀχαρνέας ὀρμήσειν τοὺς πάντας ἐς μάχην.

He was hoping that the Acharnians would rouse everyone to battle.

- d. The negative is usually the same in the indirect statement as it was in the direct statement, e.g.:

Direct:

τῷ γέροντι οὐ βοηθήσω.

*I will **not** come to the old man's aid.*

Indirect:

οὐκ ἔφη τῷ γέροντι βοηθήσειν.

*He said that he would **not** come to the old man's aid.*

He denied that he would come to the old man's aid.

Note that in the indirect statement the negative is placed before ἔφη.

Verbs of *hoping*, *threatening*, and *promising* and equivalent phrases are often followed by the negative μή in indirect statements, e.g.:

ἤλπιζε τοὺς Ἀθηναίους τὴν γῆν μὴ περιόψεσθαι τεμνομένην.

*He was hoping that the Athenians would **not** disregard (the fact) that their land was being ravaged.*

ἐλπίδα εἶχε τοὺς Ἀθηναίους τὴν γῆν μὴ περιόψεσθαι τεμνομένην.

*He was holding hope that the Athenians would **not** disregard (the fact) that their land was being ravaged.*

N.B. In indirect statements the present infinitive refers to the same time as that of the leading verb, the future infinitive refers to time subsequent to that of the leading verb, and the aorist infinitive refers to time prior to that of the leading verb. The infinitive of εἶμι and its compounds may, in indirect statements, refer to time subsequent to that of the leading verb, replacing a future indicative of a direct statement. Observe these temporal relationships carefully in your translations of the following sentences.

Exercise 23 α

Read aloud and translate:

1. ὁ παῖς τῷ νεανίᾳ ἔφη πρὸς τὸν ἀγρὸν ἰέναι ὡς τὸν πατέρα ζητήσων.
2. ὁ δὲ νεανίας οὐκ ἔφη τὸν πατέρα αὐτοῦ ἐν τῷ ἀγρῷ ἰδεῖν.
3. ὁ παῖς ἔφη τὸν πατέρα ἐν τῷ ἄστει ζητήσιν.
4. ἤλπιζε γὰρ ἐκεῖ εὐρήσειν αὐτὸν τὰ πρόβατα ἀποδιδόμενον.
5. ὁ νεανίας ἐπίστευε τὸν πατέρα αὐτοῦ ἤδη οἴκαδε ἐπανελθεῖν.
6. ὁ παῖς ἔφη αὐτὸς δι' ὀλίγου οἴκαδε ἐπανιέναι.
7. ὁ Περικλῆς ἔφη αἰεὶ τῆς αὐτῆς γνώμης ἔχεσθαι.
8. ἐνόμιζε γὰρ τοὺς Ἀθηναίους εἰς πόλεμον καταστάντας τοὺς Πελοποννησίου νικήσειν.
9. οὐκ ἔφη τοὺς Πελοποννησίου πόλεμον χρόνιον ποιεῖσθαι δύνασθαι.
10. ἔφη τοὺς πατέρας αὐτῶν ἀνδρείως μαχομένους τοὺς Πέρσας νικῆσαι.
11. ἤλπιζεν αὐτοὺς μὴ κακίονας τῶν πατέρων γενήσεσθαι.
12. οἱ Ἀθηναῖοι ἐνόμιζον τὸν Περικλῆ ἄριστα παραινέσαι.
13. ὁ Δικαιοπόλις ἔφη ἀνάγκην εἶναι εἰς τὸ ἄστὺ ἀναστῆναι.
14. ἡ δὲ Μυρρίνη οὐκ ἔφη δυνατόν εἶναι τοῦτο ποιεῖν.
15. τέλος δὲ ἔφη πάντα πράξειν ὅσα παραινεῖ ὁ Δικαιοπόλις.

2. Indirect Statements with Participles

After verbs of *knowing*, *learning*, and *perceiving* indirect statements may be expressed with a participle, e.g.:

ὄψονται τὴν γῆν τεμνομένην.

They will see that their land is being ravaged.

ὄψονται τὰ σφέτερα διαφθειρόμενα.

They will see that their own property is being destroyed.

In the following examples note that, as with the infinitive construction, the subject of the indirect statement is not expressed if it is the same as that of the leading verb. Note also that in this case the participle is in the nominative case. Also, αὐτός, αὐτή, αὐτό may be used in the nominative case to emphasize the subject of the indirect statement. Note the following:

ἐπίστανται εἰς μέγιστον κίνδυνον καταστάντες.

They know that they have gotten into the greatest danger.

οἶδα αὐτὸς μὲν ὀρθῶς γινώσκων, ἐκείνους δὲ ἀμαρτάνοντας.

I know that I myself am right, and that they are wrong.

The rules for tenses and negatives are the same for the participle construction as for the infinitive construction.

Exercise 23β

1. ὁ αὐτρουργὸς εἶδε τὸν δοῦλον ὑπὸ τῷ δένδρῳ καθεύδοντα.
2. ὁ δοῦλος ἔγνω τὸν δεσπότην μάλα ὀργιζόμενον.
3. αἱ γυναῖκες εἶδον λύκον μέγαν πρὸς τὴν κρήνην προσιόντα.
4. ἡ μήτηρ ἔγνω τὴν θυγατέρα τὸν λύκον μάλα φοβουμένην.
5. ἡ μήτηρ ἠπίστατο αὐτὴ μὲν ἀσφαλὴς οὔσα, τὴν δὲ θυγατέρα εἰς κίνδυνον ἐμπέτουςαν.
6. δι' ὀλίγου εἶδε τὸν λύκον τρεψάμενον πρὸς τὰ ὄρη ἀποφεύγοντα.
7. τὴν οὖν θυγατέρα καλέσασα, "ἐπάνελθε," ἔφη· "ἄρ' οὐκ οἶσθα τὸν λύκον ἤδη ἀπιόντα;"
8. οἶδα τοὺς πολεμίους εἰς τὴν γῆν δι' ὀλίγου εἰσιόντας.
9. οἱ αὐτρουργοὶ ἠπίσταντο εἰς μέγιστον κίνδυνον καταστάντες.
10. ὁ ἱατρὸς ἔγνω αὐτὸς τῇ νόσῳ ἀποθανούμενος.

Greek Wisdom

Heraclitus

ἐκ τῶν διαφερόντων καλλίστην ἁρμονίαν γίνεσθαι ὁ Ἡράκλειτός φησιν. Fragment 8 Diels

The Peloponnesian War: First Phase (431–421 B.C.)

The events that led up to the war are briefly outlined in Chapter 20, pages 60–61. Pericles was convinced that war was inevitable and, while observing the terms of the Thirty Years' Peace to the letter, he was not prepared to make any concessions to the Peloponnesians. He believed firmly that Athenian naval and financial superiority would bring victory in a war of attrition and that the war had better be fought now than later.

He had a clearly conceived strategy, which he outlined to the people in the speech from which you read extracts in Chapter 21β. The Athenian army could not risk battle in the field against the Peloponnesians, whose army outnumbered theirs by two to one and included the best hoplites in Greece. But the Athenians with a fleet of 300 triremes controlled the seas and the empire, so that Athens was invulnerable, provided that she was prepared to abandon Attica: "You must make up your minds to abandon your land and houses and keep guard over the sea and the city." At the same time, he intended to use the navy to make landings on enemy territory in the Peloponnesus and would attempt to regain control of Megara and its ports and to win over northwest Greece, so that a blockade of the Corinthian Gulf would bring Corinth to her knees.

Whether this Periclean strategy of a war of attrition, undermining the determination of the enemy, would have been successful, we cannot tell; for Pericles' calculations were upset by unforeseen factors, in particular by the plague that swept the city in 430–429 B.C. and by the cost of the war, which proved far higher than Pericles had calculated, so that by 422 B.C. the huge financial reserves on which he had relied were exhausted.

The war lasted from 431 to 404 B.C. with an intermission from 421 to 416. In this essay we will outline the events of the first half only, the Archidamian War, as it is called. In early summer 431 B.C. the Peloponnesian army under the Spartan king Archidamus invaded Attica, staying for about a month, while the Athenians withdrew behind the walls of Athens and saw their land ravaged. As soon as the Peloponnesian army withdrew, Pericles led the Athenian army out and devastated Megara. At the same time a fleet of 100 triremes together with allied contingents sailed around the Peloponnesus, landing at various points and causing havoc. In the autumn this force joined up with the Athenian army for a second attack on Megara.

The operations of the next few years followed a similar pattern with the northwest of Greece seeing more activity. Both sides had allies in this area and sent expeditions to help them win control of the approaches to the Corinthian Gulf. The outcome was inconclusive except in the Gulf itself, where the brilliant victories of the Athenian admiral Phormio over a much larger Peloponnesian fleet finally established Athenian naval supremacy beyond all doubt (see Chapter 29).

In 425 B.C. a minor operation nearly brought the war to an end. An Athenian fleet sailing around the Peloponnesus was forced by bad weather to land

at Pylos, on the west coast of the Peloponnesus. When the fleet continued on its way, it left behind a small force that fortified the promontory of Pylos and held it against Spartan attacks until reinforcements arrived. In the course of this operation, 420 Spartans were cut off on the island of Sphacteria. Eventually, the surviving 292 Spartans surrendered and were taken to Athens. The Spartan authorities in their eagerness to recover the prisoners sent an embassy to Athens to negotiate peace; the generous terms offered were rejected by the Assembly on the advice of Cleon, who had succeeded Pericles, who had died in 429 B.C., as the most influential speaker in the Assembly.

The following year the war took a new turn when a Spartan officer named Brasidas led a small force overland through northern Greece to Thrace. There he fomented revolt among the cities of Chalcidice, which belonged to the Athenian Empire, and succeeded in taking Amphipolis, a city of great strategic importance on the river Strymon. The historian Thucydides was one of the generals commanding in this area. He arrived with a fleet just too late to save the city, and for this failure he was brought to trial and exiled.

The Spartans were still eager for peace, and the Athenians were weary of the war. There was now a strong peace party, led by Nicias. In 423 B.C. a one-year truce was agreed upon, during which time negotiations for a permanent settlement were to go forward. When the truce ended, however, Cleon persuaded the Assembly to send him in command of an expedition to recover Amphipolis. He scored some initial successes, but then Brasidas attacked him outside the walls of Amphipolis. In the ensuing battle both he and Brasidas were killed.

With their deaths, the chief obstacles to peace were removed, and in 421 B.C. a treaty was negotiated between Athens and Sparta, which is known as the Peace of Nicias. Each side agreed to abandon nearly all the gains they had made in the war and to observe the peace for fifty years. The outcome of these ten years of costly and bitter struggle was thus a return to the position that had existed before the war. It proved to be a stalemate, nor were the prospects for long-term peace good. Nothing had been resolved. The basic reason for the war, the Peloponnesian fears of Athenian power, was still valid, nor, as events showed, was Athenian ambition quenched. Five years later the war was to start again, this time with consequences disastrous for Athens.

Greek Wisdom

Heraclitus

ἦθος ἀνθρώπων δαίμων. Fragment 119 Diels

Η ΕΣΒΟΛΗ (Β)

VOCABULARY

Verbs

- διαλύω, *I disband (an army); I disperse (a fleet)*
 ἔαω, imperfect, εἶων (irregular augment), ἔἴσω (note ᾱ instead of η after the ε), εἴασα (irregular augment), εἴακα, εἴαμαι, εἰάθην, *I allow, let be*
 ἐμμένω [= ἐν- + μένω], *I remain in*
 ἐξαμαρτάνω [= ἐκ- + ἀμαρτάνω], *I miss; I fail; I make a mistake*
 οἶμαι or οἴμαι, imperfect, φόμην or ὤμην, [οἶε-] οἴησομαι, φήθην, *I think*

Nouns

- ἡ ἐλπίς, τῆς ἐλπίδος, *hope; expectation*
 ἡ ἔξοδος, τῆς ἐξόδου, *going out; marching forth; military expedition*
 τὸ στάδιον, τοῦ σταδίου, pl., τὰ στάδια or οἱ στάδιοι, *stade* (1 stade = 607 feet or 185 meters; 8.7 stades = 1 mile; 5.4 stades = 1 kilometer)

Adjective

- ἕκαστος, -η, -ον, *each*

Proper Name

- οἱ Βοιωτοί, τῶν Βοιωτῶν, *Boeotians*

Ἀθηναῖοι δέ, μέχρι μὲν οὐ περὶ Ἐλευσίνα καὶ τὸ Θριάσιον πεδῖον
 ὁ στρατὸς ἦν, ἐλπίδα τινὰ εἶχον αὐτοὺς ἐς τὸ ἐγγυτέρω μὴ προΐεναι·
 ἐπειδὴ δὲ περὶ τὰς Ἀχαρνᾶς εἶδον τὸν στρατὸν ἐξήκοντα σταδίου
 τῆς πόλεως ἀπέχοντα, οὐκέτι ἀνασχετὸν ἐποιοῦντο, ἀλλὰ, τῆς γῆς
 τεμνομένης ἐν τῷ ἐμφανεῖ, δεινὸν αὐτοῖς ἐφαίνετο καὶ ἐδόκει τοῖς τε
 ἄλλοις καὶ μάλιστα τοῖς νεανίαις ἐπεξιέναι καὶ μὴ περιορᾶν. κατὰ
 ξυστάσεις τε γιγνόμενοι ἐν πολλῇ ἔριδι ἦσαν, οἱ μὲν κελεύοντες
 ἐπεξιέναι, οἱ δὲ τινες οὐκ ἔωντες. οἳ τε Ἀχαρνῆς οἰόμενοι αὐτοὶ
 μέγιστον μέρος εἶναι τῶν Ἀθηναίων, ὥς αὐτῶν ἡ γῆ ἐτέμνετο, ἐνήγον
 τὴν ἔξοδον μάλιστα.

[μέχρι . . . οὐ, *as long as* ἐς τὸ ἐγγυτέρω, *closer* ἀνασχετὸν, *tolerable*
 ἐποιοῦντο, *they were considering* ἐν τῷ ἐμφανεῖ, *visibly, within eyesight* κατὰ
 ξυστάσεις . . . γιγνόμενοι, *assembling into groups* ἔριδι, *contention, strife*
 ἐνήγον (from ἐν- + ἄγω), *were urging*]

παντί τε τρόπῳ ἀνηρέθιστο ἡ πόλις καὶ τὸν Περικλέα ἐν ὀργῇ
 εἶχον, καὶ ἐκείνων ὧν παρήνεσε πρότερον ἐμέμνηντο οὐδέν, ἀλλ'
 ἐκάκιζον αὐτὸν ὅτι στρατηγὸς ὧν οὐκ ἐπεξάγει, αἰτίον τε ἐνόμιζον

αὐτὸν εἶναι πάντων ὧν ἔπασχον. Περικλῆς δὲ ὁρῶν μὲν αὐτοὺς πρὸς
 τὸ παρὸν ὀργιζομένους καὶ οὐ τὰ ἄριστα φρονοῦντας, πιστεύων δὲ 15
 ὀρθῶς γινώσκειν περὶ τοῦ μὴ ἐπεξιέναι, ἐκκλησίαν οὐκ ἐποίει οὐδὲ
 ξύλλογον οὐδένα, ἵνα μὴ ὀργῇ μᾶλλον ἢ γνώμῃ ξυνελθόντες
 ἐξαμάρτωσί τι, ἀλλὰ τὴν τε πόλιν ἐφύλασσε καὶ δι' ἡσυχίᾳς μάλιστα
 ὅσον ἐδύνατο εἶχεν.

[ἀνηρέθιστο (pluperfect passive of ἀνερεθίζω), *had been stirred up, was excited*
 ἐμέμνηντο + gen., *they remembered* ἐκάκιζον, *they were abusing* ὅτι, *because*
 ἐπεξάγει, *he was (not) leading (them) out against (the enemy)* πρὸς τὸ παρὸν, *at*
the present state of affairs περὶ τοῦ μὴ ἐπεξιέναι, *about not going out to attack*
 ξύλλογον, *gathering, meeting* δι' ἡσυχίᾳς . . . εἶχεν, *he was keeping (it) quiet*]

οἱ δὲ Πελοποννήσιοι, ἐπειδὴ οὐκ ἐπεξῆσαν αὐτοῖς οἱ Ἀθηναῖοι ἐς 20
 μάχην, ἄραντες ἐκ τῶν Ἀχαρνῶν ἐδήουν τῶν δήμων τινὰς ἄλλους
 καὶ ἐμμεΐναντες ἐν τῇ Ἀττικῇ πολὺν τινα χρόνον, ἀνεχώρησαν διὰ
 Βοιωτῶν, οὐχ ἥπερ ἐσέβαλον. ἀφικόμενοι δὲ ἐς Πελοπόννησον
 διέλυσαν τὸν στρατὸν καὶ ἕκαστοι ἐς τὴν ἑαυτῶν πόλιν ἐπανῆλθον.

[αὐτοῖς: dat. with ἐπεξῆσαν ἐδήουν (from δηῖω), *were laying waste, ravaging*]

—adapted from Thucydides 2.21–23

PRINCIPAL PARTS: Verbs with Present Stem Suffix -αν-

αύξ-άν-ω, [αύξε-] αὐξήσω, ηὔξησα, ηὔξηκα, ηὔξημαι, ηὔξηθην, *I in-*
crease

λαμβ-άν-ω, [ληβ-] λήψομαι, [λαβ-] ἔλαβον, [ληβ-] εἴληφα, εἴλημαι,
 ἐλήφθην, *I take*; middle + gen., *I seize, take hold of*

μαθ-άν-ω, [μαθε-] μαθήσομαι, [μαθ-] ἔμαθον, [μαθε-] μεμάθηκα, *I learn*;
I understand

Note that λαμβάνω and μαγχάνω have nasal infixes as well as the nasal suffix -αν-.

WORD BUILDING

Verbs and nouns are formed by adding suffixes to a stem. Give the meaning of the verbs and nouns in the following sets:

	Stem	Verb	Noun
1.	λεγ-	λέγ-ω	ὁ λόγος
	τρεπ-	τρέπ-ω	ὁ τρόπος
	γραφ-	γράφ-ω	ἡ γραφή
	μαχ-	μάχ-ομαι	ἡ μάχη

2. The following noun suffixes denote *agent*:

-τη (nominative -της)	ποιε-/ποιη-	ποιέ-ω	ὁ ποιη-τής
	κρῖ-/κρι-	κρί-νω	ὁ κρι-τής
-ευ (nominative -ευσ)	γραφ-	γράφ-ω	ὁ γραφ-εὺς
	γν-/γεν-/γον-	γί-γν-ομαι	ὁ γον-εὺς
-τηρ (nominative -τηρ)	σω-	σφ-ζω	ὁ σω-τήρ
	δω-/δο-	δί-δω-μι	ὁ δο-τήρ
-τρο (nominative -τρος)	ἰᾱ-	ἰᾱ-ομαι	ὁ ἰᾱ-τρός

3. The following noun suffixes denote *action*:

-σι (nominative -σις)	λῦ-/λυ-	λύω	ἡ λύσις
	ποιε-/ποιη-	ποιέ-ω	ἡ ποίη-σις
	κρῖ-/κρι-	κρί-νω	ἡ κρί-σις
-μη (nominative -μη)	φη-/φα-	φη-μί	ἡ φή-μη
	γνω-/γνω-	γί-γνώ-σκω	ἡ γνώ-μη

4. The following noun suffix denotes *result of action*:

-ματ (nominative -μα)	ποιε-/ποιη-	ποιέ-ω	τὸ ποίη-μα
	πρᾶκ-	πράττω	τὸ πρᾶγ-μα
	γραφ-	γράφ-ω	τὸ γράμ-μα

The suffixes illustrated above are the most common ones, but there are many others.

GRAMMAR

3. Indirect Statements with ὅτι/ὡς, Infinitive, or Participle?

After	Expect usually
a. Verbs of saying:	
i. φημί or ἔφη	infinitive
ii. λέγω	infinitive or ὅτι/ὡς
iii. εἶπον	ὅτι/ὡς
b. verbs of thinking and believing	infinitive or some-
δοκῶ, νομίζω, οἶμαι, πιστεύω	times ὅτι/ὡς
c. ἐλπίζω	infinitive (negative usually μή)
d. verbs of knowing and learning	participle or ὅτι/ὡς
γινώσκω, ἐπίσταμαι, μανθάνω, οἶδα	
e. verbs of perceiving	participle or, of intel-
ἀκούω, ὁρῶ	lectual perception, ὅτι/ὡς

4. The Verb φημί

This verb shows a long-vowel stem φη- and a short-vowel stem φα-, which lengthens in the 3rd person plural of the present tense, e.g., 3rd person singular, *he/she says* = φησί(ν); 3rd person plural, *they say* = φᾶσί(ν). Imperfect: *he/she was saying/said*, ἔφη; *they were saying/said*, ἔφασαν. Study the chart of this verb in the Forms section, page 307. The future and aorist are regular: φήσω, ἔφησα (rare).

Exercise 23γ

Translate the following pairs of sentences. State which pattern in Grammar 3 above each sentence exemplifies.

1. ὁ ἄγγελος ἔφη τοὺς πρέσβεις ἤδη ἀφικέσθαι ἐς τὰς πύλας.
The old man said that the boy had already returned home.
2. οἱ νεᾶνιαι νομίζουσιν αὐτοὶ τοὺς πολεμίους ῥαδίως νικήσιν.
We think that we ourselves will easily take the city.
3. οἱ παῖδες εἶπον ὅτι/ὥς τὸν πατέρα ἐν τῇ ἀγορᾷ εἶδον.
The foreigners said that they had found the money.
4. ὁρῶ ὑμᾶς πολλὰ καὶ κακὰ πάσχοντας.
We see that they are mistaken.
5. χειμῶνος γιγνομένου οἱ ναῦται ἔγνωσαν ὅτι/ὥς μόλις εἰς τὸν λιμένα ἀφίξονται.
The women perceived that they would get into great danger.
6. ἡ παρθένος ᾤετο τὴν μητέρα πρὸς τῇ κρήνῃ ὕψεσθαι.
The shepherd was thinking that he would find (his) dog by the river.
7. οἱ δοῦλοι ἠλπίζον τὸν δεσπότην σφίσι (with them) μὴ ὀργεῖσθαι.
We hope that the dog will not harm the sheep.
8. αἱ γυναῖκες ἠπιστήθησαν οὐδένα σῖτον ἐν τῷ οἴκῳ σφίσιν (for them) ὑπάρχοντα.
The farmers knew that there was no dwelling ready (use ὑπάρχω) for them in the city.
9. οἱ Ἀθηναῖοι ᾤοντο τοὺς ἐχθροὺς σφίσιν (against them) ἐπιβουλεύειν.
We were thinking that the foreigner was leading us to the temple.
10. ἡ γυνὴ ἐπίστευεν αὐτὴ μὲν ὀρθῶς γινώσκειν, τὸν δὲ ἄνδρα ἀμαρτάνειν.
Each (man) was thinking that he was safe and the others in danger.

5. The Articular Infinitive

The infinitive can be used as a verbal noun in any case, simply by introducing it with the neuter of the definite article (the negative is μή), e.g.:

τοῦτό ἐστι τὸ ἀδικεῖν, τὸ πλεον τῶν ἄλλων ζητεῖν ἔχειν.

*This is **wrongdoing**, **seeking** to have more than others.* (Plato, *Gorgias* 483e)

(Here τὸ ἀδικεῖν is nominative, subject of ἐστί, and τὸ . . . ζητεῖν is another nominative, in apposition to τοῦτο.)

ὁ Περικλῆς πιστεύει ὀρθῶς γινώσκειν περὶ τοῦ μὴ ἐπεξιέναι.

*Pericles believes that he is right about **not going out to attack**.*

τῷ ταχέως ἰππεύειν ἐν καιρῷ ἀφίκοντο.

*By **riding fast** they arrived on time.*

δεῖ τοὺς νεανίᾳς ἀγαθοὺς γίνεσθαι εἰς τὸ λέγειν τε καὶ πράττειν.

*The young men must become good for both **speech** and **action / speaking and acting**.*

The infinitive may have its own subject in the accusative (see sentence no. 5 in Exercise 23δ below) and its own complement (such as a direct object), e.g.:

τῷ ταχέως διώκειν τὸ θηρίον, δι' ὀλίγου καταληψόμεθα.

*By **quickly pursuing the wild beast**, we will soon catch (it).*

Exercise 23δ

Read aloud and translate:

1. ὁ Θεμιστοκλῆς μάλιστα αἴτιος ἦν τοῦ ἐν τοῖς στενοῖς ναυμαχεῖν.
2. τί ἐστὶ τὸ δίκαιον; τὸ δίκαιόν ἐστι τὸ τοὺς μὲν φίλους ὠφελεῖν, τοὺς δὲ ἐχθροὺς βλάπτειν.
3. πρὸς τὴν πόλιν προσβαλόντες ἐς ἐλπίδα ἦλθον τοῦ ἐλεῖν.
4. τῷ ζῆν ἐστὶ τι ἐναντίον (*opposite*), ὥσπερ τῷ ἐγρηγορέναι (*to be awake*) τὸ καθεύδειν;
5. Περικλῆς δὲ στρατηγὸς ὢν περὶ τοῦ μὴ ἐπεξιέναι τοὺς Ἀθηναίους τὴν ὀρθὴν γνώμην εἶχεν.

Greek Wisdom

Heraclitus

οὐ δεῖ ὥσπερ καθεύδοντας ποιεῖν καὶ λέγειν. Fragment 73 Diels

συντομωτάτην ὁδὸν ἔλεγεν εἰς εὐδοξίαν τὸ γενέσθαι ἀγαθόν. Fragment 135 Diels

6. Relative Pronouns and Their Antecedents: Some Special Cases

a. *Attraction of Relative Pronoun to the Case of Its Antecedent*

Examine the following from pages 114–115, lines 11–14:

τὸν Περικλέα ἐν ὀργῇ εἶχον, καὶ ἐκείνων ὧν παρήνεσε πρότερον ἐμέμνητο οὐδέν . . . αἰτίον τε ἐνόμιζον αὐτὸν εἶναι πάντων ὧν ἔπασχον.

*They were angry with Pericles and remembered nothing of those things **that** he had formerly advised . . . and they thought that he was responsible for all **that** they were suffering.*

In this sentence the relative pronouns, which would normally be accusative, have been attracted into the case of their antecedents ἐκείνων and πάντων respectively.

Such attraction to the case of the antecedent often occurs when the relative pronoun would normally be in the accusative case and its antecedent is in the genitive or dative case. The attraction is optional.

b. *Antecedent Incorporated into the Relative Clause*

Sometimes the antecedent does not precede the relative pronoun but is incorporated into the relative clause, e.g.:

ὁ στρατηγὸς ἐπορεύετο σὺν ᾧ εἶχε δυνάμει (= σὺν δυνάμει ᾧν/ᾧ εἶχε).

The general was marching with the (military) forces that he had.

c. *Omission of Antecedent*

Where the antecedent is a demonstrative pronoun, it is frequently omitted and attraction takes place. For example, instead of

ἐπαινῶ σε ἐπὶ τούτοις ᾗ/οἷς λέγεις.

I praise you for these things that you say.

the antecedent would usually be omitted, as follows:

ἐπαινῶ σε ἐφ' οἷς λέγεις.

*I praise you for **what** you say.*

Exercise 23ε

Read aloud and translate. For each relative pronoun, give the form in which it would have been if attraction had not taken place, and give (where applicable) the omitted demonstrative pronoun antecedent.

1. μὴ πιστεύωμεν τοῖς πρέσβεσιν οἷς ἔπεμψαν οἱ Λακεδαιμόνιοι.
2. ἄξιοι ἔστε, ὦ ἄνδρες, τῆς ἐλευθερίας ἣς κέκτησθε (*you have won*).
3. δεῖ ὑμᾶς ἀφ' ὧν ἴστε (*you know*) αὐτοὶ τὰ πράγματα κρίναι (*to judge*).
4. ὁ στρατηγὸς ἀφίκετο ἄγων ἀπὸ τῶν πόλεων ὧν ἔπεισε στρατιάν.
5. ἀμαθέστατοί (*most ignorant*) ἔστε ὧν ἐγὼ οἶδα Ἑλλήνων.

7. Prepositional Prefixes and Euphony

Certain changes in spelling take place when prefixes are attached to verbs (see Book I, Chapter 5, Grammar 4, pages 58–59). Note what happens with prefixes that end in *v*:

Before *β*, *π*, *φ*, and *ψ*, *v* becomes *μ*, e.g., *ἐν*- + *πίπτω* > *ἐμπίπτω* (cf. *ἐνέπεσον*, *ἐμπεσών*).

Before *γ*, *κ*, *ξ*, and *χ*, *v* becomes *γ*, e.g., *συν*- + *γράφω* > *συγγράφω* and *ἐν*- + *καλέω* > *ἐγκαλέω*.

Before *λ* or *μ*, *v* is fully assimilated, e.g., *συν*- + *λέγω* > *συλλέγω* and *ἐν* + *μένω* > *ἐμμένω*.

Ο ΠΕΡΙΚΛΗΣ

Read the following passages (adapted from *Thucydides* 2.65) and answer the comprehension questions:

The plague undermined Athenian morale. The people blamed Pericles for their sufferings and sent envoys to Sparta to discuss peace terms. Pericles made a speech to try to raise their spirits. Thucydides here summarizes the achievements of Pericles.

τοιαῦτα ὁ Περικλῆς λέγων ἐπειρᾶτο τοὺς Ἀθηναίους τῆς ἐς αὐτὸν ὀργῆς παραλῦειν. οἱ δὲ δημοσίᾳ μὲν τοῖς λόγοις ἐπεΐθοντο καὶ οὔτε πρὸς τοὺς Λακεδαιμονίους πρέσβεις ἔτι ἔπεμπον ἐς τε τὸν πόλεμον μᾶλλον ὥρμητο, ἰδίᾳ δὲ τοῖς παθήμασιν ἐλῦπούντο. οὐ μέντοι πρότερόν γε ἐπαύσαντο ἐν ὀργῇ ἔχοντες αὐτὸν πρὶν ἐζημίωσαν χρήμασιν. ὕστερον δὲ οὐ πολλῶ αὐτοῖς στρατηγὸν αὐτὸν εἶλοντο καὶ πάντα τὰ πράγματα ἐπέτρεψαν.

[ἐς + acc., *against* παραλῦειν, *to rid X (acc.) of Y (gen.)* δημοσίᾳ, *publicly* οὔτε = οὐ ὥρμητο (pluperfect passive of ὀρμάω), *they had been aroused, were in a state of eagerness* τοῖς παθήμασιν, *sufferings* πρὶν, *until* ἐζημίωσαν, *they penalized, fined* χρήμασιν, *dat. of χρήματα, money, with ἐζημίωσαν* εἶλοντο, *they chose*]

1. What was Pericles attempting to do?
2. What three things did the Athenians publicly do in response?
3. What did they do in private?
4. What did the Athenians have to do before they could stop being angry at Pericles?
5. What did they do shortly thereafter?

ὅσον τε γὰρ χρόνον προὔστη τῆς πόλεως ἐν τῇ εἰρήνῃ, μετρίως ἡγεῖτο καὶ ἀσφαλῶς ἐφύλαξεν αὐτήν, καὶ ἐγένετο ἐπ' ἐκείνου μεγίστη· ἐπειδὴ τε πόλεμος κατέστη, φαίνεται ὁ Περικλῆς καὶ ἐν τούτῳ προγνοῦς τὴν δύναμιν αὐτῆς. ἐπεβίω

δὲ δύο ἔτη καὶ ἕξ μῆνας· καὶ ἐπειδὴ ἀπέθανεν, ἐπὶ πλέον ἐγνώσθη ἡ πρόνοια αὐτοῦ ἢ ἐς τὸν πόλεμον. 10

[ὅσον . . . χρόνον, *as long as* προὔστη (from προίστημι) + gen., *he was at the head of, in charge of* μετρίως, *moderately* ἐπ' ἐκείνου, *in his time* κατέστη, *began* προγνούς (from προγινώσκω), *having foreknown* ἐπεβίω (from ἐπιβίω), *he lived on, survived* μῆνας, *months* ἐπὶ πλέον, *more, further* ἐγνώσθη ἡ πρόνοια αὐτοῦ, *his foresight was recognized* ἐς τὸν πόλεμον, *with regard to the war*]

6. How did the city fare with Pericles in charge of it during peacetime?
7. When war came did Pericles appear to be right or wrong in his thinking about the city?
8. What was recognized even more after Pericles' death?

ὁ μὲν γὰρ ἔφη ἡσυχάζοντάς τε καὶ τὸ ναυτικὸν φυλάσσοντας καὶ ἀρχὴν μὴ ἐπικτωμένους ἐν τῷ πολέμῳ μηδὲ τῇ πόλει κινδυνεύοντας αὐτοὺς νικήσειν. οἱ δὲ ταῦτα πάντα ἐς τὸ ἐναντίον ἔπραξαν καὶ κατὰ τὰς ἰδίᾳς φιλοτιμίᾳς καὶ ἴδια κέρδη κακῶς ἐπολίτευσαν. αἴτιον δὲ ἦν ὅτι ἐκεῖνος δυνατὸς ὢν οὐκ ἤγετο ὑπὸ τοῦ δήμου μᾶλλον ἢ αὐτὸς ἡγε. ἐγίγνετό τε λόγῳ μὲν δημοκρατίᾳ, ἔργῳ δὲ ὑπὸ τοῦ πρώτου ἀνδρὸς ἀρχή. 15

[ἐπικτωμένους, *increasing, adding to* τῇ πόλει κινδυνεύοντας, *putting the city at risk* οἱ δὲ, *but they* (i.e., his successors) ἐς τὸ ἐναντίον, *in the opposite way* τὰς ἰδίᾳς φιλοτιμίᾳς, *their private ambitions* κέρδη, *profits* κακῶς ἐπολίτευσαν, *pursued bad policies* αἴτιον, *the reason*]

9. What four things had Pericles said the citizens should do if they were to be victorious?
10. Did the Athenians do as Pericles said they should?
11. What two things motivated the Athenians?
12. How did they conduct themselves as citizens?
13. What reasons does Thucydides give for Pericles' success as a leader?
14. How does Thucydides describe the system of government under Pericles?

Exercise 23 ζ

Translate into Greek:

1. When Pericles died, his successors (οἱ ὕστερον) were not leading the citizens but were being led by them.
2. For each wishing to be first said, "I will give the citizens all that (whatever) they want."
3. But they made many mistakes (*use* πολλά + ἀμαρτάνω) and sent away the expedition to Sicily (*use* ἡ Σικελία), hoping that they would thus oblige (*use* χαρίζομαι + dat.) the people.
4. But when they heard that the generals were being defeated by the enemy, they did not send aid (*use* ἡ βοήθεια).

5. Competing (*use ἀγωνίζομαι*) against each other about the leadership (*use ἡ προστασία*) of the people, they were being persuaded to neglect (*use ἀμελέω + gen.*) the war.

Classical Greek

Solon

Solon's poems were not confined to political themes. The following lines come from a long poem in which he reflects on men's desire to win wealth; ill-gotten gains earn punishment from Zeus. He here lists some ways in which men try to make a living (fragment 13.43–44, 47–50, 53–54):

σπεύδει δ' ἄλλοθεν ἄλλος· ὁ μὲν κατὰ πόντον ἀλᾶται

ἐν νηυσὶν χρήζων οἴκαδε κέρδος ἄγειν. . .

ἄλλος γῆν τέμνων πολυδένδρεον εἰς ἐνιαυτὸν

λατρεύει, τοῖσιν καμπύλ' ἄροτρα μέλει·

ἄλλος Ἀθηναίης τε καὶ Ἡφαίστου πολυτέχνεω

ἔργα δαεὶς χειροῖν ξυλλέγεται βίον. . .

ἄλλον μάντιν ἔθηκεν ἄναξ ἐκάεργος Ἀπόλλων,

ἔγνω δ' ἀνδρὶ κακὸν τηλόθεν ἐρχόμενον.

[ἄλλοθεν ἄλλος, *one man one way, one another* κατὰ πόντον, *over the sea* ἀλᾶται, *wanders* νηυσὶν = *ναυσὶν* χρήζων, *longing* κέρδος (τό), *gain, wealth* τέμνων, *cutting* πολυδένδρεον, *with many a tree, tree-clad* εἰς ἐνιαυτὸν, *year in, year out* λατρεύει, *slaves* τοῖσιν, *for whom* καμπύλ(α), *bent* μέλει, *are a concern* Ἀθηναίης = Ἀθηνᾶς πολυτέχνεω (gen. of πολυτέχνης), *of many crafts* (Hephaestus was the god of fire and crafts) δαεὶς, *knowing, skilled in* χειροῖν, *with his (two) hands* βίον, *his livelihood* μάντιν, *a prophet* ἔθηκεν, *made* ἄναξ ἐκάεργος, *the Lord, the far-shooter* (lit., *far-worker*) ἔγνω, *gnomic aorist, he (the prophet) knows* τηλόθεν, *from afar*]

New Testament Greek

John 6.47–51

Jesus the Bread of Life

Jesus speaks to the Jews.

“ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων ἔχει ζωὴν αἰώνιον. ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς. οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα καὶ ἀπέθανον· οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ. ἐγώ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου τοῦ ἁρτου ζήσκει εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σὰρξ μου ἐστὶν ὑπὲρ τῆς τοῦ κόσμου ζωῆς.”

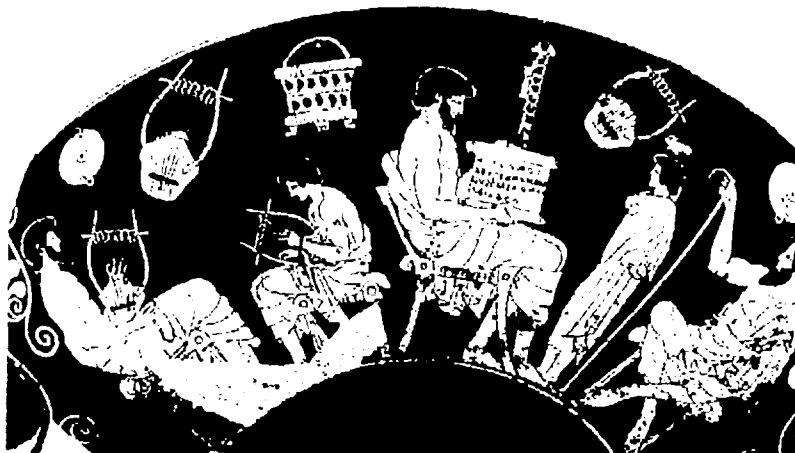
[ἀμὴν, *verily* ζῶν, *life* αἰώνιον, *eternal* ὁ ἄρτος, *the bread* ἔφαγον, *ate* τῇ
 ἐρήμῳ, *the desert* τὸ μάννα, *the manna* αἰῶνα, *eternity* καὶ . . . δέ, *moreover*
also ἡ σὰρξ, *the flesh* τοῦ κόσμου, *the world*]



Departure of a warrior

24

ΕΝ ΔΙΔΑΣΚΑΛΩΝ (α)



ἐν διδασκάλων· ἐπ' ἀριστερᾷ μὲν ὁ παῖς κιθαρίζειν διδάσκεται ὑπὸ κιθαριστοῦ· ἐπὶ δὲ δεξιᾷ κάθεται ὁ παιδαγωγός· μεταξὺ δὲ ὁ γραμματιστής τὰ γράμματα διδάσκει.

VOCABULARY

Verbs

διδάσκω, [διδαχ-] διδάξω,
ἐδίδαξα, δεδίδαχα, δεδί-
δαγμαι, ἐδιδάχθην, *I teach*
someone (acc.) something
(acc.); passive, *I am taught*
something (acc.)

*ζάω (unattested, hypothetical
form) (ζῶ, ζῆς, ζῆ, etc.), infin-
itive, ζῆν, imperfect, ἔζων,
ἔζης, ἔζη, etc., ζήσω or ζή-
σομαι, *I live*

μελετάω, *I study; I practice*
παιδεύω, παιδεύσω, ἐπαί-
δευσα, πεπαίδευκα, πε-
παίδευμαι, ἐπαιδεύθην,
I educate

φοιτάω, *I go; I visit*

Nouns

τὸ γράμμα, τοῦ γράμματος,
letter (of the alphabet); pl.,
writing

ὁ γραμματιστής, τοῦ γραμ-
ματιστοῦ, *schoolmaster*

ἡ γυμναστική, τῆς γυμνα-
στικῆς, *gymnastics*

ὁ διδάσκαλος, τοῦ διδασκά-
λου, *teacher*

ὁ κιθαριστής, τοῦ κιθαριστοῦ,
lyre player

ἡ μουσική, τῆς μουσικῆς, *music*

ἡ παιδείσις, τῆς παιδείσεως,
education

ὁ σοφιστής, τοῦ σοφιστοῦ, *wise*
man; sophist

ὁ τεκὼν, τοῦ τεκόντος, *parent*

ὁ υἱός, τοῦ υἱοῦ, *son*

Adjectives

ἄδικος, -ον, *unjust*

αἰσχρός, -ᾶ, -όν, *shameful*

ἄσμενος, -η, -ον, *glad(ly)*

δίκαιος, -ᾶ, -ον, *just*

σμικρός, -ᾶ, -όν, *small*

Conjunction

ὅπως + subjunctive, *so that, in order to; + future indicative, (to see to it) that*

Expressions

καθ' ἡμέραν, *every day*

περὶ πολλοῦ ποιοῦμαι, *I consider of great importance*

περὶ πλείστου ποιοῦμαι, *I consider of greatest importance*

μέχρι μὲν οὗ οἱ τε Πελοποννήσιοι ἐν τῇ Ἀττικῇ ἔμενον καὶ οἱ Ἀθηναῖοι ἐπολιορκοῦντο, ὁ Φίλιππος καθ' ἡμέραν ἤγετο ὑπὸ τῶν ἀνεψιῶν εἰς διδασκάλων. τά τ' οὖν γράμματα ἐδιδάσκετο ὑπὸ τοῦ γραμματιστοῦ καὶ ὑπὸ τοῦ κιθαριστοῦ τὴν μουσικὴν· ἐφοίτᾳ δὲ καὶ εἰς τοῦ παιδοτρίβου ὅπως τὴν γυμναστικὴν μελετᾷ. ἐπεὶ δ' ἠγγέλθη ὅτι οἱ Πελοποννήσιοι ἀπῆλθον, ἅπαντες οἱ αὐτουργοὶ φόβου λελυμένοι εἰς τοὺς ἀγροὺς ἐπανῆσαν. ὁ μὲν οὖν Δικαιοπόλις τὴν τε γυναικὰ καὶ τοὺς παῖδας ἔμελλεν οἴκαδε κομεῖν, ὁ δὲ ἀδελφὸς ἤρετο αὐτὸν εἰ ἐθέλει τὸν Φίλιππον παρ' ἐαυτῷ λείπειν ἵνα μὴ παύηται παιδεύμενος. ὁ μὲν οὖν Δικαιοπόλις ταῦτα ἄσμενος δεξάμενος καὶ τὸν υἱὸν τῷ ἀδελφῷ ἐπιτρέψας ἐπορεύετο, ὁ δὲ Φίλιππος καταλειφθεὶς ἔτι πλέονα ἐπαιδεύετο.

[μέχρι . . . οὗ, *as long as* τῶν ἀνεψιῶν, *his cousins* τοῦ παιδοτρίβου, *trainer* λελυμένοι, *perfect passive participle + gen., freed from* παρ' ἐαυτῷ, *at his house*]

ὁποῖα δ' ἦν αὕτη ἡ παιδεία δύνатаί τις γινώσκειν διάλογόν τινα τοῦ Πλάτωνος σκοπῶν, ἐν ᾧ σοφιστὴς τις, Πρωταγόρας ὀνόματι, ἐνδείκνυσθαι πειρᾶται ὅτι διδακτὸν ἐστὶν ἡ ἀρετή. ὁ γὰρ Πρωταγόρας λέγει ὅτι ἅπαντες οἱ τεκόντες τοῦτο περὶ πλείστου ποιοῦνται, ὅπως ἀγαθοὶ γενήσονται οἱ παῖδες.

[ὁποῖα, *of what sort* διάλογόν, *dialogue* ἐνδείκνυσθαι, *to show, prove* διδακτὸν, *a teachable thing*]

“ἐκ παίδων σμικρῶν,” φησὶν, “ἀρξάμενοι, μέχρι οὐπερ ἂν ζῶσιν, καὶ διδάσκουσι καὶ νουθετοῦσιν. ἐπειδὴ πρῶτον συνιῇ τις τὰ λεγόμενα, καὶ τροφὸς καὶ μήτηρ καὶ παιδαγωγὸς καὶ αὐτὸς ὁ πατήρ περὶ τούτου διαμάχονται, ὅπως ὡς βέλτιστος ἔσται ὁ παῖς, παρ' ἑκάστον ἔργον καὶ λόγον διδάσκοντες καὶ ἐνδεικνύμενοι ὅτι τὸ μὲν δίκαιον, τὸ δὲ ἄδικον, καὶ τότε μὲν καλόν, τότε δὲ αἰσχρόν, καὶ τότε

μὲν ὅσιον, τόδε δὲ ἀνόσιον, καὶ τὰ μὲν ποίει, τὰ δὲ μὴ ποίει. καὶ ἕαν
μὲν πείθεται—, εἰ δὲ μὴ, ὥσπερ ξύλον διαστρεφόμενον καὶ 25
καμπτόμενον εὐθύνουσιν ἀπειλαῖς καὶ πληγαῖς.”

[νουθετοῦσιν, *warn, advise* τὰ λεγόμενα, *things being said, speech* τροφός, *nurse* παιδαγωγός, *tutor* διαμάχονται, *strive hard* ὡς βέλτιστος, *as good as possible* παρ' + acc., *in respect of* ἐνδεικνύμενοι, *pointing out, showing* τὸ μὲν ... τὸ δὲ ..., *this is ... but that is* ἀνόσιον, *unholy* ὥσπερ ξύλον διαστρεφόμενον καὶ καμπτόμενον, *like a piece of bent and warped wood* εὐθύνουσιν, *they straighten (him) out* ἀπειλαῖς, *with threats* πληγαῖς, *with blows*]

—The last paragraph above is adapted from Plato, *Protagoras* 325c5–d7.

PRINCIPAL PARTS: More Verbs with Nasal Present Stem Suffixes: -ν-, -νε-, and -νῦ-/ -νυ-

κάμ-ν-ω, [καμε-] καμοῦμαι, [καμ-] ἔκαμον, [κμη-] κέκμηκα, *I am sick; I am tired*

ἀφικ-νέ-ομαι, [ικ-] ἀφίξομαι, ἀφικόμην, ἀφίγμαι, *I arrive; + εἰς + acc., I arrive at*

δείκ-νῦ-μι, [δεικ-] δείξω, ἔδειξα, δέδειχα, δέδειγμαι, ἐδείχθην, *I show*

WORD STUDY

See page 134.

GRAMMAR

1. Comparison of Adjectives

Review: Book I, Chapter 14, Grammar 1:

Adjectives have three *degrees*, e.g., “beautiful” (*positive*), “more beautiful” (*comparative*), and “most beautiful” (*superlative*) or “brave” (*positive*), “braver” (*comparative*), and “bravest” (*superlative*).

In Greek the comparative and superlative of adjectives are regularly formed by adding -τερος, -τέρᾱ, -τερον and -τατος, -τάτῃ, -τατον to the stem of the positive:

Positive	Comparative	Superlative
ἀνδρείος, -ᾱ, -ον, <i>brave</i>		
Stem: ἀνδρειο-	ἀνδρειό-τερος, -ᾱ, -ον <i>braver</i>	ἀνδρειό-τατος, -ῃ, -ον <i>bravest</i>
χαλεπός, -ή, -όν, <i>difficult</i>		
Stem: χαλεπο-	χαλεπώ-τερος, -ᾱ, -ον <i>more difficult</i>	χαλεπώ-τατος, -ῃ, -ον <i>most difficult</i>

Note that in 1st and 2nd declension adjectives as in the examples above, the ο at the end of the stem of the positive is lengthened to ω if the syllable preceding it is regarded as short (e.g., contains a short vowel).

3rd Declension:

ἀληθής, ἀληθές, *true*

Stem: ἀληθεσ- ἀληθέσ-τερος, -ᾶ, -ον ἀληθέσ-τατος, -η, -ον
truer truest

Note what happens when the stem ends in -ov-:

σώφρων, σῶφρον, *of sound mind; prudent; self-controlled*

Stem: σωφρον- σωφρον-έσ-τερος, -ᾶ, -ον σωφρον-έσ-τατος, -η, -ον
more prudent most prudent

The endings -έσ-τερος, -ᾶ, -ον and -έσ-τατος, -η, -ον are constructed by analogy with ἀληθέσ-τερος, -ᾶ, -ον and ἀληθέσ-τατος, -η, -ον.

Remember that comparatives can mean *rather/somewhat* X and superlatives, *very* X, e.g.

οἱ βάρβαροι ἀνδρειότεροί εἰσιν.

The barbarians are rather/somewhat brave.

οἱ ἄθάνατοι ἀνδρειότατοί εἰσιν.

The Immortals are very brave.

2. Irregular Comparison of Adjectives

Review Book I, Chapter 14, Grammar 2, and then study the following:

Positive	Comparative	Superlative
ἀγαθός, -ή, -όν <i>good</i>	ἀμείνων, ἄμεινον <i>better</i> (stronger, braver, preferable, superior)	ἄριστος, -η, -ον <i>best</i>
	βελτίων, βέλτιον <i>better</i> (more fitting, morally superior)	βέλτιστος, -η, -ον <i>best</i>
	κρείττων, κρεῖττον <i>better, stronger</i>	κράτιστος, -η, -ον <i>best; strongest</i>
κακός, -ή, -όν <i>bad</i>	κακίων, κάκιον <i>worse</i> (morally inferior, more cowardly)	κάκιστος, -η, -ον <i>worst</i>
	χείρων, χείρον <i>worse</i> (inferior in strength, rank, or quality)	χείριστος, -η, -ον <i>worst</i>
	ἥττων, ἥττον <i>inferior; weaker; less</i>	

Exercise 24α

Read aloud and translate into English:

1. οἱ βάρβαροι, καίπερ πολλῷ πλέονες ὄντες, ἥττονες ἦσαν τῶν Ἑλλήνων.
2. οἱ γὰρ Ἕλληνες εἰς τὰ στενὰ ἀνδρειότατα προχωροῦντες καὶ ἄριστα μαχόμενοι τοὺς βαρβάρους εἰς φυγὴν κατέστησαν.
3. οὕτως οὖν οἱ Ἕλληνες τοὺς βαρβάρους νίκησαντες παντὶ τρόπῳ κρείττονες ὄντες ἐφάνησαν.
4. ὁ Περικλῆς ἀνὴρ ἄριστος ὦν ἐφάνη· τῇ γὰρ πόλει σωφρονέστατα ἡγεῖτο.
5. τῶν ἄλλων ῥητόρων πολλῷ βελτίων ἦν· ἐκεῖνοι γὰρ χείρονες ὄντες πλείστα ἡμάρτανον.
6. αὐταὶ αἱ γυναῖκες σωφρονέστεραι οὔσαι τῶν ἀνδρῶν ἀμείνονα παρήνουν.
7. οὗτος μὲν κακῶν ἐστίν, ἐκεῖνος δὲ κάκιστος.
8. πάντων τῶν διδασκάλων οὗτος βέλτιστός ἐστιν· τοὺς γὰρ παῖδας ἄριστα παιδεύει.
9. ἐκεῖνος δὲ διδάσκαλος χείριστός ἐστιν· τοὺς γὰρ παῖδας οὐδὲν διδάσκει.
10. οἱ διδάσκαλοι οἱ ἄριστοι τοὺς παῖδας καθ' ἡμέραν βελτίονας ποιοῦσιν.

3. ὅπως + Future Indicative in Object Clauses after Verbs Expressing Care or Effort

Note the use of ὅπως + future indicative in the following sentences:

διαμάχονται, ὅπως ὡς βέλτιστος ἔσται ὁ παῖς.

They strive hard (to see to it) that the child will be as good as possible.

The negative is ὅπως μή, e.g.:

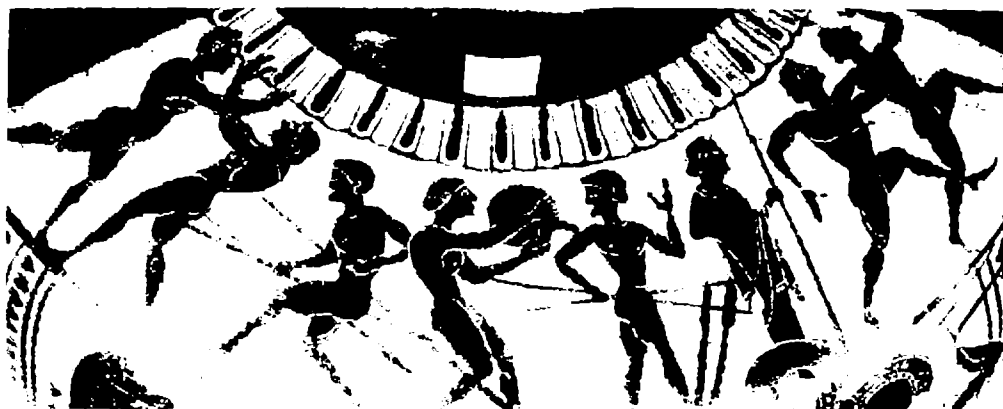
οἱ διδάσκαλοι πάντα πράττουσιν, ὅπως μηδὲν κακὸν ποιήσουσιν οἱ παῖδες.

The teachers do everything (to see to it) that the children will do nothing bad.

Exercise 24β

Read aloud and translate into English:

1. περὶ πλείστου ποιοῦ ὅπως αἰετὸς τοὺς θεοὺς τιμήσεις.
2. περὶ πολλοῦ ποιούμεθα ὅπως μὴ κακίονες τῶν πατέρων γενησόμεθα.
3. οἱ διδάσκαλοι διαμάχονται (*strive hard*), ὅπως μὴ ἀμαρτήσονται οἱ παῖδες.
4. πάντα πράττωμεν, ὧ φίλοι, ὅπως μὴ ὑπὸ τῶν πολεμίων ληφθῇσόμεθα.
5. ὁ πατήρ πάντα ἐπράττεν ὅπως εὖ παιδευθήσεται ὁ υἱός.



At the trainer's: boys practice boxing, throwing
javelins and the discus, and running

Exercise 24 γ

Translate into Greek:

1. Do everything (to see to it) that you become better, boys.
2. Let us consider it of great importance (to see to it) that we not get/fall into danger.
3. The shepherds were striving hard (*use διαμάχομαι*) (to see to it) that they would guard the sheep well.
4. They were considering it of greatest importance (to see to it) that the sheep would not flee into the hills.
5. They were doing everything (to see to it) that they would kill the wolf that was attacking the sheep.

Greek Education

The Greeks divided education into “music” and “gymnastics.” Music meant everything concerned with the Muses, including literacy, literature, and music in our sense. Gymnastics meant physical training. It was commonly said that “music” educated the soul and “gymnastics” trained the body.

Girls did not, as far as we know, attend schools. Their education was at home and centered on the domestic arts but must have also included music and dancing. Boys went to school from about the age of seven and usually had three different teachers. The writing master (ὁ γραμματιστής) taught basic literacy, numbers, and literature, the latter consisting of the traditional poets, especially Homer. The music teacher (ὁ κιθαριστής) taught the lyre and sometimes also the double pipe, singing, and dancing. The trainer (ὁ παιδοτρίβης) taught exercises such as running, jumping, throwing the javelin and discus, and wrestling.

There were no state schools, though the state did pay for the education of some children, in particular the sons of those who had died fighting for the city. Other parents had to pay the teachers a small fee. A boy was usually accompanied by a slave called a *παιδαγωγός*, who was responsible for his safety on the way to and from school and for his good behavior.

It is impossible to say confidently how large a proportion of the citizens received this education or how widespread literacy was. It seems likely that the vast majority received schooling. The Athenian democracy functioned on the assumption that all male citizens were literate. Officers of state were selected by lot, and an illiterate could hardly have carried out the duties of a councilor, let alone act as chairman of the Assembly. Moreover, laws and decrees were displayed in public places for all to read, and at an ostracism it was assumed that every citizen could at least write on an ostrakon the name of the politician he wished to see exiled.

The education we have described was elementary. There was no higher education until the sophists arrived on the scene (see below), and, as Protagoras says in the passages quoted in this chapter, the moral element in education was considered quite as important as the intellectual. In fact, the purpose of the educational system was not to train the intellect at all, but to impart basic skills that would be essential in adult life and, above all, to hand down the traditional values of piety, morality, and patriotism, which were enshrined in poetry, especially in Homer. Plato says of Homer: "This poet has educated Greece." Boys learned extensive passages of the *Iliad* by heart and in so doing imbibed Homeric values.

With the development of democracy there arose a demand for a new sort of education. Birth was no longer the passport to political power. The aspiring politician needed the ability to persuade others, especially in the law courts and the Assembly. It was this ability that had given Pericles, for instance, his pre-eminence. This demand was met by the sophists, who were itinerant teachers who began to appear on the scene in the second half of the fifth century. They offered to the sons of the rich a form of higher education in return for large fees. Different sophists included different topics in their courses, but common to all was rhetoric, that is, the art of speaking persuasively, especially in public.

One of the earliest and greatest of the sophists was Protagoras, born in Abdera on the coast of Thrace about 485 B.C. He was extremely successful and had such a reputation that wherever he went rich and clever young men flocked to hear him. In Plato's *Protagoras*, Socrates takes the young Hippocrates to meet Protagoras. When they arrive at the house where he is staying, they find Protagoras walking around in a portico accompanied by some of the richest and noblest young men of Athens, including two sons of Pericles. They see other famous sophists who have come to meet Protagoras, including one who is teaching astronomy. They then approach the great man, and Socrates explains the purpose of their visit: "Hippocrates here wishes to make a mark in the city and thinks he would be most likely to achieve this if he became your pupil; and so he would like to know what he will gain if he

comes to you." "Young man," replies Protagoras, "this is what you will gain, if you come to me; on the very day you join me you will go home a better man, and on the next day the same will happen, and every day you will continually progress toward the better." Socrates answers that this may well be so, but in what particular sphere will he become better? Protagoras replies that anyone who comes to him will not learn irrelevant subjects such as arithmetic, astronomy, or geometry, but will learn precisely the subject for which he has come, namely good judgment in managing both his personal affairs and the affairs of the city, so that he may be most capable in political action and speech. Socrates asks: "Do I follow what you are saying? I think you mean the art of politics (ἡ πολιτικὴ τέχνη) and profess to make men good citizens." "That," replies Protagoras, "is exactly what I do profess."

Protagoras accuses other sophists of teaching "irrelevant subjects," such as mathematics. Those who did teach such subjects would have said that they provided an intellectual training that was an essential preparation for further studies. The idea of training the intellect had come to stay.

The next century saw the foundation of institutes of higher education. Socrates' pupil Plato founded the Academy in 387 B.C. to train statesmen by teaching them philosophy; for only the philosopher knew what was really "good," and only one trained in philosophy could know what was good for the city. He believed in a rigorous intellectual training, based on the study of mathematics. Soon other schools were founded, such as Aristotle's Lyceum, which was a center for research in the sciences as well as a school of philosophy, and schools of rhetoric, such as that of Isocrates.



At school: (from left to right) a boy being taught to play the double pipe, a teacher examining a pupil's exercise, and a seated παιδαγωγός

ΕΝ ΔΙΔΑΣΚΑΛΩΝ (Β)

VOCABULARY

Verbs

ἐπιμελέομαι, ἐπιμελήσομαι,
ἐπιμετέλλομαι, ἐπεμελήθη
+ gen., *I take care for*; + ὅπως
+ future indicative, *I take care*
(to see to it that)

ἡδομαι, ἡσθήσομαι, ἡσθην,
I am glad, delighted; + partici-
ple or dat., *I enjoy*

κιθαρίζω, [κιθαριε-] κιθαριῶ,
[κιθαρι-] ἐκιθάρισσα, *I play the*
lyre

Nouns

ἡ ἁρμονία, τῆς ἁρμονίᾳς,
harmony

τὸ βιβλίον, τοῦ βιβλίου, *book*

ἡ διάνοια, τῆς διανοίας, in-
tention; intellect

ὁ ἔπαινος, τοῦ ἐπαινου, *praise*

ὁ μαθητής, τοῦ μαθητοῦ, *pupil*

ἡ πονηρία, τῆς πονηρίας, *fault*;
wickedness

ἡ πράξις, τῆς πράξεως, *deed*

ὁ ῥυθμός, τοῦ ῥυθμοῦ, *rhythm*
τὸ σῶμα, τοῦ σώματος, *body*
ἡ σωφροσύνη, τῆς σωφροσύνης,
soundness of mind, prudence;
moderation, self-control
ἡ φωνή, τῆς φωνῆς, *voice*;
speech

Adjectives

ὀλβιος, -ᾱ, -ον, *happy; blest*;
prosperous

παλαιός, -ᾱ, -όν, *old; of old*

χρήσιμος, -η, -ον, *useful*

χρηστός, -ή, -όν, *useful; good*

Prepositions

ἐπί + gen., *toward, in the direc-*
tion of; ἐν; + dat., *at*; of price,
for; + acc., *at*; *against*; *onto*,
upon

πρός + dat., *at*; *near*; *by*; ἐν
addition to; + acc., *to*, *toward*;
upon; *against*

Adverb

ἀν, *again*

“μετὰ δὲ ταῦτα εἰς διδασκάλων πέμποντες πολὺ μᾶλλον τοὺς διδασκάλους κελεύουσιν ἐπιμελεῖσθαι εὐκοσμίᾳς τῶν παίδων ἢ γραμμάτων τε καὶ κιθαρίσεως· οἱ δὲ διδάσκαλοι τούτων τε ἐπιμελοῦνται, καὶ ἐπειδὴν αὖ γράμματα μάθωσι καὶ μέλλωσι συνήσειν τὰ γεγραμμένα ὥσπερ τότε τὴν φωνήν, παρατιθέασιν αὐτοῖς ἐπὶ τῶν βάθρων ἀναγιγνώσκειν ποιητῶν ἀγαθῶν ποιήματα καὶ ἐκμανθάνειν ἀναγκάζουσιν, ἐν οἷς πολλὰ μὲν νουθετήσεις ἔνεισιν, πολλοὶ δὲ ἔπαινοι παλαιῶν ἀνδρῶν ἀγαθῶν, ἵνα ὁ παῖς μιμῆται καὶ βούληται τοιοῦτος γενέσθαι.

[εὐκοσμίᾳς, *good behavior* κιθαρίσεως, *lyre-playing* τὰ γεγραμμένα, *things written, writing* παρατιθέασιν, *they* (i.e., the teachers) *set X* (acc., ποιήματα) *in front of Y* (dat., αὐτοῖς) τῶν βάθρων, *the benches* ποιήματα, *poems* ἐκμανθάνειν, *to learn thoroughly* νουθετήσεις, *warnings, advice* μιμῆται, *may imitate*]

“οἱ τ’ αὖ κιθαρισταὶ σωφροσύνης τε ἐπιμελοῦνται καὶ ὅπως μηδὲν 10
κακουργήσουσιν οἱ νέοι. πρὸς δὲ τούτοις, ἐπειδὴν κιθαρίζειν
μάθωσιν, ἄλλων αὖ ποιητῶν ἀγαθῶν ποιήματα διδάσκουσι
μελοποιῶν, εἰς τὰ κιθαρίσματα ἐντείνοντες, καὶ τοὺς ῥυθμούς τε καὶ
τὰς ἀρμονίᾳς ἀναγκάζουσιν οἰκειοῦσθαι ταῖς ψυχαῖς τῶν παίδων, ἵνα 15
ἡμερώτεροί τ’ ᾦσιν, καὶ εὐρυθμότεροι καὶ εὐαρμοστώτεροι γιγνώ-
μενοι χρήσιμοι ᾦσιν εἰς τὸ λέγειν τε καὶ πράττειν.

[κακουργήσουσιν, (will) do wrong μελοποιῶν, of song writers (the word here stands in apposition to ἄλλων . . . ποιητῶν ἀγαθῶν) εἰς τὰ κιθαρίσματα ἐν-
τείνοντες (from τείνω, I stretch), setting them to the music of the lyre οἰκειοῦσθαι +
dat., to be made familiar to ἡμερώτεροι, gentler εὐρυθμότεροι, more rhythmical,
orderly, graceful εὐαρμοστώτεροι, better joined, more harmonious εἰς τὸ λέγειν
τε καὶ πράττειν, for both speech and action]

“ἔτι δὲ πρὸς τούτοις εἰς παιδοτρίβου πέμπουσιν, ἵνα τὰ σώματα
βελτίονα ἔχοντες ὑπηρετῶσι τῇ διανοίᾳ χρηστῇ οὔσῃ, καὶ μὴ
ἀναγκάζωνται ἀποδειλιᾶν διὰ τὴν πονηρίαν τῶν σωμάτων καὶ ἐν τοῖς
πολέμοις καὶ ἐν ταῖς ἄλλαις πράξεσιν.” 20

[εἰς παιδοτρίβου, to the trainer's βελτίονα, better ὑπηρετῶσι + dat., they may
serve ἀποδειλιᾶν, to play the coward]

—adapted from Plato, *Protagoras* 325d8–326c3

τοιαῦτα οὖν ἐπαιδεύετο ὁ Φίλιππος, καὶ ταύτῃ τῇ παιδεύσει
ἡδόμενος οὕτως ἀγαθὸς μαθητὴς ἐφαίνετο ὥστε ὁ διδάσκαλος βιβλία
τινὰ αὐτῷ ἔδωκεν ἵνα αὐτὸς πρὸς ἑαυτὸν ἀναγιγνώσκῃ. τούτων δὲ
τῶν βιβλίων ἐνί τινι μάλιστα ἦσθη, τῇ τοῦ Ἡροδότου συγγραφῇ, ἐν ᾗ 25
ὁ Ἡρόδοτος τὰ Μηδικὰ ἐξηγεῖται· ὁ γὰρ Ἡρόδοτος οὐ μόνον τὸν τε
πρὸς τοὺς Μήδους πόλεμον συγγράφει καὶ πάσας τὰς μάχας, ἀλλὰ
καὶ τὰς αἰτίᾳς τοῦ πολέμου ἀποδείκνυσιν, δηλῶν τίνι τρόπῳ οἱ Μῆδοι
τὴν δύναμιν ἡὔξησαν καὶ τίνα ἔθνη ἐφεξῆς ἐνίκησαν· ἐν οἷς πολλὰ τε
ἄλλα λέγεται καὶ ὁ περὶ Κροίσου λόγος· ὁ γὰρ Κροῖσος βασιλεὺς ἦν 30
τῶν Λυδῶν, ἀνὴρ ὀλβιώτατος γενόμενος καὶ δυνατώτατος, ὃς τοὺς
μὲν Ἑλλήνας τοὺς ἐν Ἀσίᾳ κατεστρέψατο, αὐτὸς δὲ ὑπὸ τοῦ Κύρου,
βασιλέως ὄντος τῶν Μήδων, τέλος ἐνίκηθη.

[συγγραφῇ, history, book τὰ Μηδικὰ, Median affairs, i.e., the Persian Wars συγ-

γράφει, *writes about* ἀποδείκνυσιν, *reveals* ἔθνη, *nations, peoples* ἐφεξῆς, *in succession* δυνατώτατος, *very powerful* κατεστρέψατο, *overthrew*

PRINCIPAL PARTS: Verbs in -(ί)σκω

ἀποθνή-σκω, [θανε-] ἀποθανοῦμαι, [θαν-] ἀπέθανον, [θνη-] τέθνηκα,
I die; perfect, I am dead
 γιγνώ-σκω, [γνω-] γνώσομαι, ἔγνω, ἔγνωκα, ἔγνωσμαι, ἐγνώσθην,
I come to know; I perceive; I learn
 εὕρ-ισκω, [εὔρε-] εὕρησθω, [εὕρ-] ἔυρον or εὔρον, [εὔρε-] ἔυρηκα or
 εὔρηκα, ἔυρημαι or εὔρημαι, ἔυρέθην or εὔρέθην, *I find*

WORD STUDY

Give the Greek words from which the following English musical terms are derived:

- | | | |
|------------|--------------|-------------|
| 1. music | 4. orchestra | 7. melody |
| 2. harmony | 5. chorus | 8. chord |
| 3. rhythm | 6. symphony | 9. diapason |

WORD BUILDING

Many verbs are formed from the stems of nouns. They are called denominative verbs.

Note the following six different types of formation and give the meaning of each noun and verb:

- | | | |
|--------------------|--------------------------|------------------------|
| 1. ἡ τῆμη > τῆμάω | 3. ὁ δοῦλος > δουλόω | 5. ἡ ἀνάγκη > ἀναγκάζω |
| 2. ὁ οἶκος > οἰκέω | 4. ὁ βασιλεύς > βασιλεύω | 6. ἡ ὀργή > ὀργίζομαι |

GRAMMAR

4. More Irregular Comparative and Superlative Adjectives

Four of the following were given in Chapter 14, and six are new:

Positive	Comparative	Superlative
αἰσχρός, -ᾶ, -όν <i>shameful</i>	αἰσχρίων, αἰσχῖον <i>more shameful</i>	αἰσχιστος, -η, -ον <i>most shameful</i>
ἐχθρός, -ᾶ, -όν <i>hateful; hostile</i>	ἐχθρίων, ἐχθῖον <i>more hateful, more hostile</i>	ἐχθιστος, -η, -ον <i>most hateful, most hostile</i>

ἡδύς, ἡδεῖα, ἡδύ <i>sweet; pleasant</i>	ἡδίων, ἡδιον <i>sweeter; more pleasant</i>	ἡδιστος, -η, -ον <i>sweetest; most pleasant</i>
καλός, -ή, -όν <i>beautiful</i>	καλλίων, κάλλιον <i>more beautiful</i>	κάλλιστος, -η, -ον <i>most beautiful</i>
μέγας, μεγάλη, μέγα <i>big</i>	μεῖζων, μεῖζον <i>bigger</i>	μέγιστος, -η, -ον <i>biggest</i>
ὀλίγος, -η, -ον <i>small; pl., few</i>	ἐλάττων, ἑλάττων <i>smaller, pl., fewer</i>	ὀλίγιστος, -η, -ον <i>smallest; least</i> ἐλάχιστος, -η, -ον <i>smallest; least;</i> pl., <i>fewest</i>
πολύς, πολλή, πολύ <i>much; pl., many</i>	πλείων/πλέον, πλείον/πλέον <i>more, rather much</i>	πλείστος, -η, -ον <i>most, very much;</i> pl., <i>most, very many</i>
ῥάδιος, -ᾱ, -ον <i>easy</i>	ῥᾶων, ῥᾶον <i>easier</i>	ῥᾶστος, -η, -ον <i>easiest</i>
ταχύς, ταχεῖα, ταχύ <i>quick, swift</i>	θάττων, θάττων <i>quicker, swifter</i>	τάχιστος, -η, -ον <i>quickest, swiftest</i>
φίλος, -η, -ον <i>dear</i>	φιλαίτερος, -ᾱ, -ον <i>dearer</i>	φιλαίτατος, -η, -ον or φίλτατος -η, -ον <i>dearest</i>

5. Declension of Comparative Adjectives

Note that comparatives have some alternative, contracted forms, shown in parentheses in the following chart:

	Singular		Plural	
	M. & F.	N.	M. & F.	N.
Nom.	βελτίων	βέλτιον	βελτίονες (βελτίους)	βελτίονα (βελτίω)
Gen.	βελτίονος	βελτίονος	βελτίόνων	βελτίόνων
Dat.	βελτίονι	βελτίονι	βελτίοσι(ν)	βελτίοσι(ν)
Acc.	βελτίονα (βελτίω)	βέλτιον	βελτίονας (βελτίους)	βελτίονα (βελτίω)
Voc.	βέλτιον	βέλτιον	βελτίονες	βελτίονα

Exercise 24δ

Read aloud and translate into English:

1. ἐπιμελοῦ, ὦ φίλε, ὅπως βέλτιον κιθαριεῖς ἢ ὁ ἀδελφός.
2. οἱ χρηστοὶ οὐκ ἀεὶ ὀλβιώτεροι γίνονται τῶν πονηρῶν (*the wicked*) οὐδὲ ῥᾶον ζῶσιν.
3. φοβοῦμαι μὴ αἱ τῶν πολεμίων νῆες θάττονες ὥσι τῶν ἡμετέρων.
4. ἐὰν τοῦτο ποιήσης, ἔχθιστός μοι γενήσῃ.
5. ὅστις ἂν τὰ τῶν ἀγαθῶν ποιητῶν ποιήματα ἀναγινώσκη, βελτίων γενήσεται.
6. οἱ Πέρσαι ναῦς μείζονας ἔχουσιν ἢ ἡμεῖς καὶ πλέονας.
7. ἡμεῖς, καίπερ ἐλάττονας ἔχοντες ναῦς, αὐτοὺς ῥᾶστα νικήσομεν.
8. αἱ γὰρ ἡμέτεραι νῆες θάττονές εἰσιν.
9. τίς φιλαιτέρᾳ μοί ἐστιν ἢ ἡ μήτηρ;
10. οὐδεὶς σου ἴδιον κιθαρίζει.

Ο ΗΡΟΔΟΤΟΣ ΤΗΝ ΙΣΤΟΡΙΑΝ ΑΠΟΔΕΙΚΝΥΣΙΝ

Read the following passages (adapted from Herodotus's introduction to his history—1.1–6) and answer the comprehension questions:

Ἡροδότου Ἀλικαρνασσεῶς ἱστορίᾳς ἀπόδειξις ἐστὶν ἥδε, ὅπως μῆτε τὰ γενόμενα ἐξ ἀνθρώπων τῷ χρόνῳ ἐξίτηλα γένηται, μῆτε ἔργα μεγάλα τε καὶ θαυμαστά, τὰ μὲν ὑπὸ τῶν Ἑλλήνων, τὰ δὲ ὑπὸ τῶν βαρβάρων ἐργασθέντα, ἀκλεᾶ γένηται, τά τε ἄλλα καὶ δι' ἣν αἰτίαν ἐπολέμησαν ἀλλήλοις.

[Ἀλικαρνασσεῶς, of *Halicarnassus* ἱστορίᾳς, of *the inquiry* ἀπόδειξις, *display* μῆτε . . . μῆτε, *neither . . . nor* ἐξίτηλα, *faded* θαυμαστά, *wondrous* ἀκλεᾶ, *without fame* δι' ἣν αἰτίαν, *for what reason*]

1. What four words in the sentence above would best serve as a title for Herodotus's book?
2. For what two purposes is Herodotus publishing the results of his investigations?
3. What are at least four of the subjects that Herodotus indicates that he will treat in his work?

Herodotus first gives a semi-mythical account of the origin of the feud between Europe (the Greeks) and Asia (the barbarians, including the Persians). Persian chroniclers, according to Herodotus, said that first some Phoenician traders carried off a Greek princess (Io) to Egypt; in retaliation the Greeks stole a Phoenician princess (Europa); then Greeks, led by Jason, carried off Medea from Colchis. Finally, the Trojan prince Paris stole

Helen from Sparta and took her back to Troy; Agamemnon led the Greeks to Troy to recover her.

οὕτω μὲν οἱ Πέρσαι λέγουσι, καὶ διὰ τὴν Ἰλίου ἄλωσιν εὐρίσκουσι σφίσι οὖσαν τὴν ἀρχὴν τῆς ἐχθρᾶς τῆς ἐς τοὺς Ἕλληνας. ἐγὼ δὲ περὶ μὲν τούτων οὐκ ἔρχομαι ἐρέων ὅτι οὕτως ἢ ἄλλως πως ταῦτα ἐγένετο, ὃν δὲ οἶδα αὐτὸς ἄρξαντα ἀδίκων ἔργων ἐς τοὺς Ἕλληνας, περὶ τούτου ἐξηγησάμενος προβήσομαι ἐς τὸ πρόσω τοῦ λόγου.

[τὴν . . . ἄλωσιν, *the sack* Ἰλίου, *of Ilium, Troy* σφίσι, *lit., for themselves*; translate with τῆς ἐχθρᾶς, *of their hatred* ἐς + *acc., toward* ἔρχομαι ἐρέων, *I am going to say* ἄλλως πως, *in some other way* προβήσομαι, *I will go forward* τὸ πρόσω, *the further (part) + partitive gen.*]

4. What do the Persians say was the origin of their hatred of the Greeks?
5. Does Herodotus commit himself as to the truth of the Persian account?
6. How will Herodotus begin his own account?

Κροῖσος ἦν Λυδὸς μὲν γένος, παῖς δὲ Ἀλυάττεω, τύραννος δὲ ἐθνῶν τῶν ἐντὸς Ἀλυοῦ ποταμοῦ. οὗτος ὁ Κροῖσος πρῶτος ἐκείνων οὓς ἡμεῖς ἴσμεν τοὺς μὲν Ἕλλήνων κατεστρέψατο, τοὺς δὲ φίλους ἐποίησατο. κατεστρέψατο μὲν Ἴωνας τοὺς ἐν Ἀσίᾳ, φίλους δὲ ἐποίησατο Λακεδαιμονίους. πρὸ δὲ τῆς Κροίσου ἀρχῆς πάντες Ἕλληνες ἦσαν ἐλεύθεροι.

[Λυδὸς, *Lydian* γένος, *by race* Ἀλυάττεω, *of Alyattes* τύραννος, *ruler* ἐθνῶν, *of the peoples* Ἀλυος (gen. of Ἀλυσ), *Halys* ἴσμεν, *we know* κατεστρέψατο, *subdued* ἀρχῆς, *reign* ἐλεύθεροι, *free*]

7. What four things do we learn about Croesus in the first sentence?
8. What was Croesus the first to do?
9. Whom did Croesus subdue and whom did he make his friends?
10. In what condition were the Greeks before the time of Croesus?

Exercise 24ε

Translate into Greek (these sentences are based on Herodotus 1.27):

1. When his father died (*genitive absolute*), Croesus became king, who, waging war against (*use στρατεύομαι + ἐπὶ + acc. throughout this exercise*) the Greeks in Asia, subdued (*use καταστρέφομαι*) (them).
2. When all the Greeks in Asia had been defeated (*use genitive absolute with aorist passive participle*), having built (*made for himself*) very many ships, he prepared to wage war against (*ὥς + future participle*) the islanders (*use ὁ νησιώτης, τοῦ νησιώτου*).
3. But a certain Greek (man) having arrived at Sardis (τὰς Σάρδεις) and having heard what Croesus was having in mind, said, "King, the is-

- landers are gathering very many cavalry (ἱππέας), to wage war (use ὥς + future participle or purpose clause) against you.”
4. And Croesus, thinking that the Greek was speaking the truth, said, “I hope that the islanders will wage war against me; for they will clearly (σαφῶς) be defeated.”
 5. But the Greek answered these things, “Don’t you think that the islanders hope that you will wage war against them (σφαῖς) by sea, believing that they will defeat you?”
 6. So thus Croesus was persuaded not (μή) to wage war against the islanders but to make (them) friends.

Classical Greek

Hesiod

Hesiod (fl. 700 B.C.?) was a farmer in Boeotia who composed a long poem in which he intermingled practical advice on farming with moral homilies and myth. In the following lines (*Works and Days* 109–110, 112–118, ed., M. L. West) he gives an account of the Golden Age, which was followed by the Silver, Bronze, and Iron Ages, each worse than its predecessor:

χρῦσεον μὲν πρότιστα γένος μερόπων ἀνθρώπων
 ἄθάνατοι ποίησαν Ὀλύμπια δώματ' ἔχοντες.
 ὥστε θεοὶ δ' ἔζων, ἀκηδέα θυμὸν ἔχοντες,
 νόσφιν ἄτερ τε πόνου καὶ οἰζύος· οὐδέ τι δειλὸν
 γῆρας ἐπῆν, αἰεὶ δὲ πόδας καὶ χεῖρας ὁμοῖοι
 τέρποντ' ἐν θαλίῃσι κακῶν ἔκτοσθεν ἀπάντων·
 θνησκον δ' ὥσθ' ὕπνῳ δεδμημένοι· ἐσθλὰ δὲ πάντα
 τοῖσιν ἔην· καρπὸν δ' ἔφερε ζεῖδωρος ἄρουρα
 αὐτομάτῃ πολλὸν τε καὶ ἄφθονον. . .

[χρῦσεον, *golden* γένος, *race* μερόπων, *of mortal speech* ποίησαν = ἐποίησαν Ὀλύμπια δώματ(α), *homes on Mount Olympus* ὥστε, *like, as though* ἔζων = ἔζων ἀκηδέα, *free from sorrow* θυμὸν, *heart* νόσφιν ἄτερ τε, *away from and without* οἰζύος (gen. of οἰζύς), *woe, misery* δειλὸν / γῆρας, *sad old age* ἐπῆν, *was present* πόδας καὶ χεῖρας ὁμοῖοι, *the same in feet and hands* τέρποντ' = ἐτέρποντο θαλίῃσι = θαλίαις, *festivities* ἔκτοσθεν + gen., *outside of; far from* θνησκον = ἀπόθνησκον δεδμημένοι (from δαμάζω), *subdued, overcome* ἐσθλὰ, *good things* τοῖσιν = τοῖς = ἐκείνοις ἔην = ἦν καρπὸν, *fruit* ζεῖδωρος ἄρουρα, *the hountiful earth* αὐτομάτῃ, *of its own accord* (as in the Garden of Eden, earth produced food spontaneously) πολλὸν = πολὺν ἄφθονον, *plentiful*]

Concluded at the end of Chapter 26

New Testament Greek

John 8.12

Jesus the Light of the World

Jesus speaks to the Pharisees.

πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς λέγων, “ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ’ ἔξει τὸ φῶς τῆς ζωῆς.”

[πάλιν, *again* ἐλάλησεν, *spoke* τὸ φῶς, *the light* ὁ ἀκολουθῶν + *dat.*, *the one following* οὐ μὴ περιπατήσει, *will never walk* τῇ σκοτίᾳ, *the darkness*]

John 8.31–32

The Truth Will Make You Free

Jesus speaks to Jewish believers.

ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, “ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἔστε καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.”

[πεπιστευκότας + *dat.*, *who had come to believe in* τὴν ἀλήθειαν, *the truth*]

John 9.1–7

Jesus Heals a Man Born Blind

καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, “ῥαββί, τίς ἥμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;” ἀπεκρίθη Ἰησοῦς, “οὔτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ’ ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ. ἡμᾶς δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρᾳ ἐστίν· ἔρχεται νῦν ὅτε οὐδεὶς δύναται ἐργάζεσθαι. ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς εἰμι τοῦ κόσμου.”

[παράγων: the subject is Jesus, *passing along* γενετῆς, *birth* οἱ μαθηταὶ, *the disciples* ῥαββί, *rabbi, teacher, master* οἱ γονεῖς, *the parents* γεννηθῇ, *he was born* ἀλλ’ ἵνα φανερωθῇ (from φανερώω) *but* (he was born blind) *so that X might be shown* ἕως, *while*]

ταῦτα εἰπὼν ἔπτυσεν χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος καὶ ἐπέχρισεν αὐτοῦ τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς καὶ εἶπεν αὐτῷ, “ὑπάγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ (ὃ ἐρμηνεύεται Ἀπεσταλμένος).” ἀπῆλθεν οὖν καὶ ἐνίψατο καὶ ἤλθεν βλέπων.

[ἔπτυσεν, *he spat* χαμαὶ, *on the ground* πηλὸν, *mud* ἐπέχρισεν (from ἐπιχρίω), *he smeared* αὐτοῦ: take with τοὺς ὀφθαλμοὺς ὑπάγε, *go* νίψαι (from νίπτω, *orist middle imperative*), *wash yourself* τὴν κολυμβήθραν, *pool* ἐρμηνεύεται, *is translated* Ἀπεσταλμένος, *Having Been Sent* ἐνίψατο, *he washed himself*]

25

Ο ΚΡΟΙΣΟΣ

ΤΟΝ ΣΟΛΩΝΑ ΞΕΝΙΖΕΙ (α)



ὁ Σόλων ἀφικόμενος ἐς τὰς Σάρδεις ἵνα πάντα θεωροῖη ἐξενίζετο ὑπὸ τοῦ Κροίσου.

VOCABULARY

Verbs

ἀποδημέω, *I am abroad; I go abroad*

θάπτω, [θαφ-] θάψω, ἔθαψα, τέθαμμαι, [ταφ-] ἐτάφην, *I bury*

καταστρέφω, καταστρέψω, κατέστρεψα, [στραφ-] κατέστραμμαι, κατεστράφην, *I overturn; middle, I subdue*

κρίνω, [κρινε-] κρινῶ, [κρίν-] ἔκρινα, [κρι-] κέκρικα, κέκριμαι, ἐκρίθην, *I judge*

ξενίζω, [ξενιε-] ξενιῶ, [ξενι-] ἐξένισα, ἐξενίσθην, *I entertain*

περιάγω, *I lead around*

Nouns

ἡ βασιλείᾱ, τῆς βασιλείας, *kingdom*

τὰ βασίλεια, τῶν βασιλείων, *palace*

ὁ θεράπων, τοῦ θεράποντος, *attendant; servant*
 ἡ θεωρίᾱ, τῆς θεωρίᾱς, *viewing; sight-seeing*
 ὁ θησαυρός, τοῦ θησαυροῦ, *treasure; treasury*
 ἡ σοφίᾱ, τῆς σοφίᾱς, *wisdom*
 ἡ τελευτή, τῆς τελευτῆς, *end*

Preposition

κατά + acc., *down; distributive, each, every; by; on; according to; of time, at; through*

Adverb

μετά, *afterward; later*

Expressions

οἶός τ' εἰμί, *I am able*

Proper Names

ὁ Ἀλυάττης, τοῦ Ἀλυάττεω (Ionic genitive), *Alyattes*
 αἱ Σάρδεις, τῶν Σάρδεων; Ionic, αἱ Σάρδιες, τῶν Σαρδίων, τῶν Σάρδεις, *Sardis*

τελευτήσαντος δὲ Ἀλυάττεω, ἐδέξατο τὴν βασιλείαν Κροῖσος ὁ Ἀλυάττεω, ἔτη γενόμενος πέντε καὶ τριάκοντα, ὃς δὴ τοῖς ἐν Ἀσίᾳ Ἑλληνσι ἐπιστρατεύων ἐν μέρει κατεστρέψατο. ὥς δὲ τοὺς ἐν Ἀσίᾳ Ἑλλήνας κατεστρέψατο, ἀφικνοῦνται ἐς τὰς Σάρδεις ἄλλοι τε ἐκ τῆς Ἑλλάδος σοφισταὶ καὶ δὴ καὶ ὁ Σόλων, ἀνὴρ Ἀθηναῖος, ὃς Ἀθηναίοις νόμους ποιήσας ἀπεδήμησε ἔτη δέκα, λόγῳ μὲν θεωρίᾳ ἕνεκα ἐκπεύσας, ἔργῳ δὲ ἵνα μή τινα τῶν νόμων ἀναγκασθεῖν λῦσαι ὦν ἔθετο. αὐτοὶ γὰρ οὐχ οἰοί τ' ἦσαν τοῦτο ποιῆσαι Ἀθηναῖοι· κατείχοντο γὰρ δέκα ἔτη χρήσεσθαι νόμοις οὐστίνας σφίσι Σόλων θεῖτο. ἀποδημήσας οὖν ἐς Αἴγυπτον ἀφίκετο παρὰ Ἀμασιν καὶ δὴ καὶ ἐς Σάρδεις παρὰ Κροῖσον. ἀφικόμενος δὲ ἐξενίζετο ἐν τοῖς βασιλείοις ὑπὸ τοῦ Κροίσου. μετὰ δέ, ἡμέρᾳ τρίτῃ ἢ τετάρτῃ, κελεύσαντος Κροίσου, τὸν Σόλωνα θεράποντες περιῆγον κατὰ τοὺς θησαυροὺς ἵνα δείξειαν πάντα ὄντα μεγάλα καὶ ὄλβια.

[ἐν μέρει, *in turn* λῦσαι, *to repeal* ἔθετο (from τίθημι), *he enacted* κατε-
είχοντο, *they were being constrained* σφίσι, *for them*]

θεασάμενον δὲ αὐτὸν τὰ πάντα καὶ σκεψάμενον ἤρετο ὁ Κροῖσος τάδε· “ξένε Ἀθηναῖε, παρὰ ἡμᾶς περὶ σοῦ λόγος ἦκει πολὺς καὶ σοφίᾳς ἕνεκα σῆς καὶ πλάνης, ὥς θεωρίᾳς ἕνεκα γῆν πολλὴν ἐπελήλυθας. νῦν οὖν βούλομαι ἐρέσθαι σε τίς ἐστὶν ὀλβιώτατος πάντων ὧν εἶδες.” ὁ μὲν ἐλπίζων αὐτὸς εἶναι ὀλβιώτατος ταῦτα ἠρώτᾳ, Σόλων δὲ οὐδὲν ὑποθωπεύσας ἀλλὰ τῷ ἀληθεῖ χρησάμενος λέγει· “ὦ βασιλεῦ, Τέλλος Ἀθηναῖος.” θαυμάσας δὲ Κροῖσος τὸ λεχθέν, ἤρετο, “πῶς δὴ κρίνεις Τέλλον εἶναι ὀλβιώτατον;” ὁ δὲ εἶπε· “Τέλλῳ καὶ παῖδες ἦσαν καλοὶ τε κᾶγαθοὶ καὶ τοῖς παισὶ εἶδε τέκνα ἐκγενόμενα καὶ πάντα παραμείναντα, καὶ τελευτὴ τοῦ βίου λαμπροτάτῃ ἐγένετο· γενομένης γὰρ Ἀθηναίοις μάχης πρὸς γείτονας ἐν Ἐλευσίνι, βοηθήσας καὶ τροπὴν ποιήσας τῶν πολεμίων ἀπέθανε κάλλιστα, καὶ αὐτὸν Ἀθηναῖοι δημοσίᾳ τε ἔθαψαν ὅπου ἔπεσε καὶ ἐτίμησαν μεγάλως.”

[σκεψάμενον (from σκοπέω), *having examined* πλάνης, *wandering* ἐπελήλυ-

θας, you have passed through ὑποθαπέουσας, flattering τὸ λεχθέν, what was said καὶ ἀγαθοὶ = καὶ ἀγαθοὶ ἐκγεγόμενα, being born (having been born) from/to + dat. παραμείναντα, surviving, remaining alive γείτονας, neighbors τροπὴν, rout δημοσίᾳ, publicly]

—adapted from Herodotus 1.26 and 29–30

PRINCIPAL PARTS: Three Deponent Verbs

δύνα-μαι, δυνήσομαι, δεδύνημαι, ἐδυνήθην, *I am able; I can*
 ἐπίστα-μαι, ἐπιστήσομαι, ἠπιστήθην, *I understand; I know*
 κεῖ-μαι, κείσομαι, *I lie*; also used in the present and imperfect instead of the perfect and pluperfect passive of τίθημι, with the meanings *I am laid; I am placed*

WORD STUDY

Give the Greek words from which the following English terms used in the study of history are derived:

- | | |
|---------------|------------------------------|
| 1. history | 4. genealogy |
| 2. chronicle | 5. paleography |
| 3. chronology | 6. archaeology or archeology |

GRAMMAR

1. The Optative Mood Used to Express Wishes

The last mood of the Greek verb for you to learn is the *optative*, so called from its use in wishes and named from the Latin word for “to wish,” *optāre*. The suffixes for the optative mood are -ι- or -ιη-, which combine with other vowels in the verb to give forms that are immediately recognizable by the diphthongs οι, αι, or ω or the long-vowel digraph ει, e.g., λῶοιμι, λῶσοιμι, τιμῶην and λυθείην.

One use of the optative in main clauses is to express wishes for the future (the negative is μή), e.g.:

ὦφελοίη σε ὁ θεός, ὦ παῖ.

May the god help you, son.

μὴ εἰς κακὰ πέσοιτε, ὦ φίλοι.

May you not fall into trouble, friends. I hope you don't. . .

Both the present optative (ὦφελοίη) and the aorist optative (πέσοιτε) refer to the future; they differ in aspect, not time.

The word εἴθε or the words εἰ γάρ, *if only, oh that*, are often used to introduce wishes with the optative, e.g.:

εἴθε/εἰ γάρ μὴ ὀργίζοιτο ἡμῖν ὁ δεσπότης.

If only the master would not be angry with us!

Exercise 25 α*Read aloud and translate:*

1. εἴθε ταχέως παραγένοιτο ἡ μήτηρ.
2. τοὺς πολεμίους νικήσαιμεν καὶ τὴν πατρίδα σώζοιμεν.
3. εἰ γὰρ μὴ ἴδοιμι τοὺς κακοὺς εὖ πράττοντας.
4. εἴθε μὴ διαφθαρείη ἡ ναὺς τῷ χειμῶνι.
5. κακῶς ἀποθάνοιεν πάντες οἱ τοιαῦτα πράττοντες.

2. The Potential Optative

The optative (present or aorist) with the particle ἄν in main clauses expresses a possibility or likelihood, sometimes dependent on a condition, stated or implied. This is called the *potential optative*; compare English statements with "would," "should," and "may," e.g.:

I would like to see the doctor (if I may).

βουλοίμην ἄν τὸν ἰατρὸν ἰδεῖν.

There is no one way of translating such clauses; the following examples illustrate some of the uses of the potential optative (the negative is οὐ):

οὐκ ἄν βοηθοῖν σοι. *I wouldn't come to your aid.*

ἴσως ἄν ἡμῖν βοηθοίης. *Perhaps you would come to our aid.*

οὐκ ἄν δυναίμεθά σοι βοηθεῖν. *We couldn't come to your aid.*

χωροῖς ἄν εἴσω; *Would you go in? = Please go in.*

Exercise 25 β*Read aloud and translate:*

1. οὐκ ἄν βουλοίμην τὸ παιδίον βλάπτειν.
2. οὐκ ἄν δυνάμην τοῦτο ποιῆσαι.
3. ἡδέως ἄν ἀκούσαιμι τί βούλεται ὁ νεανίας.
4. ἴσως ἄν ἀργύριόν τι ἡμῖν δοίη ὁ βασιλεὺς.
5. μόλις ἄν πειθοίμεθα τῷ στρατηγῷ τοιαῦτα κελεύοντι.
6. εἴποιτε ἄν μοι τί ἐγένετο;
7. τίς ἄν τούτῳ πιστεύοι, ὅσπερ ἡμῖν πολλάκις ἐψεύσατο;
8. οὐκ ἄν λάθοις τοὺς θεοὺς τοιοῦτο ποιῶν.
9. ἐχθροὶ ὄντες οὐκ ἄν βούλοιντο ἡμῖν συλλαμβάνειν.
10. δις εἰς τὸν αὐτὸν ποταμὸν οὐκ ἄν ἐμβαίης (from ἐμβαίνω, *I step into*). (Heracitus, as quoted by Plato, *Cratylus* 402a10)

3. The Optative Mood in Subordinate Clauses

- a. In some subordinate clauses, the optative may be used as an alternative to the subjunctive. This option is available only if the verb of the main clause is in the imperfect, aorist, or pluperfect tense. The subordinate clause is then said to be in *secondary sequence*. (If the main

verb of the sentence is in the present, future, or perfect tense or in the present or aorist imperative, the subordinate clause is said to be in *primary sequence*.)

In the following examples of sentences with subordinate clauses in secondary sequence, the optional optative verb forms are given after the slash. Note that the translation into English is the same regardless of whether the optative or the subjunctive mood is used in Greek; Greek authors seem to have used the subjunctive or optative indifferently in secondary sequence, with no difference in meaning.

Primary Sequence (Purpose Clause):

ὁ Σόλων ἀποδημεῖ ἵνα μή τινα τῶν νόμων ἀναγκασθῇ λῦσαι ὧν ἔθετο.

Solon goes abroad in order that he might not be compelled to repeal any of the laws that he enacted.

Secondary Sequence:

ὁ Σόλων ἀπεδήμησε ἵνα μή τινα τῶν νόμων ἀναγκασθῇ/ἀναγκασθεῖη λῦσαι ὧν ἔθετο.

Solon went abroad in order that he might not be compelled to repeal any of the laws that he had enacted.

Primary Sequence (Clause of Fearing):

οἱ πολῖται φοβοῦνται μή οἱ πολέμοι εἰς τὴν γῆν εἰσβάλωσιν.

*The citizens are afraid the enemy **may** invade the land.*

Secondary Sequence:

οἱ πολῖται ἐφοβοῦντο μή οἱ πολέμοι εἰς τὴν γῆν εἰσβάλωσιν/εἰσβάλοιεν.

*The citizens were afraid the enemy **would** invade the land.*

- b. In secondary sequence, indefinite or general clauses regularly have their verbs in the optative without ἄν, e.g.:

Primary Sequence (Indefinite or General Temporal Clause):

οἱ Ἀθηναῖοι αὐτῷ φρουρίῳ χρῶνται, ὁπότε πόλεμος γένηται.

*The Athenians use it as a garrison, **whenever** war occurs.*

Secondary Sequence:

οἱ Ἀθηναῖοι αὐτῷ φρουρίῳ ἐχρῶντο, ὁπότε πόλεμος γένοιτο.

*The Athenians used to use it as a garrison, **whenever** war occurred.*

Primary Sequence (Indefinite or General Relative Clause):

οἱ Ἀθηναῖοι κατέχονται χρῆσθαι νόμοις **οὔστινας** ἂν σφίσι Σόλων θῇται.

*The Athenians are constrained to use **whatever** laws Solon lays down for them.*

Secondary Sequence:

οἱ Ἀθηναῖοι κατεῖχοντο χρῆσθαι νόμοις **οὔστινας** σφίσι Σόλων **θεῖτο**.

*The Athenians were being constrained to use **whatever** laws Solon laid down for them.*

4. The Forms of the Optative

The optative, associated with secondary sequence, uses secondary endings, -μην, -σο, -το, -μεθα, -σθε, -ντο, in the present middle and passive and in the aorist middle; the σ of the 2nd person singular is lost between vowels. The optative suffixes -ι- or -η- produce forms that are recognizable from the diphthongs οι, αι, or ω or the long-vowel digraph ει; be sure you can recognize person, tense, and voice markers.

Pres. Act.	Pres. M/P.	Aor. Act.	Aor. Mid.	Aor. Pass.
λύοιμι	λύοίμην	λύσσαιμι	λύσσαιμην	λυθείην
λύοις	λύοιο	λύσειας (-σαις)	λύσαιο	λυθείης
λύοι	λύοιτο	λύσειε(ν) (-σαι)	λύσαιτο	λυθείη
λύοιμεν	λύοίμεθα	λύσσαιμεν	λύσσαιμέθα	λυθείμεν
λύοιτε	λύοισθε	λύσαιτε	λύσαισθε	λυθείτε
λύοιεν	λύοίντο	λύσειαν (-σαιεν)	λύσαιντο	λυθείεν
				γραφείην etc.

Liquid Stems:

αῖροιμι	αῖροίμην	ἄρραιμι	ἄρραίμην	ἄρθειην
αῖροις	αῖροιο	ἄρειας (-αις)	ἄρραιο	ἄρθείης
αῖροι	αῖροιτο	ἄρειε(ν) (-αι)	ἄρραιτο	ἄρθείη
αῖροιμεν	αῖροίμεθα	ἄρραιμεν	ἄρραίμεθα	ἄρθειμεν
αῖροιτε	αῖροισθε	ἄρραιτε	ἄρραισθε	ἄρθείτε
αῖροιεν	αῖροίντο	ἄρειαν (-αιεν)	ἄρραιντο	ἄρθείεν

Contract Verbs:

φιλοῖν	φιλοίμην	φιλήσαιμι	φιλησαιμην	φιληθείην
φιλοῖς	φιλοῖο	φιλήσειας (-σαις)	φιλήσαιο	φιληθείης
φιλοῖ	φιλοῖτο	φιλήσειε(ν) (-σαι)	φιλήσαιτο	φιληθείη
φιλοῖμεν	φιλοίμεθα	φιλήσαιμεν	φιλησαιμέθα	φιληθείμεν
φιλοῖτε	φιλοῖσθε	φιλήσαιτε	φιλησαισθε	φιληθείτε
φιλοῖεν	φιλοῖντο	φιλήσειαν (-σαιεν)	φιλήσαιντο	φιληθείεν

τιμῶν	τιμῶμην	τιμήσομαι	τιμησάμην	τιμηθεῖν
τιμῶς	τιμῶο	τιμήσειας (-σαις)	τιμήσαιο	τιμηθείς
τιμῶη	τιμῶτο	τιμήσειε(ν) (-σαι)	τιμήσαιτο	τιμηθείη
τιμῶμεν	τιμῶμεθα	τιμήσοιμεν	τιμησάιμεθα	τιμηθεῖμεν
τιμῶτε	τιμῶσθε	τιμήσαιτε	τιμήσαισθε	τιμηθεῖτε
τιμῶεν	τιμῶντο	τιμήσειαν (-σαιεν)	τιμήσαιντο	τιμηθεῖεν
δηλοῖν	δηλοίμην	δηλώσομαι	δηλωσάμην	δηλωθεῖν
δηλοίης	δηλοίῳ	δηλώσειας (-σαις)	δηλώσαιο	δηλωθείς
δηλοίη	δηλοίτο	δηλώσειε(ν) (-σαι)	δηλώσαιτο	δηλωθείη
δηλοίμεν	δηλοίμεθα	δηλώσοιμεν	δηλωσάιμεθα	δηλωθεῖμεν
δηλοίτε	δηλοίσθε	δηλώσαιτε	δηλώσαισθε	δηλωθεῖτε
δηλοίεν	δηλοίντο	δηλώσειαν (-σαιεν)	δηλώσαιντο	δηλωθεῖεν

Thematic 2nd Aorists: **Active** **Middle**

λίποιμι	λιποίμην
λίποις	λίποιο
λίποι	λίποιτο
λίποιμεν	λιποίμεθα
λίποιτε	λίποισθε
λίποιεν	λίποιντο

Athematic 2nd Aorists: βαῖν, βαίης, βαίη, βαῖμεν, βαῖτε, βαῖεν
 σταῖν, σταίης, σταίη, σταῖμεν, σταῖτε, σταῖεν
 γνοῖν, γνοίης, γνοίη, γνοῖμεν, γνοῖτε, γνοῖεν

Future Active and Middle Optatives:

The future active and middle optatives are formed from the future indicative stem, and their endings are the same as those for the present optative of λύω, except for liquid stem verbs, which have the same endings in the future as -ε- contract verbs have in the present, e.g.:

λύσοιμι / λύσοίμην	τιμήσοιμι / τιμησοίμην	ἄροίην / ἄροίμην
φιλήσοιμι / φιλησοίμην	δηλώσοιμι / δηλωσοίμην	

Future Passive Optatives:

λυθησοίμην	φιληθησοίμην	τιμηθησοίμην	δηλωθησοίμην	ἄρθησοίμην
γραφησοίμην				

Exercise 25γ

Fill in the optative forms on all Verb Charts completed for Book I, except for the charts for Exercise 11θ. Keep the charts for reference.

Exercise 25 δ

Change the following indicative forms first to the subjunctive and then to the optative:

- | | | |
|-------------|---------------|---------------------|
| 1. λύουσιν | 6. νικῶμεν | 11. λυόμεθα |
| 2. λύεται | 7. φιλεῖ | 12. ἔλαβον (2 ways) |
| 3. ἐλύσαμεν | 8. ἐποιήσαντο | 13. ἐγένετο |
| 4. ἐλύθη | 9. εἴδετε | 14. ἐφιλήσαμεν |
| 5. βούλομαι | 10. τιμᾶ | 15. ἀφίκοντο |

Exercise 25 ε

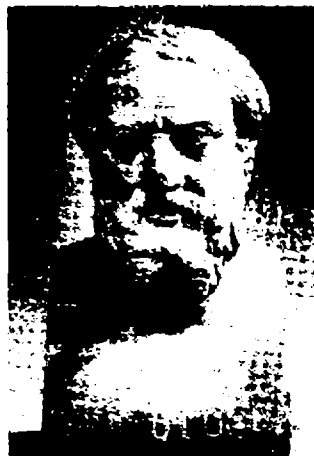
Rewrite the following sentences, changing the main verbs to the designated past tenses and the subjunctives to optatives; then translate the new sentences:

- οἱ νέοι παιδεύονται (*imperfect*) ἵνα ἀγαθοὶ γένωνται.
- ὁ Σόλων ἀποδημεῖ (*aurist*) ἵνα μὴ ἀναγκασθῇ τοὺς νόμους λῦσαι.
- οἱ παῖδες φοβοῦνται (*imperfect*) μὴ ὁ πατὴρ ὀργίζηται.
- οἱ ὀπλίται φοβοῦνται (*imperfect*) μὴ οὐκ ἀμύνωσι τοὺς πολεμίους.
- ὁ Δικαιοπόλις πρὸς τὸ ἄστυ πορεύεται (*aurist*) ὅπως τοὺς χοροὺς θεᾷται.
- φοβούμενος τὸν κίνδυνον, τοὺς φίλους καλῶ (*aurist*) ὅπως ὅμιν βοηθῶσιν.
- ἐν τῷ ἄστει μενοῦμεν (*aurist*) ἵνα τὰς τραγωδίᾱς θεώμεθα.
- οἱ ἀντουργοὶ εἰς τὸ ἄστυ σπεύδουσιν (*aurist*) ἵνα μὴ ὑπὸ τῶν πολεμίων ληφθῶσιν.
- φοβούμεθα (*imperfect*) μὴ οὐκ ἐν καιρῷ οἴκαδε ἐπανέλθωμεν.
- ὁπότεν ἔαρ γένηται, οἱ ποιμένες τὰ πρόβατα πρὸς τὰ ὄρη ἐλαύνουσιν (*imperfect*).

Exercise 25 ζ

Translate into Greek:

- The Greeks used to send their children to school to learn writing.
- The children were always afraid that the teacher might be angry.
- Whenever winter came, the shepherds were driving their flocks to the plain.
- The slaves were always doing whatever (their) master ordered.
- We hurried home to find our mother.



Bust of Herodotus

Herodotus

Herodotus was born at Halicarnassus, on the southern fringe of Ionia, some years before Xerxes' invasion of Greece. As a boy, he must have seen the queen of Halicarnassus, Artemisia, lead her fleet to join the invasion force. As a young man he joined the unsuccessful uprising against the tyrant Lygdamis, Artemisia's grandson, and after its failure went into exile in Samos. From there he embarked on his travels, which eventually took him around most of the known world. He visited Lydia, including Sardis, and Syria, from where he reached the Euphrates and sailed down the river to Babylon. From Babylon he went on to the Persian capital, Susa. In the North he sailed right around the Black Sea (Pontus Euxinus), stayed some time at Olbia at the mouth of the Dnieper (Borysthenes) and traveled up the river into the wild interior of Scythia. In the South, he visited Egypt twice, staying for several months, and sailed up the Nile as far as Elephantine. In the West he knew Sicily and south Italy. Whether he traveled as a merchant or, as Solon, simply for sightseeing (θεωρίᾱς ἕνεκα), he continually amassed information, seeing and listening, gathering oral tradition, and studying records and monuments, all of which he was to use in his history.

During this period he settled in Athens for some time. He became a friend of the tragedian Sophocles, who wrote an ode to him when he left Athens to join the panhellenic colony of Thurii in south Italy (443 B.C.). Thurii became his home thereafter, though he continued to travel and returned to Athens to give recitations of his history in the 430s. He lived through the first years of the Peloponnesian War (he refers to events of 431–430 B.C.), and his history must have been published before 425 B.C., when Aristophanes parodies its introduction in the *Acharnians*.

He has rightly been called the "father of history." He had no predecessor except Hecataeus of Miletus (fl. 500 B.C.), who wrote a description of the earth in two books, one on Asia, the other on Europe. Herodotus knew this work and refers to it twice, when he disagrees with Hecataeus's statements. It is hard for us, with books and libraries at hand, to imagine the difficulties that confronted a man who set out to write a history of events that took place a generation or more earlier. The only written sources he could consult were local records, e.g., temple lists and oracles, and in some cases official documents, e.g., he must have had access to some Persian records, such as the Persian army list. Otherwise he had to rely entirely on what he saw on his travels and what he heard from the people he met. He was a man of infinite curiosity with an unflagging interest in the beliefs and customs of foreign peoples. Free from all racial prejudice, he listened to what strangers had to tell him with an open mind, and he could never resist passing on a good story. Not that he believed all that he was told. He had a healthy scepticism: "I am obliged to report what people say, but I feel no obligation to believe it always; this principle applies to my whole history" (7.152).

He was a deeply religious man, and his interpretation of history is theological. He believed firmly that the gods did intervene in human affairs and

that no man could escape his fate. In particular, he believed that human pride (ὕβρις) resulted in divine vengeance (νέμεσις). This is clearly seen in the story of Croesus and on a larger scale in the whole treatment of the pride, defeat, and downfall of Xerxes. Dreams, signs, and oracles play an important part in his narrative. These are the means by which man might know his fate, which could not be changed but which might be postponed. Myth permeates his work. He moves in a world where mythical explanations of phenomena are commonplace; he is not a thoroughgoing sceptic, nor does he swallow the mythical tradition whole.

Before telling the story of Croesus, he goes back to give an account of the kings of Lydia, from whom Croesus was descended, and the whole section ends with the words Λυδοὶ μὲν δὴ ὑπὸ Πέρσῃσι ἐδεδούλωντο, "the Lydians had been enslaved by the Persians." One of the major themes of the history is freedom and slavery.

There follows a description of the rise of Persia, including the subjugation of the Greeks in Asia Minor and the defeat and capture of Babylon, ending with the death of Cyrus. Book 2 opens with the accession of Cyrus's son Cambyses, who invaded and conquered Egypt. The remainder of Book 2 is then taken up with a description and history of Egypt, the longest of Herodotus's digressions from his main theme. Book 3 starts with the conquest of Egypt and Cambyses' subsequent madness and death. After a digression on Polycrates of Samos, we have an account of the accession of Darius and the organization and resources of the Persian Empire. Book 4 is devoted to Darius's invasions of Scythia and Cyrene; Book 5, to the reduction of Thrace and the Ionian revolt. The Persian menace is seen to be looming larger and larger over Greece. Book 6 centers on Darius's expedition to punish the Athenians for helping the Ionians in their revolt, an expedition that culminates in the Marathon campaign. Book 7 opens with the accession of Xerxes and his decision to invade Greece. It ends with the Thermopylae campaign. Books 8 and 9 continue the story of the invasion and end with the battle of Mycale and the revolt of Ionia.

Within this broad framework, Herodotus continually makes digressions wherever a topic that interests him crops up. He is particularly fascinated by the strange customs and beliefs of the remoter peoples he met, but he also tells us a great deal about the earlier history of Greece, as occasion arises. The whole story moves in a leisurely and expansive way, not unlike Homer's *Iliad* in this respect, and like Homer he also continually uses speeches to heighten the drama of events and to illuminate the characters of the leading actors. Despite the poetic qualities of his work, he is usually found to be correct on matters of historical fact where we can check them from any other source.

Ο ΚΡΟΙΣΟΣ ΤΟΝ ΣΟΛΩΝΑ ΞΕΝΙΖΕΙ (β)

VOCABULARY

Verbs

ἔλκω, imperfect, εἶλκον (irregular augment), ἔλξω, [ἔλκυ-]
εἶλκυσα, εἶλκυκα, εἶλκυ-
σμαι, εἰλκύσθην, *I drag*
καταφρονέω + gen., *I despise*

Nouns

ἡ εὐδαιμονία, τῆς εὐδαιμο-
νίας, *happiness; prosperity;*
good luck

ἡ εὐχή, τῆς εὐχῆς, *prayer*

ὁ πλοῦτος, τοῦ πλούτου, *wealth*

ἡ ῥώμη, τῆς ῥώμης, *strength*

Adjectives

ἁμρότερος, -ᾱ, -ον, *both*

ἱκανός, -ή, -όν, *sufficient; ca-
pable*

Proper Name

οἱ Δελφοί, τῶν Δελφῶν, *Delphi*

ὥς δὲ ταῦτα περὶ τοῦ Τέλλου ὁ Σόλων εἶπε, ὁ Κροῖσος ἤρετο τίνα
δεύτερον μετ' ἐκείνιν ὀλβιώτατον ἵδοι, νομίζων πάγχυ δευτερεῖα
οἴσεσθαι. ὁ δέ, "Κλέοβιν τε καὶ Βίτωνα. τούτοις γὰρ οὔσι γένος
'Αργείοις πλοῦτός τε ἦν ἱκανός καὶ πρὸς τούτῳ ῥώμη σώματος
τοιᾶδε· ἀθλοφόροι τε ἁμρότεροι ἦσαν, καὶ δὴ καὶ λέγεται ὅδε ὁ 5
λόγος· οὔσης ἐορτῆς τῇ 'Ηρᾷ τοῖς 'Αργείοις, ἔδει πάντως τὴν μητέρα
αὐτῶν ζεύγει κομισθῆναι ἐς τὸ ἱερόν, οἱ δὲ βόες ἐκ τοῦ ἀγροῦ οὐ
παρεγίνοντο ἐν καιρῷ. οἱ δὲ νεᾶνῖαι, ἵνα παραγένοιτο ἡ μήτηρ ἐν
καιρῷ, αὐτοὶ εἶλκον τὴν ἄμαξαν, ἐπὶ δὲ τῆς ἀμάξης ἐφέρετο ἡ μήτηρ,
σταδίους δὲ πέντε καὶ τεσσαράκοντα κομίσαντες ἀφίκοντο ἐς τὸ 10
ἱερόν.

[πάγχυ, *certainly* δευτερεῖα (neut. pl.), *second prize* οἴσεσθαι (future middle
infinitive of φέρω), *he would carry (off)* γένος, *by race* ἀθλοφόροι, *prize winners*
(in athletic contests) πάντως, *absolutely* ζεύγει, *by means of a yoke of oxen*
σταδίους . . . πέντε καὶ τεσσαράκοντα, *forty-five stades* = about five miles or
eight kilometers]

ταῦτα δὲ αὐτοῖς ποιήσῃσι καὶ ὀφθεῖσι ὑπὸ τῶν παρόντων τελευτῇ
τοῦ βίου ἀρίστη ἐγένετο, ἔδειξέ τε ἐν τούτοις ὁ θεὸς ὅτι ἄμεινον εἶη
ἀνθρώπῳ τεθνάναι μᾶλλον ἢ ζῆν. οἱ μὲν γὰρ 'Αργεῖοι περιστάντες
ἐμακάριζον τῶν νεᾶνιῶν τὴν ῥώμην, αἱ δὲ 'Αργεῖαι τὴν μητέρα αὐτῶν 15

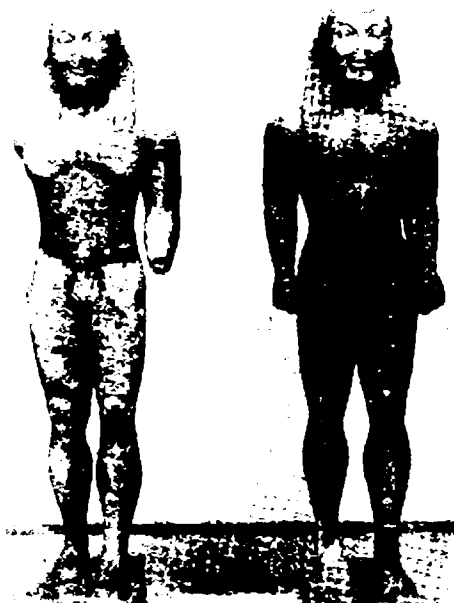
ἐμακάριζον, διότι τοιούτων τέκνων ἐκύρησε. ἡ δὲ μήτηρ στᾶσα ἀντίον τοῦ ἀγάλματος τῆς θεοῦ ἤρχετο Κλεόβει τε καὶ Βίτωνι τοῖς ἑαυτῆς τέκνοις, οἱ αὐτὴν ἐτίμησαν μεγάλως, τὴν θεὸν δοῦναι ὅ τι ἀνθρώπῳ τυχεῖν ἄριστον εἴη. μετὰ δὲ ταύτην τὴν εὐχὴν, ὡς ἔθυσάν τε καὶ εὐωχήθησαν, κατακοιμηθέντες ἐν αὐτῷ τῷ ἱερῷ οἱ νεᾶνῖαι 20 οὐκέτι ἀνέστησαν ἄλλ' οὕτως ἐτελεύτησαν. Ἀργεῖοι δὲ αὐτῶν εἰκόνας ποιησάμενοι ἀνέθεσαν ἐν Δελφοῖς, ὡς ἀνδρῶν ἀρίστων γενομένων.”

[ὀφθεῖσι: aorist passive participle of ὁράω τεθνάναι, *to have died = to be dead* περιστάντες, *standing around* ἐμακάριζον, *called blessed, praised* ἐκύρησεν + gen., *obtained, had* ἀντίον τοῦ ἀγάλματος, *in front of the statue* εὐωχήθησαν (from εὐωχέω), *had feasted* κατακοιμηθέντες (from κατακοιμάω), *having gone to sleep* εἰκόνας, *statues*]

Σόλων μὲν οὖν εὐδαιμονιᾶς δευτερεῖα ἔνειμε τούτοις, Κροῖσος δὲ ὀργισθεὶς εἶπε· “ὦ ξέν’ Ἀθηναῖε, τῆς δὲ ἡμετέρᾳς εὐδαιμονιᾶς οὕτω 25 καταφρονεῖς ὥστε οὐδὲ ἰδιωτῶν ἀνδρῶν ἀξίους ἡμᾶς ἐποίησας;”

[ἔνειμε (aorist of νέμω), *gave* ἰδιωτῶν (adjective here), *private*]

—adapted from Herodotus 1.31–32



Κλεόβει καὶ Βίτων

PRINCIPAL PARTS: Verbs that Augment to εἰ- in One or More Tenses

ἔαω, imperfect, εἶων, ἔᾶσω (note $\bar{\alpha}$ instead of η after the ϵ), εἶᾶσα, εἶᾶκα, εἶᾶμαι, εἰᾶσθην, *I allow, let be*
 ἔλκω, imperfect, εἶλκον, ἔλξω, [έλκυ-] εἶλκυσα, εἶλκυκα, εἶλκυσμαι, εἶλ-
 κύσθην, *I drag*
 ἐργάζομαι, imperfect, ἡργαζόμεν or εἰργαζόμεν, ἐργάσομαι, ἡργασάμεν or
 εἰργασάμεν, εἵργασμαι, εἵργασθην, *I work; I accomplish*
 ἔπομαι, imperfect, εἰπόμην, ἔπομαι, [σπ-] ἐσπόμην + dat., *I follow*
 ἔχω, imperfect, εἶχον, ἔξω (irregular) (*I will have*) or [σχε-] σχήσω (*I will get*),
 [σχ-] ἔσχον, [σχε-] ἔσχηκα, ἔσχημαι, *I have; I hold; middle + gen., I hold
 onto*

WORD BUILDING

Nouns formed from the stem of another noun or of an adjective are called de-
 nominative nouns.

Give the meanings of the nouns in the following sets:

1. Suffixes -της and -εύς (nominative) denote the person concerned or occu-
 pied with anything, e.g.:

ὁ πολί-της (ἡ πόλι-ς), ὁ ναύ-της (ἡ ναῦ-ς)
 ὁ ἱππ-εύς (ὁ ἵππ-ος), ὁ ἱερ-εύς (ἱερ-ός, -ᾶ, -όν)

2. Abstract nouns denoting qualities are formed by adding suffixes to adjectives, e.g.,

-ίᾱ/-ια (nominative)	φίλος, -η, -ον	ἡ φιλίᾱ
	ἀληθής, -ές	ἡ ἀλήθει-ια
-σύνη (nominative)	δίκαιος, -ᾱ, -ον	ἡ δικαιο-σύνη
	σώφρων, σώφρον-ος	ἡ σωφρο(ν)-σύνη
-της (nominative)	ἴσος, -η, -ον	ἡ ἰσό-της, τῆς ἰσότητος
	νέος, -ᾱ, -ον	ἡ νεό-της, τῆς νεότητος

3. Patronymics, i.e., nouns meaning “son of . . .,” “descended from . . .,” are most commonly formed with the suffix -ίδης (nominative), e.g., ὁ Ἀλκμεων-ίδης.
4. Various suffixes are added to nouns to express smallness; the resulting words are called diminutives. The most common are:

-ιον (nominative)	τὸ παιδίον (ὁ παῖς, τοῦ παιδ-ός)
-ίδιον	τὸ οἶκ-ίδιον (ἡ οἰκί-ᾱ)
-ίσκος	ὁ παιδ-ίσκος (ὁ παῖς, τοῦ παιδ-ός)
	ὁ νεᾶν-ίσκος (ὁ νεᾶνί-ᾱς)

Diminutives can express affection, e.g., πατρίδιον, *daddy dear*, or contempt, e.g., ἀνθρώπιον, *wretched little man*.

GRAMMAR**5. The Optative of -μι Verbs**

εἰμί, *I am*

Present:

εἶην, εἶης, εἶη, εἶμεν/εἶημεν, εἶτε/εἶητε, εἶεν/εἶησαν

εἴμι, *I will go*

Present or Future:

ἴοιμ/ἴοιην, ἴois, ἴoi, ἴοιμεν, ἴοιτε, ἴοιεν

δίδωμι

Present Active:

δίδοιην, διδοίης, διδοίη, διδοίμεν, διδοίτε, διδοίεν

Present Middle/Passive:

διδόμην, διδοῖο, διδοῖτο, διδοίμεθα, διδοῖσθε, διδοῖντο

Aorist Active:

δοίην, δοίης, δοίη, δοίμεν, δοίτε, δοίεν

Aorist Middle:

δοίμην, δοῖο, δοῖτο, δοίμεθα, δοῖσθε, δοῖντο

Aorist Passive:

δοθείην, δοθείης, δοθείη, δοθείμεν, δοθείτε, δοθείεν

τίθημι

Present Active:

τιθείην, τιθείης, τιθείη, τιθείμεν, τιθείτε, τιθείεν

Present Middle/Passive:

τιθείμην, τιθεῖο, τιθεῖτο, τιθείμεθα, τιθείσθε, τιθεῖντο

Aorist Active:

θείην, θείης, θείη, θείμεν, θείτε, θείεν

Aorist Middle:

θείμην, θεῖο, θεῖτο, θείμεθα, θεῖσθε, θεῖντο

Aorist Passive:

τεθείην, τεθείης, τεθείη, τεθείμεν, τεθείτε, τεθείεν

ἵστημι

Present Active:

ἵσταίην, ἵσταίης, ἵσταίη, ἵσταίμεν, ἵσταίτε, ἵσταίεν

Present Middle/Passive:

ἵσταίμην, ἵσταῖο, ἵσταῖτο, ἵσταίμεθα, ἵσταῖσθε, ἵσταῖντο

Aorist Active:

σταῖν, σταῖς, σταῖ, σταῖμεν, σταῖτε, σταῖεν

Aorist Middle:

σταίμην, σταῖο, σταῖτο, σταίμεθα, σταῖσθε, σταῖντο

Aorist Passive:

σταθείην, σταθείς, σταθείη, σταθεῖμεν, σταθεῖτε, σταθείεν

δείκνυμι**Present Active:**

δεικνύοιμι, δεικνύοις, δεικνύοι, δεικνύοιμεν, δεικνύοιτε, δεικνύοιεν

Present Middle/Passive:

δεικνυίμην, δεικνύοιο, δεικνύοιτο, δεικνυοίμεθα, δεικνύοισθε, δεικνύοιντο

Aorist Active:

δείξαιμι, δείξαις/δείξαις, δείξειε/δείξαι, δείξαιμεν, δείξατε, δείξαιεν/δείξαιεν

Aorist Middle:

δείξαίμην, δείξαιο, δείξαιτο, δείξαίμεθα, δείξαισθε, δείξαιντο

Aorist Passive:

δειχθείην, δειχθείς, δειχθείη, δειχθεῖμεν, δειχθεῖτε, δειχθείεν

ἵημι**Present Active:**

ἰέην, ἰείης, ἰείη, ἰέιμεν, ἰείτε, ἰείεν

Present Middle/Passive:

ἰέιμην, ἰέιο, ἰέιτο, ἰέιμεθα, ἰέισθε, ἰέιντο

Aorist Active:

εἶην, εἶης, εἶη, εἶμεν, εἶτε, εἶεν

Aorist Middle:

εἶμην, εἶο, εἶτο, εἶμεθα, εἶσθε, εἶντο

Aorist Passive:

None

	Future Active:	Future Middle:	Future Passive:
εἰμί		ἔσοίμην (deponent)	
δίδωμι	δώσοιμι	δωσοίμην	δοθῃσοίμην
τίθημι	θήσοιμι	θησοίμην	τεθῃσοίμην
ἵστημι	στήσοιμι	στησοίμην	σταθῃσοίμην
δείκνυμι	δείξοιμι	δειξοίμην	δειχθῃσοίμην
ἵημι	ἥσοιμι	ἥσοίμην	no future passive

Exercise 25η

Fill in the optative forms on all Verb Charts completed to date for exercises in Book II and on the charts for Exercise 11θ. Keep the charts for reference.

Exercise 25θ

Identify the person, number, tense, and voice of these optative forms:

- | | | |
|--------------------|---------------------|----------------|
| 1. εἴη | 6. τιθεῖτο (2 ways) | 11. σταίης |
| 2. ἴοιτε | 7. τιθεῖεν | 12. δείξαιμεν |
| 3. δοίμεθα | 8. τεθεῖεν | 13. δεικνύοιεν |
| 4. διδοίην | 9. ἴσταίτο (2 ways) | 14. εἶεν |
| 5. διδοίω (2 ways) | 10. ἴσταίην | 15. ἰεῖη |

6. The Optative Mood in Indirect Statements and Indirect Questions

In indirect statements and indirect questions the optative may be used as an alternative to the indicative in *secondary sequence*, or the indicative may be preserved. If the optative is used, its tense is the same as the tense of the verb in the direct statement or direct question. In the following examples, the optional optative is given after the slash (in the examples from Herodotus we do not use the movable ν).

Direct Statement:

ἄμεινόν ἐστι ἀνθρώπῳ τεθνάναι μᾶλλον ἢ ζῆν.
It is better for a man to be dead than to be alive.

Indirect Statement, Primary Sequence:

δείκνυσι ὁ θεὸς ὅτι ἄμεινόν ἐστι ἀνθρώπῳ τεθνάναι μᾶλλον ἢ ζῆν.
*The god shows that **it is** better for a man to be dead than to be alive.*

Indirect Statement, Secondary Sequence:

ἔδειξε ὁ θεὸς ὅτι ἄμεινόν ἐστι/εἴη ἀνθρώπῳ τεθνάναι μᾶλλον ἢ ζῆν.
*The god showed that **it was** better for a man to be dead than to be alive.*

Direct Question:

τίνα δεύτερον μετ' ἐκείνον ὀλβιώτατον εἶδες;
Whom did you see second most happy after him?

Indirect Question, Primary Sequence:

ὁ Κροῖσος ἐρωτᾷ τίνα δεύτερον μετ' ἐκείνον ὀλβιώτατον εἶδε.
*Croesus asks whom **he saw** second most happy after him.*

Indirect Question, Secondary Sequence:

ὁ Κροῖσος ἤρετο τίνα δεύτερον μετ' ἐκείνον ὀλβιώτατον εἶδε/ἶδοι.

Croesus asked whom he had seen second most happy after him.

Remember that it is only in secondary sequence that indicatives may be changed to optatives.

The only use of the future optative in Greek is as an alternative to the future indicative in indirect statements or indirect questions in secondary sequence, e.g.:

ὁ πατήρ εἶπεν ὅτι τοῖς παισὶν πρὸς τὸ ἄστυ ἡγήσεται/ἡγήσονται.

The father said that he would lead his sons to the city.

οἱ παῖδες ἤρουντο πότε οἴκαδε ἐπανίᾳσιν/ἐπανόειον.

The sons asked when they would return home.

Note that ἐπανόειον is here regarded as future, substituting for the future ἐπανίᾳσιν of the direct question.

Exercise 25:

Rewrite the following sentences, making the leading verb aorist and changing the verbs in indirect statements from indicative to optative. Then translate the new sentences:

1. ἡ γυνὴ ἡμᾶς ἐρωτᾷ εἰ τῷ παιδὶ αὐτῆς ἐν τῇ ὁδῷ ἐνετύχονεν.
2. ἀποκρινόμεθα ὅτι οὐδένα ἀνθρώπων εἶδομεν ἀλλ' εὐθὺς ἐπάνειμεν ὡς αὐτὸν ζητήσοντες.
3. τῷ παιδὶ ἐντυχόντες λέγομεν ὅτι ἡ μήτηρ αὐτὸν ζητεῖ.
4. ὁ ἄγγελος λέγει ὅτι τῶν πολεμίων ἀπελθόντων τοῖς αὐτουργοῖς ἔξεστιν οἴκαδε ἐπανιέναι.
5. ὁ Πρωταγόρας λέγει ὅτι τοῦτο περὶ πλείστου ποιοῦνται οἱ πατέρες, ὅπως ἀγαθοὶ γενήσονται οἱ παῖδες.
6. ὁ Ἡρόδοτος ἐξηγεῖται ὅπως εἰς πόλεμον κατέστησαν οἱ τε βάρβαροι καὶ οἱ Ἕλληνες.
7. ὁ Σόλων ἐπίσταται ὅτι οἱ Ἀθηναῖοι οὐ λύσουσι τοὺς νόμους.
8. ὁ Κροῖσος τὸν Σόλωνα ἐρωτᾷ τίνα ὀλβιώτατον εἶδεν.
9. ὁ Σόλων λέγει ὅτι οἱ νεᾶνῖαι, τὴν μητέρα εἰς τὸ ἱερὸν κομίσαντες, ἀπέθανον.
10. οὕτω δείκνυσιν ὁ θεὸς ὅτι ἄμεινόν ἐστι ἀνθρώπων τεθνάναι μᾶλλον ἢ ζῆν.

Greek Wisdom

Heraclitus

(οἱ Ἕλληνες) δαιμόνων ἀγάλασιν εὐχονται οὐκ ἀκούουσιν, ὥσπερ ἀκούοιεν.
Fragment 128 Diels

Ο ΣΟΛΩΝ ΤΟΝ ΚΡΟΙΣΟΝ ΟΡΓΙΖΕΙ

Read the following passages (adapted from Herodotus 1.32–33) and answer the comprehension questions:

Solon explains to Croesus why he does not count him happy:

ὁ δὲ Σόλων εἶπεν· “ὦ Κροῖσε, ἐρωτῶς με περὶ ἀνθρωπίνων πραγμάτων, ἐγὼ δὲ ἐπίσταμαι πᾶν τὸ θεῖον φθονερὸν ὃν καὶ ταραχῶδες. ἐν μὲν γὰρ τῷ μακρῷ χρόνῳ πολλὰ μὲν ἐστὶν ἰδεῖν ἃ μὴ τις ἐθέλει, πολλὰ δὲ καὶ παθεῖν. ἐς γὰρ ἐβδομήκοντα ἔτη ὅρον τῆς ζωῆς ἀνθρώπῳ τίθημι. ταῦτα δὲ ἔτη ἐβδομήκοντα ὄντα παρέχεται ἡμέρᾳς διᾱκοσίᾳς καὶ ἑξακισχιλίᾳς καὶ δισμυριάς. ἡ δὲ ἑτέρᾳ αὐτῶν τῇ ἑτέρᾳ οὐδὲν ὅμοιον προσάγει πρᾶγμα.

[ἀνθρωπίνων, *human* τὸ θεῖον, *divinity* φθονερὸν, *jealous* ταραχῶδες (cf. *troublemaking*) ὅρον, *boundary, limit* τῆς ζωῆς, *of the life* παρέχεται, *offer* διᾱκοσίᾳς, *200* ἑξακισχιλίᾳς, *6,000* δισμυριάς, *20,000* ἡ ... ἑτέρᾳ ... τῇ ἑτέρᾳ, *the one ... to the other* προσάγει, *brings*]

1. What two realms does Solon distinguish?
2. How does he characterize divinity?
3. What do men see and experience in the length of their lives?
4. At how many years does Solon set the limit of a man's life? At how many days?
5. What does each day bring?

“ἐμοὶ δὲ σὺ καὶ πλουτεῖν μέγα φαίνεται καὶ βασιλεὺς εἶναι πολλῶν ἀνθρώπων· ἐκεῖνο δὲ ὃ ἐρωτῶς με οὐπω σε λέγω, πρὶν ἂν σε τελευτήσαντα καλῶς βίον μάθω. οὐ γὰρ ὁ μέγα πλούσιος ὀλβιώτερός ἐστι τοῦ ἐφ' ἡμέρᾳ βίον ἔχοντος, εἰ μὴ αὐτῷ ἡ τύχη παραμείνειε ὥστε εὖ τελευτῆσαι τὸν βίον. πολλοὶ γὰρ πλούσιοι ἀνθρώπων ἄνολβοί εἰσι, πολλοὶ δὲ μέτριον ἔχοντες βίον εὐτυχεῖς. σκοπεῖν δὲ χρή παντὸς χρήματος τὴν τελευτήν, πῶς ἀποβήσεται. πολλοῖς γὰρ δὴ ὑποδείξας ὄλβον ὁ θεὸς προρρίζους ἀνέτρεψε.”

[πλουτεῖν, *to be rich* μέγα, *very* οὐπω, *not yet* πρὶν ἂν ... μάθω, *until I learn* πλούσιος, *rich* τοῦ ἐφ' ἡμέρᾳ βίον ἔχοντος, *gen. of comparison, than the one having livelihood for a day* εἰ μὴ ... παραμείνειε + *dat., unless ... should stay with* ἄνολβοί, *unhappy* μέτριον ... βίον, *a moderate livelihood* εὐτυχεῖς, *lucky, happy* παντὸς χρήματος, *of every event* ἀποβήσεται, *it will turn out* ὑποδείξας, *having shown, having given a glimpse of* ὄλβον, *happiness* προρρίζους, *by the roots, root and branch* ἀνέτρεψεν, *overturned*]

6. How does Croesus appear to Solon?
7. What does Solon need to know before he can answer Croesus's question with certainty?

8. What, according to Solon, does the rich man need in order to be called truly happy?
9. With what Greek words does Solon describe the men whom he contrasts with the πλούσιοι?
10. What Greek word does Solon use as the opposite of ἄνολβοι?
11. When assessing men's lives, what, according to Solon, must be examined in each case?
12. What two things does Solon say that god often does to men?

ὁ Σόλων ταῦτα λέγων τῷ Κροίσῳ οὐκέτι ἐχαρίζετο, ἀλλὰ ὁ Κροῖσος ἀποπέμπει αὐτόν, δόξαῖς αὐτὸν ἀμαθῆ εἶναι, ὅς τὰ παρόντα ἀγαθὰ μεθεῖς τὴν τελευτὴν παντὸς χρήματος ὁρᾶν ἐκέλευε. 15

[ἐχαρίζετο + dat., was finding favor with δόξαῖς, thinking ἀμαθῆ, stupid μεθεῖς (aorist participle of μεθίημι), letting go, ignoring]

13. What two things resulted from the "lecture" that Solon gave to Croesus?
14. What opinion of Solon did Croesus have?
15. What did Croesus think should be considered when judging a man's happiness?

Exercise 25κ

Translate into Greek:

1. Croesus was thinking that he was the happiest of men, but Solon said that he had seen others happier.
2. Croesus asked Solon why he judged that the others were (use infinitive) happier.
3. Solon answered that he called no one happy until he learned that he had ended his life well.
4. Croesus having grown angry at Solon, sent him away, thinking that he was stupid.
5. After this Croesus, having suffered terrible things, learned that Solon was right.

Greek Wisdom

Heraclitus

ὁ ἄναξ, οὐδὲ τὸ μαντεῖόν ἐστι τὸ ἐν Δελφοῖς, οὔτε λέγει οὔτε κρύπτει ἀλλὰ σημαίνει.
Fragment 93 Diels

New Testament Greek

John 10.2-4, 9, and 11-16
The Parable of the Sheepfold

Jesus addresses the Pharisees.

“ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν ἐστὶν τῶν προβάτων. τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει καὶ τὰ ἴδια πρόβατα φωνεῖ κατ’ ὄνομα καὶ ἐξάγει αὐτά. ὅταν τὰ ἴδια πάντα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ. . . ἐγὼ εἰμι ἡ θύρα· δι’ ἐμοῦ ἔάν τις εἰσέλθῃ σωθήσεται καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὐρήσει. . . ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός. ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων· ὁ μισθωτὸς καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ ἔστιν τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφίησιν τὰ πρόβατα καὶ φεύγει—καὶ ὁ λύκος ἀρπάζει αὐτὰ καὶ σκορπίζει—ὅτι μισθωτὸς ἐστὶν καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. ἐγὼ εἰμι ὁ ποιμὴν ὁ καλὸς καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσί με τὰ ἐμὰ, καθὼς γινώσκει με ὁ πατήρ καὶ γὰρ γινώσκω τὸν πατέρα, καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων. καὶ ἄλλα πρόβατα ἔχω ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κακεῖνα δεῖ με ἀγαγεῖν καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γενήσονται μία ποίμνη, εἰς ποιμὴν.”

[ὁ εἰσερχόμενος = ὁ εἰσιών ποιμὴν, *shepherd* ὁ θυρωρὸς, *the gatekeeper* ἀνοίγει, *opens* τὰ ἴδια, *his own* φωνεῖ, *he calls* ἐκβάλῃ, *he puts/leads out* ἔμπροσθεν + gen., *in front of* ἀκολουθεῖ, *follow* ὅτι, *because* οἶδασιν, *they know* εἰσελεύσεται = εἴσεισι νομὴν, *pasture* ψυχὴν, *soul; life* τίθησιν, *puts/lays (down)* μισθωτὸς, *hired laborer* ἐρχόμενον = ἰόντα ἀρπάζει, *seizes* (perhaps *attacks*) σκορπίζει, *scatters* οὐ μέλει αὐτῷ, *there is no care to him, he has no care* γινώσκω = γινώσκω καθὼς, *just as* καὶ ἐγὼ αὐλῆς, *sheepfold* κακεῖνα = καὶ ἐκεῖνα, *and them* ἀκούσουσιν = ἀκούσονται ποίμνη, *flock*]

New Testament Greek uses ἐλεύσομαι as the future of ἔρχομαι, for which Attic Greek uses εἰμι. New Testament Greek also uses ἐρχόμενος as the present participle of ἔρχομαι, for which Attic Greek uses ἰών.

26

Ο ΚΡΟΙΣΟΣ

ΤΟΝ ΠΑΙΔΑ ΑΠΟΛΛΥΣΙΝ (α)



ὁ Κροῖσος ἄγεται τῷ παιδί γυναῖκα· ἰδοῦ, ὁ Ἄτῦς τὴν νύμφην οἴκαδε φέρει ἐν ἀμάξῃ.

VOCABULARY

Verbs

ἀπόλλυμι [= ἀπο- + ὄλλυμι],
[ὄλε-] ἀπολῶ, ἀπώλεσα,
I destroy; I ruin; I lose

Middle:

ἀπόλλυμαι, [ὄλε-] ἀπολοῦ-
μαι, [ὄλ-] ἀπωλόμην,
I perish

Perfect:

[ὄλε-] ἀπολώλεκα, *I have*
ruined, [ὄλ-] ἀπόλωλα,
I am ruined

δέομαι, [δεε-] δεήσομαι, ἐδεή-
θην, *I ask for X (acc.) from Y*
(gen.); + infin., I beg; + gen.,
I want

ἐφίσταμαι [= ἐπι- + ἵσταμαι],
[στη-] ἐπέστην + dat., *I stand*
near; of dreams, I appear to
καθαίρω, [καθαρε-] καθαρῶ,
[καθηρ-] ἐκάθηρα, [καθαρ-]
κεκάθαρμαι, ἐκαθάρθην,
I purify

ὀνομάζω, ὀνομάσω, ὠνόμασα,
ὠνόμακα, ὠνόμασμαι, ὠνο-
μάσθην, *I name; I call*

πυνθάνομαι, [πευθ-] πεύσομαι,
[πυθ-] ἐπυθόμην, πέπυσμαι,
I inquire; I learn by inquiry;
I hear; I find out about X (acc.)
from Y (gen.)

φαίνω, [φανε-] φανῶ or φα-
νοῦμαι, [φην-] ἔφηνα, [φαν-]
πέφασμαι, *I show*
φονεύω, φονεύσω, ἐφόνευσα,
πεφόνευκα, πεφόνευσμαι,
ἐφονεύθην, *I slay*

Nouns

ἡ ἀλήθεια, τῆς ἀληθείας, *truth*
ὁ γάμος, τοῦ γάμου, *marriage*
τὸ δόρυ, τοῦ δόρατος, *spear*
ἡ νέμεσις, τῆς νεμέσεως, *re-*
tribution
τὸ οἶκίον, τοῦ οἰκίου, *house;*
palace (often in plural for a
single house or palace)
ὁ ὄνειρος, τοῦ ονείρου, *dream*

Adjectives

ἄκων, ἄκουσα, ἄκον, *unwill-*
ing(ly); involuntary(-ily)

ἕτερος, -ᾱ, -ον, *one or the other*
(of two)

ὁ μὲν ἕτερος . . . ὁ δὲ
ἕτερος, *the one . . . the*
other

Prepositions

ἐπὶ + gen., *toward, in the direc-*
tion of; on; + dat., at; of price,
for; + acc., at; against; onto;

upon; of direction or purpose,
to, for

κατά + acc., *down; distribu-*
tive, each, every; by; on; ac-
cording to; of time, at;
through; with regard to

Adverb

ὁπόθεν, *indirect interrogative,*
whence, from where

ὥς δὲ ἀπῆλθε ὁ Σόλων, ἔλαβε ἐκ τοῦ θεοῦ νέμεσις μεγάλη
Κροῖσον, διότι ἐνόμισε ἑαυτὸν εἶναι ἀνθρώπων ἀπάντων ὀλβιώτατον.
καθεύδοντι γὰρ αὐτῷ ἐπέστη ὄνειρος, ὃς αὐτῷ τὴν ἀλήθειαν ἔφαινε
τῶν μελλόντων γενέσθαι κακῶν κατὰ τὸν παῖδα. ἦσαν δὲ Κροῖσῳ
δύο παῖδες, ὧν ὁ μὲν ἕτερος κωφὸς ἦν, ὁ δὲ ἕτερος τῶν ἡλικίων πολλὸν
πρώτος· ὄνομα δὲ αὐτῷ ἦν Ἄτῤῥς. τοῦτον οὖν τὸν Ἄτῤῥν σημαίνει τῷ
Κροῖσῳ ὁ ὄνειρος ἀποθανεῖσθαι αἰχμῇ σιδηρέᾳ βληθέντα. ὁ δὲ ἐπεὶ
ἐξηγέρθη, φοβούμενος τὸν ὄνειρον, ἄγεται μὲν τῷ παιδί γυναικα, ἐπὶ
πόλεμον δὲ οὐκέτι ἐξέπεμψεν αὐτόν, ἀκόντια δὲ καὶ δόρατα καὶ
πάντα οἷς χρῶνται ἐς πόλεμον ἄνθρωποι ἐκ τῶν ἀνδρεῶνων
ἐκκομίσας ἐς τοὺς θαλάμους συνένησε, μή τι τῷ παιδί ἐμπέσοι.

[κωφός, *dumb, mute* τῶν ἡλικίων, *of those the same age* αἰχμῇ σιδηρέᾳ, *an iron*
spear point ἀκόντια, *javelins* τῶν ἀνδρεῶνων, *the men's chambers* τοὺς
θαλάμους, *the storerooms* συνένησε (from συννέω), *he piled up*]

ἔχοντος δὲ ἐν χερσὶ τοῦ παιδὸς τὸν γάμον, ἀφικνεῖται ἐς τὰς
Σάρδεις ἀνὴρ οὐ καθαρὸς ὧν τὰς χεῖρας. παρελθὼν δὲ οὗτος ἐς τὰ
Κροῖσου οἰκία καθαρσίου ἐδέετο ἐπικυρῆσαι· ὁ δὲ Κροῖσος αὐτὸν
ἐκάθηρεν. ἐπεὶ δὲ τὰ νομιζόμενα ἐποίησεν ὁ Κροῖσος, ἐπυνθάνετο
ὁπόθεν τε ἦκοι καὶ τίς εἴη, λέγων τάδε· “ὦ ἄνθρωπε, τίς τ’ ὦν καὶ
πόθεν ἦκων ἐς τὰ ἐμὰ οἰκία παρεγένου;” ὁ δὲ ἀπεκρίνατο· “ὦ
βασιλεῦ, Γορδίου μὲν εἰμι παῖς, ὀνομάζομαι δὲ Ἀδρηστος, φονεύσας
δὲ τὸν ἐμαυτοῦ ἀδελφὸν ἄκων πάρειμι, ἐξεληλαμένος ὑπὸ τοῦ
πατρός.” ὁ δὲ Κροῖσος ἀπεκρίνατο· “ἀνδρῶν τε φίλων ἕκγονος εἶ καὶ
ἦκεις ἐς φίλους, ὅπου ἀμηχανήσεις οὐδενὸς μένων ἐν τοῖς ἡμετέροις
οἰκίαις. συμφορὰν δὲ ταύτην παραινῶ σοι ὥς κουφότατα φέρειν.”

[τὰς χεῖρας, *with respect to his hands* καθαρσίῳ, *purification* ἐδέετο = ἐδεῖτο, *from* δέομαι ἐπικυρῆσαι + gen., *to obtain* τὰ νομιζόμενα, *the customary rituals* ἐξεληλαμένος (perfect passive participle of ἐξελαύνω), *having been driven out* ἔκγονος, *offspring* ἀμηχανήσεις + gen., *you will lack* ὥς κουφότατα, *as lightly as possible*]

—adapted from Herodotus 1.34–35

PRINCIPAL PARTS: Verbs with Present Reduplication

- γί-γνομαι, [γενε-] γενήσομαι, [γεν-] ἐγενόμην, [γον-] γέγονα, [γενε-] γεγένημαι, *I become; I happen*
 γι-γνώ-σκω, [γνω-] γνώσομαι, ἔγνω, ἔγνωκα, ἔγνωσμαι, ἐγνώσθην, *I come to know; I perceive; I learn*
 δι-δά-σκω, [διδαχ-] διδάξω, ἐδίδαξα, δεδίδαχα, δεδίδαγμαι, ἐδιδάχθην, *I teach someone (acc.) something (acc.); passive, I am taught something (acc.)*
 πί-πτω, πεσοῦμαι (irregular), ἔπεσον (irregular), [πτω-] πέπτωκα, *I fall*

WORD STUDY

Give the Greek words from which the following English literary terms are derived:

- | | |
|----------|--------------|
| 1. epic | 4. tragedy |
| 2. lyric | 5. comedy |
| 3. drama | 6. biography |

What genre of modern literature is missing from this list?

GRAMMAR

1. Conditional Sentences

Conditional sentences, in both English and Greek, may be organized under two broad headings:

- a. *Simple conditions*, in which nothing is implied as to whether the condition was, is, or will be fulfilled

These may be of two kinds:

- i. *Particular conditions*
 - ii. *General conditions*, in which the conditional clause is a type of *indefinite clause* (see Chapter 22, Grammar 2, pages 93–96).
- b. *Contrary to fact and remote conditions*, in which it is implied that the condition was not fulfilled, is not being fulfilled, or is not likely to be fulfilled in the future

a. Simple Conditions:*Past Particular:*

If Philip said this, he was lying.

εἰ ὁ Φίλιππος τοῦτο εἶπεν, ἐψεύδετο.

(a past tense, i.e., imperfect, aorist, or pluperfect, of the indicative in both clauses)

Past General:

If Philip (ever) said this, he was (always) lying.

εἰ ὁ Φίλιππος τοῦτο λέγοι, ἐψεύδετο.

(εἰ + optative, aorist or present; imperfect indicative)

Present Particular:

If you believe Philip, you are foolish.

εἰ τῷ Φιλίππῳ πιστεύεις, μῶρος εἶ.

(present or perfect indicative in both clauses)

Present General:

If you (ever) believe Philip, you are (always) foolish.

εἴαν τῷ Φιλίππῳ πιστεύῃς, μῶρος εἶ.

(εἴαν + subjunctive, aorist or present; present indicative)

Future Minatory:

If you do this, you will die.

εἰ τοῦτο ποιήσεις, ἀποθανεῖ.

(εἰ + future indicative; future indicative)

(Conditions with the future indicative in both clauses usually express threats and warnings, hence the term *minatory*.)

*Future More Vivid (Particular or General):**Particular:*

If the doctor does this, he will receive his pay.

General:

If the doctor (ever) does this, he will (always) receive his pay.

εἴαν ὁ ἰατρὸς τοῦτο ποιήσῃ, τὸν μισθὸν δέξεται.

(εἴαν + subjunctive, aorist or present; future indicative)

The imperative may be used in the main clause, e.g.:

If you see father, tell him what happened.

εἴαν τὸν πατέρα ἴδῃς, εἰπὲ αὐτῷ τί ἐγένετο.

b. Contrary to Fact and Remote Conditions:*Past Contrary to Fact:*

If the doctor had done this, he would have received his pay.

(It is implied that he did not do this and did not receive his pay.)

εἰ ὁ ἰατρός τοῦτο ἐποίησεν, ἐδέξατο ἂν τὸν μισθόν.

(aorist indicative; aorist indicative with ἂν)

Present Contrary to Fact:

If our father were living, he would be coming to our aid.

(It is implied that he is not living and is not coming to X's aid.)

εἰ ἔζη ὁ πατήρ, ἡμῖν ἂν ἐβοήθει.

(imperfect indicative; imperfect indicative with ἂν)

Future Remote or Future Less Vivid:

If the doctor should do this, he would not receive his pay.

(If the doctor were to do this, . . .)

(If the doctor did this, . . .)

(It is implied that the doctor is not likely to do this.)

εἰ ὁ ἰατρός τοῦτο ποιήσειεν, οὐκ ἂν δέξαίτο τὸν μισθόν.

(εἰ + optative, aorist or present; optative, aorist or present, with ἂν)

In contrary to fact and remote or future less vivid conditions, the potential particle ἂν always appears near the beginning of the main clause, although not as the first word; it is often next to the verb. Note that in these clauses the aorist indicative refers to past time, the imperfect indicative to present time, and the optative to future time.

Note that the difference between aorist and present subjunctives and optatives in conditional clauses is in aspect, not time. The aorist subjunctive or optative is used when the action of the verb is looked on as a simple event, the present, when it is looked on as a process.

In all conditional sentences, the negative is μή in the conditional clause and οὐ in the main clause.

Exercise 26α

Translate the following sentences and identify the type of condition each represents:

1. ἐὰν μὴ περὶ εἰρήνης λέγητε, οὐκ ἀκούσομαι ὑμῶν.
2. εἰ τοὺς βαρβάρους ἐνίκησαμεν, πάντες ἂν ἐτίμησαν ἡμᾶς.
3. εἰ οἴκαδε σπεύδομεν, ἴσως ἂν ἀφικοίμεθα ἐν καιρῷ.
4. εἰ τῷ βασιλεῖ πάντα εἶπες, μῶρος ἦσθα.
5. εἰ οἴκοι ἐμείνατε, οὐκ ἂν κατέστητε εἰς τοσοῦτον κίνδυνον.

6. εἰ παρήσαν οἱ σύμμαχοι, ἡμῖν ἂν ἐβοήθουν.
7. ἔάν τοὺς συμμάχους παρακαλῶμεν, ἡμῖν βοηθήσουσιν.
8. εἰ τοῦτο ποιήσεις, ἐγὼ σε ἀποκτενῶ.
9. εἰ εὐθὺς ὠρμησάμεθα, ἤδη ἀφικόμεθα ἂν εἰς τὸ ἄστυ.
10. εἰ τὰ ἀληθῆ λέγοις, πιστεύοιμι ἂν σοι.
11. ἔάν τῷ πατρὶ συλλάβης, ἐπαινῶ σε.
12. εἰ οὗτος ὁ κύων λύκον ἴδοι, ἀπέφευγεν.

Exercise 26β

Translate the following pairs of sentences:

1. εἰ εὐθὺς πρὸς τὸ ἄστυ σπεύδοιμεν, ἴσως ἂν ἀφικοίμεθα πρὶν γενέσθαι ἐσπέραν.
If you should lead me, I would gladly follow.
2. εἰ μὴ τῷ ποιμένι ἐνετύχομεν, ἡμάρτομεν ἂν τῆς ὁδοῦ.
If we had not hurried, we would have arrived home late.
3. ἔάν μου ἀκούητε, πάντα δι' ὀλίγου γνώσεσθε.
If you (pl.) follow me quickly, we will arrive before (use *πρὶν* + *inf.*) night falls.
4. εἰ οἱ παῖδες τῷ πατρὶ ἐπέισθησαν, οὐκ ἂν κατέστησαν ἐς τοσοῦτον κίνδυνον.
If we had stayed at home, we would not have seen (use *θεάομαι*) the contests.
5. εἰ μὴ σοι ἐπίστευον, οὐκ ἂν ταῦτά σοι ἔλεγον.
If father were here, he would be helping us.
6. εἰ μὴ ἐβοήθησεν ὁ ποιμὴν, ἀπέθανεν ἂν πάντα τὰ πρόβατα.
If the shepherd had not hurried to the sheepfold (τὸ αὖλιον), he would not have saved the sheep.
7. ἔάν τὴν μητέρα ἐν τῇ ἀγορᾷ ἴδῃς, αἴτησον αὐτὴν οἴκαδε σπεύδειν.
If mother does not come home soon, I will go myself to look for (use *ὥς* + *future participle*) her.
8. εἰ μὴ ὁ ἀδελφὸς κακὰ ἔπασχεν, οὐκ ἂν οὕτω ἐλυπούμην.
If mother were here, she would know what we must (use *δεῖ*) do.
9. ἔάν οἱ πολέμιοι ἐς τὴν γῆν ἐσβάλωσιν, οἱ αὐτουργοὶ ἐς τὸ ἄστυ ἀνίστανται.
If the farmers (ever) remove to the city, they are (always) safe within the walls.
10. εἰ προσβάλοιεν οἱ Ἀθηναῖοι, οἱ πολέμιοι ἀνεχώρουν.
If the Athenians (ever) withdrew, the enemy (always) attacked them.

Shame and Guilt

When Solon explained to Croesus why he would not call him the happiest man he had seen, he said: ἐπίσταμαι πᾶν τὸ θεῖον φθονερὸν ὄν καὶ ταραχώδες. When Solon had left Sardis, ἔλαβεν ἐκ τοῦ θεοῦ νέμεσις μεγάλη Κροῖσον. Shortly after Solon's departure, Adrastus arrived οὐ καθαρὸς ὢν τὰς χεῖρας and καθαροῦ ἐδέετο ἐπικυρῆσαι. The concepts in these passages from Herodotus are quite alien to our modes of thought but are central to the Greek view of man's relation to the gods and his place in the universe.

In the *Iliad*, there is a division between morality (man's relations with his fellow men) and religion (man's relations with the gods). The gods are not usually interested in how men behave toward each other but are very interested in how men behave toward themselves, the gods. They demand from men a proper honor (τιμή), just as a king demands honor from his nobles. The gods must receive prayer and sacrifice from mortals, accompanied by the appropriate rituals. Provided you fulfill these obligations, you may expect the gods to be well disposed toward you, although, of course, you cannot constrain them by any amount of prayer and sacrifice. The gods are often arbitrary in their behavior, and they, like men, are bound by the dictates of fate (μοῖρα), which even they cannot change. Nevertheless, in the *Iliad* men, though recognizing the power of the gods, do not generally go in fear of them, and religion shows little of the darker side that is prominent in Herodotus and the poets of his time.

Homeric heroes in their relations with their fellow men are motivated not by religious considerations but by what their peers think of them. The mainspring of their action is honor, which is literally dearer than life. Conversely, they avoid certain actions through fear of what others may say or think of them. They are restrained by αἰδώς (*sense of shame, self-respect*). So the whole plot of the *Iliad* turns on Achilles' refusal to fight when Agamemnon has insulted his honor. Life was a competition in which honor was the prize. Achilles' father told him: αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων, "always to be the best and to excel over others" (*Iliad* 11.784).

The *honor ethic* (a *shame culture*, as the anthropologists call it) persisted throughout Greek history, but in the time of Herodotus there was alongside it a very different ethic, which was based on a different view of the gods and the whole human predicament. According to this view, to court the preeminence that Achilles' father recommended to his son was positively dangerous and wrong. In Herodotus and the poets of his time, Zeus is the agent of justice (δίκη). Man is helpless before the power of the gods and the dictates of μοῖρα (*one's allotted portion, fate*), and all who offend must suffer. The surest way of offending the gods and bringing down νέμεσις (*divine vengeance*) on yourself is to become too prosperous or too great. Such excess leads to pride (ὑβρις), a condition in which you may think yourself more than mortal and so incur the jealousy (φθόνος) of the gods: φιλέει γὰρ ὁ θεὸς τὰ ὑπερέχοντα πάντα κολοῦναι "for God is accustomed to cut down everything that excels (overtops others)" (Herodotus 7.10).

What of those who have not offended but still suffer? One answer was inherited or corporate guilt. If a righteous man suffers, he must be paying for the offense of one of his kin (so the family curse is a prominent theme in Greek tragedy, e.g., Aeschylus's *Oresteia* or Sophocles' *Antigone*). Such corporate guilt can infect not just one family but whole societies: "Often a whole city reaps the reward of an evil man who sins and plots wicked deeds" (Hesiod, *Works and Days* 240-241). So man is helpless (ἀμήχανος) in a frightening and unpredictable world, governed by gods who are jealous and troublemaking.

What could man do to avoid disaster (συμφορά)? The only way was to refrain from offending the gods and if offense occurred, to seek purification, a cleansing of guilt. Purification (κάθαρσις) was a ritual washing away of pollution, as Christian baptism is a symbolic washing away of sin, and was regularly performed on all occasions that brought man into contact with the gods, e.g., before sacrifice or feasting (which was a meal shared with the gods). Rituals, of which we know little, were prescribed for various occasions, e.g., after childbirth.

The greatest pollution (μίασμα) was blood-guilt. Adrastus arrived at Croesus's court οὐ καθαρὸς ὦν τὰς χεῖρας. He had involuntarily killed his own brother. Whether the act was voluntary or involuntary was beside the point as far as his family was concerned. He had to go into exile, since otherwise he would have infected the whole family with his μῖασμα. He comes to Croesus as a suppliant (ικέτης), and Croesus, a god-fearing man, is bound to accept him. Such were the rules of supplication, which had its own ritual. Suppliants were under the protection of Zeus. Croesus, although he does not know Adrastus, at once understands the situation and purifies him, using the customary rites. We do not know precisely what these rites were, but they involved the sacrifice of a suckling pig, in the blood of which the guilty man was cleansed. Pollution could infect a whole people. In the opening scene of Sophocles' *Oedipus the King*, the whole land of Thebes is devastated by plague. Oedipus sends Creon to Delphi to ask Apollo what he should do. Apollo's answer is that they must drive out the pollution of the land (μίασμα χώρας); "By what sort of purification (ποῖφ καθάρμῳ)?" asks Oedipus. The answer is "By driving out (the guilty man), or by exacting blood for blood."

The society that accepted such ideas must have been suffering from a deep sense of guilt, all the more terrifying because one could not always know the cause of one's pollution, nor, in the last resort, was there any way of escaping it. When Croesus had been saved by Apollo, he sent messengers to Delphi to ask why Apollo had deceived him. The answer came back: "It is impossible even for a god to escape his destined lot. Croesus has paid for the sin of his ancestor five generations back, who murdered his master and took the honor (i.e., the throne) which was not rightly his" (Herodotus 1.91). Zeus might be just, but it was a harsh justice.

Ο ΚΡΟΙΣΟΣ ΤΟΝ ΠΑΙΔΑ ΑΠΟΛΛΥΣΙΝ (β)

VOCABULARY

Verbs

ἀποφαίνω, *I show; I reveal;
I prove*
μεθίημι [= μετα- + ἵημι], *I set
loose; I let go*
μέλει, [μελε-] μελήσει, ἐμέλη-
σε, μεμέληκε, *impersonal +
dat., X is a care to; there is a
care to X (dat.) for Y (gen.)*
μεταπέμπομαι, *I send for*
χαρίζομαι, [χαριε-] χαρισθῆναι,
[χαρι-] ἐχαρισάμην, κεχαρί-
σμαι + dat., *I show favor to;
I oblige*

Nouns

ἡ ἄγρᾱ, τῆς ἄγρᾱς, *hunt; hunt-
ing*
ἡ ἀθυμία, τῆς ἀθυμίας, *lack of
spirit; despair*
ἡ δειλία, τῆς δειλίας, *cow-
ardice*
τὸ θηρίον, τοῦ θηρίου, *beast,
wild beast*

ὁ κύκλος, τοῦ κύκλου, *circle*
ἡ φήμη, τῆς φήμης, *saying; re-
port; voice; message*
ὁ φόνος, τοῦ φόνου, *murder*
ὁ φύλαξ, τοῦ φύλακος, *guard*

Adjective

ποῖος; ποῖᾱ; ποῖον; *what kind
of?*

Preposition

πρός + gen., *from* (i.e., *at the
hand of*); + dat., *at; near; by;
in addition to; + acc., to, to-
ward; upon; against*

Conjunction

ἐπεί, *when; since*

Proper Names

οἱ Μῦσοι, τῶν Μυσῶν,
Mysians
ὁ Ὀλύμπος, τοῦ Ὀλύμπου,
Mount Olympus (here, a
mountain in Mysia)

ὁ μὲν οὖν Ἀδρηστος δίαιταν εἶχε ἐν Κροίσου, ἐν δὲ τῷ αὐτῷ
χρόνῳ ἐν τῷ Ὀλύμπῳ τῷ ὄρει ἦς μέγας γίνεται· ὁρμώμενος δὲ οὗτος
ἐκ τοῦ ὅρους τούτου τὰ τῶν Μυσῶν ἔργα διέφθειρε, πολλάκις δὲ οἱ
Μῦσοι ἐπ' αὐτὸν ἐξεληθόντες ἐποίουν μὲν κακὸν οὐδέν, ἔπασχον δὲ
κακὰ πρὸς αὐτοῦ. τέλος δὲ ἀφικόμενοι παρὰ τὸν Κροῖσον τῶν
Μυσῶν ἄγγελοι ἔλεγον τάδε· “ὦ βασιλεῦ, ἦς μέγιστος ἀνεφάνη ἡμῖν ἐν
τῇ χώρᾳ, ὅς τὰ ἔργα διαφθείρει. τοῦτον προθυμούμενοι ἐλεῖν οὐ
δυνάμεθα. νῦν οὖν δεόμεθά σου τὸν παῖδα καὶ λογάδας νεανίας καὶ
κύνας πέμψαι ἡμῖν, ἵνα αὐτὸν ἐξέλωμεν ἐκ τῆς χώρᾱς.”

5

[δίαιταν εἶχε, *he was having a mode of life, he was living* ἐν Κροίσου, *in Croesus's*
(palace) ἦς, *a wild boar* τὰ . . . ἔργα, *the tilled fields* ἀνεφάνη (from

ἀναφαίνω), *appeared* προθυμούμενοι, *being very eager* λογάδας, *picked, selected*]

Κροῖσος δὲ μεμνημένος τοῦ ὀνείρου τὰ ἔπη ἔλεγε τάδε· “τὸν παῖδα 10
οὐκ ἐθέλω πέμψαι· νεόγαμος γάρ ἐστι καὶ ταῦτα αὐτῷ νῦν μέλει.
Λυδῶν μέντοι λογάδας καὶ κύνας πέμψω καὶ κελεύσω τοὺς ἰόντας
ἐξελεῖν τὸ θηρίον ἐκ τῆς χώρας.”

[μεμνημένος, *remembering* τὰ ἔπη, *the words* νεόγαμος, *newly married*]



οἱ Μῦσοι ἐπὶ τὸν ὄν ἐξελθόντες ἐποίουν μὲν κακὸν οὐδέν,
ἔπασχον δὲ κακὰ πρὸς αὐτοῦ.

ὁ δὲ παῖς ἀκούσας ἃ εἶπεν Κροῖσος τοῖς Μῦσοις, πρὸς αὐτὸν
προσηλθε καί, “ὦ πάτερ,” φησὶν, “τί οὐκ ἐθέλεις με πέμψαι ἐς τὴν 15
ἄγρᾱν; ἄρα δειλίᾱν τινὰ ἐν ἐμοὶ εἶδες ἢ ἀθυμίᾱν;” ὁ δὲ Κροῖσος
ἀποκρίνεται τοῖσδε· “ὦ παῖ, οὔτε δειλίᾱν οὔτε ἄλλο οὐδὲν ἄχαρι ἰδὼν
ποιῶ ταῦτα, ἀλλὰ μοι ὄψις ὀνείρου ἐν τῷ ὕπνῳ ἐπιστᾶσα ἔφη σε
ὀλιγοχρόνιον ἔσεσθαι· ὑπὸ γὰρ αἰχμῆς σιδηρέᾱς ἀπολεῖσθαι.”
ἀποκρίνεται δὲ ὁ νεᾶνιάς τοῖσδε· “συγγνώμη μὲν ἐστὶ σοι, ὦ πάτερ, 20
ιδόντι ὄψιν τοιαύτην περὶ ἐμὲ φυλακὴν ἔχειν. λέγεις δὲ ὅτι ὁ ὄνειρος
ἔφη ὑπὸ αἰχμῆς σιδηρέᾱς ἐμὲ τελευτήσῃν· ὅς δὲ ποῖαι μὲν εἰσι χεῖρες,
ποῖᾱ δὲ αἰχμὴ σιδηρέᾱ; ἐπεὶ οὖν οὐ πρὸς ἄνδρας ἡμῖν γίνεται ἡ
μάχη, μέθες με.” ἀμείβεται Κροῖσος· “ὦ παῖ, νῖκᾷς με γνώμην
ἀποφαίνων περὶ τοῦ ὀνείρου. μεταγινώσκω οὖν καὶ μεθίμημί σε ἰέναι 25
ἐπὶ τὴν ἄγρᾱν.”

[ἄχαρι, *unpleasant, objectionable* ὄψις, *sight, vision, apparition* ὀλιγοχρόνιον, *short-lived* αἰχμῆς σιδηρέᾱς, *an iron spear-point* συγγνώμη . . . ἐστὶ σοι, *you have an excuse, you may be pardoned* ὅς (gen. of ὅς), *of a wild boar* ἀμείβεται, *answers* μεταγινώσκω, *I change my mind*]

εἰπὼν δὲ ταῦτα ὁ Κροῖσος τὸν Ἄδρηστον μεταπέμπεται καὶ αὐτῷ λέγει τάδε· “Ἄδρηστε, ἐγὼ σε ἐκάθηρα καὶ ἐν τοῖς οἰκίοις ἐδεξάμην· νῦν οὖν φύλακα τοῦ παιδὸς ἐμοῦ σε χρήζω γενέσθαι ἐς ἄγρᾶν ὁρμωμένου.” ὁ δὲ Ἄδρηστος ἀπεκρίνατο· “ἐπεὶ σὺ σπεύδεις καὶ δεῖ 30
 μέ σοι χαρίζεσθαι, ἔτοιμός εἰμι ποιεῖν ταῦτα, τὸν τε παῖδα σὸν, ὃν κελεύεις φυλάσσειν, ἀσφαλῆ τοῦ φυλάσσοντος ἔνεκα προσδόκᾳ σοι νοστήσειν.”

[*χρήζω*, *I want, need* *σπεύδεις*, *you are (so) earnest* *τοῦ φυλάσσοντος ἔνεκα*, *as far as his guardian is concerned* *προσδόκᾳ* (imperative of *προσδοκάω*), *expect*]

ᾤσαν μετὰ ταῦτα ἐξηρτυμένοι λογάσι τε νεανίαις καὶ κυσίν. ἀφικόμενοι δὲ ἐς τὸν Ὀλυμπον τὸ ὄρος ἐξήτουν τὸ θηρίον, εὐρόντες 35
 δὲ καὶ περιστάντες αὐτὸ κύκλῳ ἐσηκόντιζον. ἐνταῦθα δὴ ὁ ξένος, ὁ καθαρθεὶς τὸν φόνον, ἀκοντίζων τὸν ὕν, τοῦ μὲν ἀμαρτάνει, τυγχάνει δὲ τοῦ Κροίσου παιδός. ὁ μὲν οὖν βληθεὶς τῇ αἰχμῇ ἐξέπλησε τοῦ ὀνείρου τὴν φήμην, ἔτρεχε δὲ τις ὡς ἀγγελῶν τῷ Κροίσῳ τὸ γενόμενον. ἀφικόμενος δὲ ἐς τὰς Σάρδις τὴν τε μάχην καὶ τὸν τοῦ 40
 παιδὸς μόρον εἶπεν αὐτῷ.

[*ἐξηρτυμένοι* (perfect passive participle of *ἐξαρτύω*), *equipped* *ἐσηκόντιζον*, *they were throwing their javelins at (it)* *ὁ καθαρθεὶς τὸν φόνον*, *the man who had been purified with respect to murder* *ἀκοντίζων*, *throwing/aiming his javelin at* *ἐξέπλησε* (from *ἐκπλήμμι*), *fulfilled* *τὸν ... μόρον*, *the fate, death*]

—adapted from Herodotus 1.36–43

PRINCIPAL PARTS: Verbs with Three or Four Variations within Their Stems

[γν-] γί-γν-ο-μαι, [γενε-] γενήσομαι, [γεν-] ἐγενόμην, [γον-] γέγονα,
 [γενε-] γεγέννημαι, *I become; I happen*
 διαφθείρω, [φθερε-] διαφθερῶ, [φθειρ-] διέφθαιρα, [φθαρ-] διέφθαρκα or
 [φθορ-] διέφθορα, [φθαρ-] διέφθαρμαι, *διαφθάρην*, *I destroy*
 ἐγείρω, [ἐγερε-] ἐγερῶ, [ἐγειρ-] ἤγειρα, [thematic aorist middle; ἐγρ-] ἠγρόμην
 (*I awoke*), [ἐγορ-] ἐγρήγορα (*I am awake*), [ἐγερ-] ἐγήγερμαι, ἠγέρθην,
 active, transitive, *I wake X up*; middle and passive, intransitive, *I wake up*
 λείπω, λείψω, [λιπ-] ἔλιπον, [λοιπ-] λέλοιπα, [λειπ-] λέλειμμαι (*I am left*
behind; I am inferior), ἐλείφθην, *I leave*

WORD BUILDING

Adjectives are formed by adding suffixes to verb or noun stems. Study the ways in which the following are formed and give their meanings:

- | | | | |
|-------------------|---------------------|---------------|--------------------|
| 1. λείπ-ω | λοιπ-ός, -ή, -όν | 9. ὁ λίθ-ος | λίθ-ινος, -η, -ον |
| 2. ἡδ-ομαι | ἡδ-ύς, -εῖα, -ύ | 10. ἡ μάχ-η | μάχ-ιμος, -η, -ον |
| 3. ψεύδ-ομαι | ψευδ-ής, -ές | 11. χρά-ομαι | χρή-σιμος, -η, -ον |
| 4. ὁ πόλεμ-ος | πολέμ-ιος, -ᾱ, -ον | 12. λάμπ-ω | λαμπ-ρός, -ᾱ, -όν |
| 5. ἡ δίκ-η | δίκ-α-ιος, -ᾱ, -ον | 13. φοβέ-ομαι | φοβε-ρός, -ᾱ, -όν |
| 6. ὁ οἰκ-ος | οἰκε-ῖος, -ᾱ, -ον | 14. ποιέ-ω | ποιη-τός, -ή, -όν |
| 7. ὁ πόλεμ-ος | πολεμ-ικός, -ή, -όν | 15. γράφ-ω | γραπ-τός, -ή, -όν |
| 8. πράττω (πρακ-) | πρακ-τικός, -ή, -όν | 16. χρά-ομαι | χρη-στός, -ή, -όν |

GRAMMAR

2. Adverbial Accusatives and the Accusative of Respect

The neuter accusative of adjectives is often used *adverbially*, e.g., the comparative adverb is the neuter accusative singular of the comparative adjective; thus, *θᾶσσον* = *more quickly*. The superlative adverb is the neuter accusative plural of the superlative adjective; thus, *τάχιστα* = *most quickly, very quickly*. The words *μέγα*, *πολύ*, *ὀλίγον*, *οὐδέν*, and *τί* are commonly used adverbially, e.g.:

μέγα βοᾷ. He/she shouts loudly.

οὐδέν σε φοβεῖται. He/she does not fear you at all.

τί τοῦτο ποιεῖς; Why are you doing this?

Another kind of adverbial accusative is the *accusative of duration of time or extent of space*, e.g.:

ἐμείναμεν πέντε ἡμέρας.

We stayed five days.

τὸ ἄστυ πολλοὺς σταδίους ἀπέχει.

The city is many stades distant.

A new adverbial use of the accusative case is the *accusative of respect*, e.g.:

Κροῖσος ἦν Λυδὸς μὲν γένος. . .

Croesus was Lydian with respect to his race, i.e., by birth. . .

ἀνὴρ τις ἀφίκετο οὐ καθαρὸς τὰς χειρᾶς.

A man arrived impure with respect to his hands.

The accusative of respect is very similar to the dative of respect (see Book I, Chapter 6, Grammar 6c, page 88).

3. The Accusative Absolute

Another adverbial use of the accusative case is the *accusative absolute*, used with participles of impersonal verbs instead of the genitive absolute, e.g.:

δόξαν τὸν παῖδα ἐς τὴν ἄγρᾱν πέμψαι, ὁ Κροῖσος μάλιστα ἐφοβεῖτο.

When he had decided to send his son to the hunt, Croesus was very afraid.

(The word **δόξαν** is the accusative neuter of the aorist participle of δοκεῖ = *it having seemed best* = *it having been decided*.)

ἐξὸν ἐς τὴν ἄγρᾱν ἰέναι, ὁ Ἀτῦς εὐθὺς ὁρμᾶται.

Being allowed to go to the hunt, Atys sets out at once.

(The word **ἐξὸν** is the accusative neuter of the participle of ἔξεστι(ν) = *it being possible, it being allowed*.)

δέον τὸ θηρίον αἰρεῖν, ἐς τὸ ὄρος ἔσπευδον.

Since it was necessary to take the beast, they hurried to the mountain.

(The word **δέον** is the accusative neuter of the participle of δεῖ = *it being necessary*.)

Exercise 26γ

Translate each sentence and explain the uses of the accusative case in the underlined words and phrases:

1. ἀνὴρ τις, Φρύγιος τὸ γένος, ἐς τὰς Σάρδεις ἀφικόμενος, τὸν Κροῖσον κάθαρσιν ἤτησεν.
2. δόξαν καθῆραι αὐτόν, ὁ Κροῖσος ἐπυνθάνετο πόθεν ἦκει καὶ τίνος πατρὸς ἐγένετο.
3. δύον τὸ ἀληθὲς εἰπεῖν, ὁ ξένος ἀπεκρίνατο· “Τορδίου μὲν ἐγενόμην, ὄνομα δέ μοι ἐστὶν Ἀδρηστος, φονεύσας δὲ τὸν ἐμαντοῦ ἀδελφὸν ἄκων πάρειμι.”
4. ὁ δὲ Κροῖσος δεξάμενος αὐτόν, “ἦκεις ἐς φίλους,” ἔφη. “μένε οὖν ἐν τοῖς ἡμετέροις οἰκίαις ὅσον ἂν χρόνον βούλη.”
5. ἄγγελοί τινες, Μῦσοι τὸ γένος, ἐς Σάρδεις ἀφικόμενοι, “πέμψον ἡμῖν, ὦ βασιλεῦ,” ἔφασαν, “τὸν σὸν παῖδα ἵνα μέγα θηρίον τῆς χώρας ἐξέλωμεν.”
6. ὁ δὲ παῖς, οὐδὲν φοβούμενος τὴν ἄγρᾱν, τὸν πατέρα ἔπεισε ἑαυτὸν πέμψαι· “οὐ γάρ,” φησί, “πρὸς ἄνδρας ἡμῖν γίνεταί ἡ μάχη.”
7. ἐξὸν οὖν ἐς τὴν ἄγρᾱν ἰέναι, ὁ Ἀτῦς εὐθὺς ὠρμήσατο.
8. μακρὰν οὖν ὁδὸν πορευθέντες καὶ τὸ θηρίον εὐρόντες, τῶν νεανιῶν οἱ μὲν αὐτὸ ἐδίωκον, οἱ δὲ περιστάντες κύκλῳ ἐσηκόντιζον.

4. The Verbal Adjective in -τέος

The suffix -τέος, added usually to the verbal stem of the aorist passive, may give a passive adjective, e.g., λυ-τέος, -ᾶ, -ον = *to be loosed*, which expresses obligation or necessity and is often used with the verb εἰμί, e.g.:

λυτέοι εἰσὶν οἱ βόες.

*The oxen **are to be loosed**.*

*The oxen **must be loosed**.*

The person by whom the action must be performed is in the dative, e.g.:

ὠφελητέᾳ σοι ἡ πόλις ἐστίν. (Xenophon, *Memorabilia* 3.6)

*The city **must be helped** by you. You must help the city.*

The person is often omitted in the Greek, although we prefer to express it in English, e.g.:

ἄλλαι νῆες ἐκ τῶν συμμάχων μεταπεμπτέαι εἰσίν.

*Other ships **must be summoned** from the allies (by us).*

We must summon other ships from the allies.

The verb εἰμί is often omitted, e.g.:

λυτέοι οἱ βόες.

*The oxen **must be loosed**.*

The neuter verbal adjective of intransitive verbs is used impersonally with an active sense, e.g.:

ἰτέον ἡμῖν.

***It is necessary** for us to go.*

We must go.

The neuter plural is often used in this way instead of the singular, e.g.:

ἐμοὶ βαδιστέα ἐστὶν πρὸς τὴν ἀγοράν.

***It is necessary** for me to walk to the agora.*

I must walk to the agora.

The neuter verbal adjective of transitive verbs is also used impersonally with an active sense and an object, e.g.:

ἀλήθειάν γε περὶ πολλοῦ ποιητέον. (Plato, *Republic* 389b2)

***It is necessary** to consider the truth of **great importance**.*

***We must consider** the truth of **great importance**.*

Exercise 26 δ

The following examples are all taken with minor omissions of words from Plato, Republic, Books 2–5, in which Plato is discussing (a) the education of the guardians of his ideal state (1–3), (b) the selection of the rulers from the guardian class (4), and (c) the education of women (5). Translate the sentences and see how far you can reconstruct Plato's views on the education of his "guardians":

1. ἀρ' οὖν οὐ μουσικῇ πρότερον ἀρξόμεθα παιδεύοντες ἢ γυμναστικῇ; λόγων (of stories) δὲ διττὸν εἶδος (two sorts), τὸ μὲν ἀληθές, ψεῦδος (falsehood) δ' ἕτερον; παιδευτέον δ' ἐν ἀμφοτέροις; (376e6–377a1)
2. οὗτοι οἱ λόγοι οὐ λεκτέοι ἐν τῇ ἡμετέρᾳ πόλει. (378a7–378b2)
3. μετὰ δὴ μουσικὴν γυμναστικῇ θρεπτέοι (from τρέφω, I rear, train) οἱ νεᾶναι. (403c9)
4. ἐκλεκτέον (from ἐκλέγω, I select) ἐκ τῶν ἄλλων φυλάκων τοιούτους ἄνδρας, οἳ ἂν μάλιστα φαίνωνται, ὃ ἂν τῇ πόλει ἡγήσωνται συμφέρειν (to benefit + dat.), πάσῃ προθυμίᾳ (eagerness) ποιεῖν. (412d9–412e2)
5. εἰ ταῖς γυναιξὶν ἐπὶ ταῦτά (for the same purpose, i.e., for acting as guardians) χρῆσόμεθα καὶ (as) τοῖς ἀνδράσι, ταῦτά (= τὰ αὐτά) καὶ διδασκτέον αὐτάς. (451e)

Ο ΑΔΡΗΣΤΟΣ ΕΛΥΤΟΝ ΣΦΑΖΕΙ

Read the following passages (adapted from Herodotus 1.44–45) and answer the comprehension questions:

The story of Croesus and Adrastus concluded:

ὁ δὲ Κροῖσος τῷ μὲν θανάτῳ τοῦ παιδὸς συνεταράχθη, ἔτι δὲ μᾶλλον ὠδύρετο διότι τὸν παῖδα ἀπέκτεινε ἐκεῖνος ὃν αὐτὸς φόνου ἐκάθηρε. λυπούμενος δὲ τῇ συμφορᾷ δεινῶς, ἐκάλει μὲν Δία καθάρσιον, μαρτυρόμενος ἃ ὑπὸ τοῦ ξένου ἔπαθεν, ἐκάλει δὲ Δία ἐφέστιον, διότι ἐν τοῖς οἰκίοις δεξάμενος τὸν ξένον ἐλάνθανε βόσκων τὸν φονεῖα τοῦ παιδός, ἐκάλει δὲ καὶ Δία ἐταιρεῖον, διότι φύλακα συμπέμπας αὐτὸν ἦρε πολεμιώτατον.

[συνεταράχθη (from συνταράττω), was thrown into confusion, confounded καθάρσιον, of purification (a title of Zeus) μαρτυρόμενος, calling (him) to witness ἐφέστιον, who presides over the hearth (ἑστίᾱ) and hospitality (a title of Zeus) βόσκων, feeding, sheltering τὸν φονεῖα, the murderer ἐταιρεῖον, presiding over companionship (a title of Zeus)]

1. By what was Croesus confounded?
2. Why did he grieve even more?
3. With what three titles did Croesus call upon Zeus?
4. To what irony does Croesus call attention when invoking Zeus as καθάρσιος?
5. To what irony does he call attention when invoking Zeus as ἐφέστιος?
6. To what irony does he call attention when invoking Zeus as ἐταιρεῖος?

παρήσαν δὲ μετὰ τοῦτο οἱ Λυδοὶ φέροντες τὸν νεκρόν, ὅπισθε δὲ εἶπετο αὐτῷ ὁ φονεύς. σιᾶς δὲ οὗτος πρὸ τοῦ νεκροῦ παρεδίδου ἑαυτὸν Κροίσῳ προτείνων τὰς χεῖρας, ἐπικατασφάξαι ἑαυτὸν κελεύων τῷ νεκρῷ, λέγων ὅτι οὐκέτι χρὴ βιοῦν.

[*ὀπισθε, behind* *παρεδίδον, tried to surrender* *προτείνων, stretching forth*
ἐπικατασφάζει, to slaughter X (acc.) *over* Y (dat.) *βιοδν, to live*]

7. Who follows the corpse of Croesus's son?
8. With what gesture does Adrastus attempt to surrender to Croesus?
9. What does Adrastus order Croesus to do?
10. What reason does Adrastus give for ordering Croesus to do this?

Κροῖσος δὲ ταῦτα ἀκούσας τὸν τε "Ἀδρηστον οἰκτῖρει, καίπερ ὦν ἐν κακῷ 10
οἰκείῳ τοσούτῳ, καὶ λέγει πρὸς αὐτόν· "ἔχω, ὦ ξένε, παρὰ σοῦ πᾶσαν δίκην,
ἐπειδὴ σεαυτοῦ καταδικάζεις θάνατον. οὐ σύ μοι τοῦδε τοῦ κακοῦ αἴτιος εἶ, ἀλλὰ
θεῶν τις, ὅς μοι πάλαι προεσήμεινε τὰ μέλλοντα ἔσεσθαι." Κροῖσος μὲν οὖν ἔθαψε
τὸν ἑαυτοῦ παῖδα, "Ἀδρηστος δέ, οὗτος δὴ ὁ φονεὺς μὲν τοῦ ἑαυτοῦ ἀδελφοῦ, φονεὺς
δὲ τοῦ κατήρατος, ἐπεὶ οὐδεὶς ἀνθρώπων ἐγένετο περὶ τὸ σῆμα, βαρυσυμφορώτατος 15
ὦν, ἐπικατασφάζει τῷ τύμβῳ ἑαυτόν.

[*κακῷ, trouble* *οἰκείῳ, of his own* *παρὰ + gen., from* *καταδικάζεις, you con-*
demn someone (gen.) to some punishment (acc.) *προεσήμεινε, foretold* *τὸ σῆμα,*
the tomb *βαρυσυμφορώτατος, very weighed down by his bad luck* *ἐπικατα-*
σφάζει, he slaughters X (acc.) *over* Y (dat.) *τῷ τύμβῳ, the tomb*]

11. Why is it surprising that Croesus pities Adrastus?
12. How does Croesus explain that he has received full justice from Adrastus?
13. Who, in Croesus's view, is responsible for what has happened?
14. What does Adrastus do at the end of the story?
15. What hints does Herodotus give in the last sentence as to why Adrastus did what he did?
16. Does Adrastus seem to have been able to accept Croesus's explanation of who was responsible for what happened?
17. Is there any indication in the story of Herodotus's own views as to who was responsible for what happened? Can Croesus himself be held responsible in any way? Look back at the beginning of the story at the beginning of this chapter.

Exercise 26ε

Translate into Greek:

1. A foreigner, Phrygian by race, arriving at Sardis with impure hands, asked Croesus to purify him.
2. When the Mysians asked Croesus for help (*use βοήθεια; use two accusatives*), at first Croesus was not willing to send his son.
3. But his son said, "Our (*use dative of the possessor*) battle is not against men; and so fear nothing but send me."

4. So Croesus was persuaded by these words, but, having sent for the foreigner, he told him to guard his son.
5. Being allowed to go, Atys, having set out immediately, arrived at the mountain on the third day.
6. When they found the boar, the foreigner threw his spear (*use ἀκοντίζω*) and missed the boar but hit Croesus's son.

Classical Greek

Hesiod (concluded from Chapter 24)

Hesiod wishes that he had not been born in the Iron Age (*Works and Days*, 174–181). When the fifth, iron, age is destroyed, the world cycle will begin again with a new Golden Age; hence Hesiod's wish to have been born later.

μηκέτ' ἔπειτ' ὄφελλον ἐγὼ πέμπτοισι μετεῖναι
 ἀνδράσιν, ἀλλ' ἢ πρόσθε θανεῖν ἢ ἔπειτα γενέσθαι.
 νῦν γὰρ δὴ γένος ἐστὶ σιδήρεον· οὐδέ ποτ' ἡμᾶρ
 παύσονται καμάτου καὶ οἰζύος οὐδέ τι νύκτωρ
 τειρόμενοι· χαλεπὰς δὲ θεοὶ δώσουσι μερίμνας.
 ἀλλ' ἔμψης καὶ τοῖσι μεμείζεται ἐσθλὰ κακοῖσιν.
 Ζεὺς δ' ὀλέσει καὶ τοῦτο γένος μερόπων ἀνθρώπων,
 εὖτ' ἂν γεινόμενοι πολιοκρόταφοι τελέθωσιν.

[μηκέτ(ι) . . . ὄφελλον . . . μετεῖναι + dat., *I wish I were not among . . . any longer*
 πέμπτοισι = πέμπτοις πρόσθε, before θανεῖν = ἀποθανεῖν γένος, race
 σιδήρεον, of iron ἡμᾶρ, in the day καμάτου, from weariness οἰζύος (gen. of
 οἰζύς), woe, misery νύκτωρ, in the night τειρόμενοι, being distressed (supply παύ-
 σονται) μερίμνας, anxieties ἔμψης, all the same τοῖσι = τοῖς, for them
 μεμείζεται, rare future perfect passive, will have been mixed ἐσθλὰ, good things
 κακοῖσιν = κακοῖς ὀλέσει = ἀπολεῖ μερόπων, of mortal speech εὖτ(ε) ἂν =
 ἐπειδὴ γεινόμενοι, being born, at birth πολιοκρόταφοι, gray-haired τελέ-
 θωσιν, they are]

Greek Wisdom

Heraclitus

πολυμαθίᾳ νοῦν ἔχειν οὐ διδάσκει· Ἡσίοδον γὰρ ἂν ἐδίδαξε καὶ Πύθαγόρᾳν ἀϋθίς
 τε Ξενοφάνη τε καὶ Ἑκαταίον. Fragment 40 Diels

New Testament Greek

John 11.1, 3-5, 17, 19-27, and 38-44
The Death and Resurrection of Lazarus

ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίᾱς, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. . . . ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι, “κύριε, ἶδε ὃν φιλεῖς ἀσθενεῖ.” ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, “αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον ἀλλ’ ὑπὲρ τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι’ αὐτῆς. ἡγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. . . . ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡδὴ ἡμέρας ἔχοντα ἐν τῷ μνημείῳ. . . . πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὴν Μάρθαν καὶ Μαριὰμ ἵνα παραμυθῇσονται αὐτὰς περὶ τοῦ ἀδελφοῦ.

[ἀσθενῶν, *being sick* τῆς κώμης, *the village* ἀπέστειλαν (from ἀποστέλλω), *they sent* αὐτὸν, i.e., Jesus ὃν, (the one) *whom* δοξασθῇ (from δοξάζω), *may be glorified* ἡγάπα (from αγαπάω), *was loving, loved* ἔχοντα, here, *being* (with accusative of duration of time) τῷ μνημείῳ, *the tomb* ἐληλύθεισαν (= Attic ἐληλύθεσαν, pluperfect of ἔρχομαι), *had come* ἵνα παραμυθῇσονται, *to console*]

ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται ὑπὲρ τῆς ἀδελφῆς αὐτῆς Μαριὰμ δὲ ἐν τῷ οἴκῳ ἑκαθέζετο. εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν, “κύριε, εἰ ἦς ὧδε οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου· καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεὸν δώσεις σοι ὁ θεός.” λέγει αὐτῇ ὁ Ἰησοῦς, “ἀναστήσεται ὁ ἀδελφός σου.” λέγει αὐτῇ ἡ Μάρθα, “οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ.” εἶπεν αὐτῇ ὁ Ἰησοῦς, “ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ· ὁ πιστεύων εἰς ἐμέ κἂν ἀποθάνῃ ζήσεται, καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμέ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. πιστεύεις τοῦτο;” λέγει αὐτῇ, “ναὶ κύριε, ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος.”

[ὑπὲρ τῆς ἀδελφῆς αὐτῆς Μαριὰμ δὲ ἐν τῷ οἴκῳ ἑκαθέζετο (from ὑπαντάω) + dat., *met* Μαριὰμ: nominative here εἰ ἦς ὧδε (ἦς = Attic ἦσθα, here used in a past contrary to fact condition), *if you had been here* ἂν ἀπέθανεν, *would have died* ὅσα ἂν αἰτήσῃ, *as many things as you ask* ἀναστήσεται, *will stand up* ἀναστήσεται, *he will be resurrected* τῇ ἀναστάσει, *the resurrection* ἐσχάτῃ, *last* κἂν ἀποθάνῃ (κἂν = καὶ ἂν), *even if he dies* ζήσεται (from *ζῶω), *he will live* οὐ μὴ ἀποθάνῃ, *will never die* εἰς τὸν αἰῶνα, *into eternity, forever* ναί, yes πεπίστευκα, *I have come to believe* ὁ Χριστὸς, *the Christ* (i.e., the anointed one)]

And having said this, she went away and called Mary her sister secretly, saying, “The Master is here, and he calls you.” And when she heard this, she got up quickly and began to go to him. And Jesus had not yet come into the village, but was in the place where Martha had met him. . . . Then when Mary had come where Jesus was, having seen him, she fell at his feet, saying to him, “Lord, if you had been here, my brother would not have died.” Then when Jesus saw her weeping, . . . he was deeply moved (ἐνεβρίμήσατο) in his spirit and was troubled, and said, “Where have you laid him?” They say to him, “Lord, come and see.” Jesus burst into tears. . . .

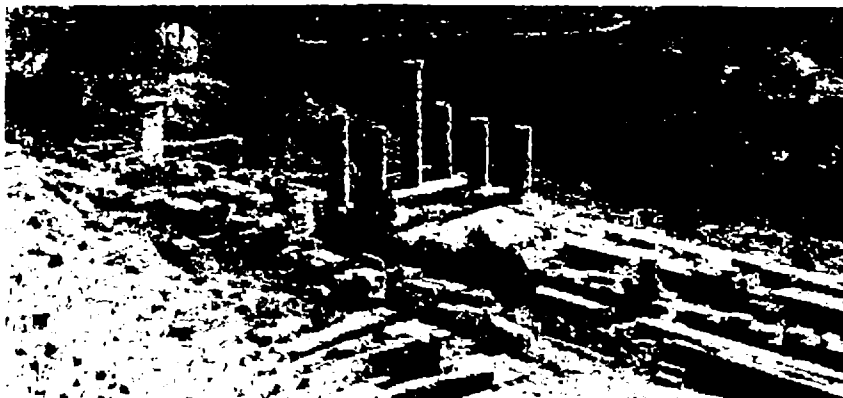
Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν αὐτῷ ἔρχεται εἰς τὸ μνημεῖον· ἦν δὲ σπήλαιον καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ. λέγει ὁ Ἰησοῦς, “ἄρατε τὸν λίθον.” λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετελευτηκότος Μάρθα, “κύριε, ἥδη ὄζει, τεταρταῖος γὰρ ἐστίν.” λέγει αὐτῇ ὁ Ἰησοῦς, “οὐκ εἰπὼν σοι ὅτι ἐὰν πιστεύσῃς ὄψῃ τὴν δόξαν τοῦ θεοῦ;” ἦραν οὖν τὸν λίθον. ὁ δὲ Ἰησοῦς ἤρεν τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπεν, “πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου. ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις, ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας.” καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ἐκραύγασεν, “Λάζαρε, δεῦρο ἔξω.” ἐξῆλθεν ὁ τεθνηκὼς δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς, “λύσατε αὐτὸν καὶ ἄφετε αὐτὸν ὑπάγειν.”

[πάλιν, *again* ἐμβριμώμενος (from ἐμβριμάομαι), *being deeply moved* σπήλαιον, *a cave* τοῦ τετελευτηκότος, *of the one who had died* ὄζει, *he stinks* τεταρταῖος, (*dead*) *for four days* εὐχαριστῶ, *I give thanks* ὅτι, *because* ᾔδειν, *I knew* πάντοτε, *always* τὸν ὄχλον, *the crowd* τὸν περιεστῶτα, *the one standing around* ἀπέστειλας, *you sent* ἐκραύγασεν, *he shouted* ὁ τεθνηκὼς, *the one who had died*, *the dead man* κειρίαις, *strips of cloth* ἡ ὄψις, *his face* σουδαρίῳ, *handkerchief, cloth used to wrap the face of a dead person* περιεδέδετο, *had been bound around* ἄφετε (from ἀφίημι), *allow* ὑπάγειν, *to go, depart*]



Aerial photograph of Delphi, showing the stadium, the theater, the temple of Apollo, and the Sacred Way lined with treasuries

Ο ΚΡΟΙΣΟΣ ΕΠΙ ΤΟΝ ΚΥΡΟΝ ΣΤΡΑΤΕΥΕΤΑΙ (α)



οἱ τοῦ Κροίσου ἄγγελοι ἐς τοὺς Δελφοὺς ἀφίγμενοι τῷ θεῷ ἐχρήσαντο.

Herodotus's Ionic Dialect

Herodotus wrote in a literary version of the Ionic dialect; in the preceding chapters we changed most of his Ionic forms to their Attic equivalents, preserving only ἐς (ἐς-), -σσ-, and a few others, but from now on in the readings we leave more Ionic forms as Herodotus actually wrote them. Note the following:

1. Ionic has η where Attic has ᾱ after ε, ι, and ρ, e.g., Ionic ἡμέρη = Attic ἡμέρᾱ; Ionic πρῆξις = Attic πρᾶξις.
2. Contraction does not take place in Herodotus's Ionic with verbs and nouns, the stems of which end in -ε-, e.g., Herodotus has φιλέω, φιλέεις, φιλέει, etc., instead of the Attic φιλῶ, φιλεῖς, φιλεῖ, etc. As examples of nouns, note that Herodotus has the uncontracted forms γένεος (= Attic γένους), γένεα (= Attic γένη), and Περσέων (= Attic Περσῶν). The noun νόος does not contract in Herodotus.
3. Herodotus has ἑών, ἐοῦσα, ἐόν for the present participle of the verb εἰμί.
4. Dative plurals of the 1st and 2nd declensions end in -ησι and -οισι, e.g., κρήνησι and ἀγροῖσι.
5. Occasionally Ionic has εἰ where Attic has ε and ου where Attic has ο, e.g., Ionic ξεῖνος (= Attic ξένος) and Ionic μῶνος (= Attic μόνος).
6. Ionic has some pronouns not common in Attic prose, e.g., οἱ (dative, enclitic) to *him/her/it*, and μιν (accusative, enclitic) *him/her*.
7. Herodotus usually does not use the movable ν (see 27α:14, 26, and 29).

VOCABULARY

Verbs

ἀγείρω, [ἀγερε-] ἀγερώ,
[ἀγειρ-] ἡγείρα, *I gather*
ἀγωνίζομαι, [ἀγωνιε-] ἀγωνι-
οῦμαι, [ἀγωνι-] ἡγωνισά-
μην, ἡγωνίσαι, *I contend*
ἀντιόομαι, ἀντιώσομαι, ἡντι-
ώθην + dat., *I oppose*
διαβαίνω, *I cross*
ἐπέρχομαι [= ἐπι- + ἔρχομαι],
I approach; + dat., I attack
καταλύω, *I dissolve; I break*
up; I destroy
μέμφομαι, μέμψομαι, ἐμεμψά-
μην or ἐμέμφθην + dat. or
acc., *I blame, find fault with*
παρακαλέω, *I summon*
φωνέω, *I speak*

Nouns

τὸ ἀνάθημα, τοῦ ἀναθήματος,
temple offering
ὁ ἀριθμός, τοῦ ἀριθμοῦ, *number*
τὸ δῶρον, τοῦ δώρου, *gift*
τὸ μαντεῖον, τοῦ μαντείου, *or-*
acle
τὸ μέτρον, τοῦ μέτρου, *measure*
τὸ ὄρκιον, τοῦ ὀρκίου, *oath; pl.,*
treaty
τὸ στράτευμα, τοῦ στρατεύ-
ματος, *army*
ἡ συμμαχία, τῆς συμμαχίας,
alliance
ὁ χρησμός, τοῦ χρησμοῦ, *oracu-*
lar response

τὸ χρηστήριον, τοῦ χρηστηρίου
(often pl. with sing. mean-
ing), *oracle* (either the seat of
the oracle or the oracular re-
sponse)

Adjectives

καρτερός, -ᾶ, -όν, *strong;*
fierce
οὐδέτερος, -ᾶ, -ον, *neither*

Prepositions

ἐπὶ + gen., *toward, in the direc-*
tion of; on; + dat., upon, on; at;
of price, for; + acc., at;
against; onto, upon; of direc-
tion or purpose, to; for; of time,
for
πρός + gen., *from (i.e., at the*
hand of); + dat., at, near, by;
in addition to; + acc., to, to-
ward; upon, onto; against;
with (i.e., in relation to)

Adverbs

ἄλλοσε, *to another place; to*
other places
αὐτίκα, *straightway, at once*
πάνυ, *altogether; very; exceed-*
ingly

Expressions

ἄλλοι ἄλλοσε, *some to some*
places . . . others to other
places

Proper Name

ἡ Πυθία, τῆς Πυθίδας, *Pythia*
(the Delphic priestess of
Apollo)

Κροῖσος δὲ ἐπὶ δύο ἔτεα ἐν πένθει μεγάλῳ ἐκάθητο τοῦ παιδὸς
ἑσπερημένος· μετὰ δὲ ταῦτα, ἐπεὶ ὁ Κῦρος βασιλεὺς γενόμενος τῶν
Περσέων τούς τε Μήδους ἐνίκησε καὶ τὰ τῶν Περσέων πρήγματα
ἠϋξανε, ἤθελε ὁ Κροῖσος, εἴ πως δύναιτο, τὴν δύναμιν αὐτῶν παῦσαι
πρὶν μεγάλους γενέσθαι. ἔδοξε οὖν αὐτῷ χρῆσθαι τῷ μαντεῖῳ τῷ 5
ἀρίστῳ, ἵνα μάθοι εἰ δέοι ἐπὶ τοὺς Πέρσας στρατεύεσθαι· πρῶτον

μέντοι ἔδει γινώσκειν τί μαντεῖόν ἐστι ἄριστον. πάντων οὖν τῶν
μαντείων ἀπεπειράτο, ἀγγέλους πέμπας, τοὺς μὲν ἐς Δωδώνην, τοὺς
δὲ ἐς Δελφούς, ἄλλους δὲ ἄλλοσε. τοὺς δὲ ἀγγέλους ἐκέλευε τῇ
ἐκατοστῇ ἡμέρῃ ἀφ' ἧς ἂν ὀρμηθῶσι ἐκ Σαρδίων, χρησθαι τοῖς 10
χρηστηρίοις, ἐρωτῶντας ὅ τι ποιῶν τυγχάνοι ὁ Λυδῶν βασιλεὺς
Κροῖσος, καὶ ὅς' ἂν λέγῃ τὰ χρηστήρια γράψαντας ἀναφέρειν παρ'
ἐαυτόν.

[πένθει, *sorrow* ἑστερημένος (perfect passive participle of στερέω) + gen., *having been bereft of* ἀπεπειράτο + gen., *made trial of* τοὺς δὲ ἀγγέλους ἐκέλευε: the infinitives with the construction are χρησθαι (10) and ἀναφέρειν (12) ἐκατοστῇ, *hundredth* χρῆσθαι + dat., *to consult* (an oracle) ἀναφέρειν, *to bring back, report*]

ὅ τι μὲν τὰ ἄλλα χρηστήρια ἐθέσπισε οὐ λέγεται ὑπ' οὐδενός, ἐν
δὲ Δελφοῖσι ἐπεὶ τάχιστα εἰσῆλθον οἱ Λυδοὶ χρῆσόμενοι τῷ θεῷ, ἡ 15
Πυθίη λέγει τάδε·

οἶδα δ' ἐγὼ ψάμμου τ' ἀριθμὸν καὶ μέτρα θαλάσσης,
καὶ κωφοῦ συνήμι, καὶ οὐ φωνεῦντος ἀκούω.
ὀδμή μ' ἐς φρένας ἦλθε κραταιρίνιοιο χελώνης
ἐσομένης ἐν χαλκῷ ἅμ' ἀρνείοισι κρέεσσιν. 20

[ἐθέσπισε, *prophesied* ἐπεὶ τάχιστα, *as soon as* ψάμμου, *of the sand(s)* κωφοῦ
(gen. with συνήμι), *dumb, mute* συνήμι = συνήμι, with short ι, as is usual in dactylic
verse φωνεῦντος = Ionic for φωνούντος ὀδμή, *smell* μ' = μοι φρένας, *mind*
κραταιρίνιοιο χελώνης ἐσομένης ἐν χαλκῷ ἅμ' ἀρνείοισι κρέεσσιν, *of a hard-
shelled tortoise being boiled in a bronze (kettle) along with the flesh of a lamb*]

ταῦτα θεσπισάσης τῆς Πυθίης, οἱ Λυδοὶ γράψαντες ἀπῆλθον ἐς τὰς
Σάρδις. ὥς δὲ καὶ οἱ ἄλλοι οἱ περιπεμφθέντες παρῆσαν φέροντες τοὺς
χρησμούς, ὁ Κροῖσος πάντα τὰ γεγραμμένα ἀνεγίνωσκε. τῶν μὲν
οὖν ἄλλων οὐδὲν ἥρεσκε οἱ, ὥς δὲ τὸ ἐκ Δελφῶν ἤκουσε, αὐτίκα
ἠύχετο καὶ ἐδέξατο, νομίσας μῦνον εἶναι μαντεῖον τὸ ἐν Δελφοῖσι, 25
διότι ἐξηῦρε ἃ αὐτὸς ἐποίησε.

[τὰ γεγραμμένα, perfect passive participle, *the things that had been written*]

μετὰ δὲ ταῦτα ὁ Κροῖσος τὸν ἐν Δελφοῖσι θεὸν ἐτίμα, Λυδοὺς τε
πάντας ἐκέλευε θύειν ὅ τι ἔχοι ἕκαστος. καὶ πλεῖστα καὶ κάλλιστα
δῶρα ἔπεμψε ἐς Δελφούς καὶ τοὺς ἄγειν μέλλοντας ἐκέλευε ἐρωτᾶν

τὰ χρηστήρια εἰ δέοι Κροῖσον στρατεύεσθαι ἐπὶ Πέρσᾱς. ὥς δὲ 30
 ἀφικόμενοι οἱ Λῦδοι ἀνέθεσαν τὰ ἀναθήματα, ἐχρήσαντο τοῖς
 χρηστηρίοις. ἡ δὲ Πῦθίη τάδε ἀπεκρίνατο, ὅτι ἐὰν στρατεύηται
 Κροῖσος ἐπὶ Πέρσᾱς, μεγάλην ἀρχὴν καταλύσει. ἐπεὶ δὲ τὸν χρησμὸν
 ἐπύθετο ὁ Κροῖσος, ἥσθη, πάνυ ἐλπίσᾱς καταλύσειν τὴν Κῦρου 35
 ἀρχήν. οὕτως οὖν ἐλπίσᾱς ἐστρατεύετο ἐς τὴν Περσέων ἀρχήν. καὶ
 ὥς ἀφίκετο ἐς τὸν Ἄλυν ποταμὸν διαβὰς σὺν τῷ στρατῷ τῶν Περσίων
 εἶλε τὴν πόλιν.

Κῦρος δὲ ἀγείρᾱς τὸν ἑαυτοῦ στρατὸν ἠντιοῦτο Κροίσῳ. μάχης
 δὲ καρτερῆς γενομένης καὶ πεσόντων ἀμφοτέρων πολλῶν, τέλος 40
 οὐδέτεροι νίκησαντες διέστησαν νυκτὸς ἐπελθούσης. καὶ τὰ μὲν
 στρατόπεδα ἀμφοτέρα οὕτως ἡγωνίσαστο. Κροῖσος δὲ μεμφθεὶς κατὰ
 τὸ πλῆθος τὸ ἑαυτοῦ στράτευμα (ἦν γάρ οἱ στρατὸς πολλῷ ἐλάσσων
 ἢ ὁ Κῦρου), τοῦτο μεμφθεὶς, ὥς τῇ ὑστεραίῃ οὐκ ἐπειρᾶτο ἐπιὼν ὁ 45
 Κῦρος, ἀπήλαυνε ἐς τὰς Σάρδεις, ἐν νόῳ ἔχων τοὺς τε Αἰγυπτίους
 παρακαλεῖν κατὰ τὸ ὄρκιον (ἐποίησαστο γὰρ πρὸς Ἀμᾶσιν
 βασιλεύοντα Αἰγύπτου συμμαχίην) καὶ μεταπέμψασθαι τοὺς 46
 Βαβυλωνίους (καὶ γὰρ πρὸς τούτους αὐτῷ ἐπεποιήτο συμμαχίην),
 καλέσᾱς τε δὴ τούτους καὶ τὴν ἑαυτοῦ συλλέξᾱς στρατιήν, ἐν νόῳ
 εἶχε ἅμα τῷ ἥρι στρατεύειν ἐπὶ τοὺς Πέρσᾱς.

[διέστησαν, *they parted* τὰ . . . στρατόπεδα, here, *the armies* κατὰ τὸ
 πλῆθος, *with regard to its size* οἱ, *to/for him, his* ἀπήλαυνε, *intransitive, he was*
marching away αὐτῷ, *by him* ἐπεποιήτο, *pluperfect, had been made*]

—adapted from Herodotus 1.46–50, 53–54, and 76–77

Greek Wisdom

Heraclitus

ἀνθρώποις γίγνεσθαι ὅποσα θέλουσιν οὐκ ἄμεινον. Fragment 110 Diels

PRINCIPAL PARTS: Verbs from Unrelated Stems

αἰρέω, αἰρήσω, [έλ-] εἶλον (irregular augment), [αἰρε-] ἥρηκα, ἥρημαι, ἥρέθην, *I take; middle, I choose*

ἔρχομαι (present indicative only in Attic), *I come; I go*

Stems grouped for convenience with ἔρχομαι:

[i-]: present subjunctive, ἴω; present or future optative, ἴοιμι or ἰοίην; present imperative, ἴθι; present or future infinitive, ἰέναι; present or future participle, ἰών

[ει-]: imperfect, ἦα

[ει-/i-]: future indicative, εἶμι

[έλθ-]: aorist, ἦλθον

[έλυθ-]: perfect, ἐλήλυθα (for the Attic reduplication, see page 235)

Note: Ionic and New Testament Greek use ἐλεύσομαι for the future.

τρέχω, [δραμε-] δραμοῦμαι, [δραμ-] ἔδραμον, [δραμε-] δεδράμηκα, δεδράμημαι, *I run; I sail*

WORD STUDY

From what Greek words are the following English philosophical terms derived:

- | | |
|---------------|---------------------|
| 1. philosophy | 4. epistemology |
| 2. logic | 5. metaphysics |
| 3. ethics | 6. political theory |

Explain the meaning of the terms with reference to their Greek stems.

GRAMMAR**1. The Perfect Tense: Middle/Passive Participles**

The perfect tense has the same forms for middle and passive voices, just as do the present and the imperfect. Deponent verbs are, of course, in the middle voice; the context will tell whether other verbs are being used as middle or passive.

You have met a number of perfect passive participles in the stories. In the Greek sentences quoted below, all perfect passive participles are in boldface; they all have one of the following:

- Reduplication: repetition of the first consonant of the stem + ε, e.g., κλει-, *shut*, reduplicates to κεκλει-.
- Temporal augment: e.g., ἔλκυ-, *drag; draw*, augments to εἰλκυ-.
- Syllabic augment: e.g., στερε-, *deprive; bereave*, augments to ἐστερε-.

Note the perfect *passive* participles in the following sentences:

ἡύρον τὰς πύλας **κεκλειμένᾱς**. (17β:7)

*They found the gates **having been closed** = closed.*

*They found that the gates **had been closed**.*

οἱ Ἕλληνες . . . ναῦς εἶδον **ἀνειλκυμένᾱς** ἔσω τοῦ τείχους. (19 tail:12–15)

*The Greeks saw the ships **having been drawn up (on the shore)** = beached inside the wall.*

*The Greeks saw that the ships **had been beached** inside the wall.*

Κροῖσος . . . ἐν πένθει μεγάλῳ ἐκάθητο τοῦ παιδὸς **ἐστερημένος**. (27α:1–2)

*Croesus was sitting in great grief, **(having been)** bereft of his son.*

*Croesus was sitting in great grief, **since he had been bereft** of his son.*

The actions described by these participles in the perfect tense were necessarily completed *prior* to the action of the main verb. When the main verb is in a past tense, the perfect participles can often best be translated with the word “had” in English, as in the second translations of the examples above.

Here are sentences with a perfect *middle* participle of the deponent verb ἀφικνέομαι (with temporal augment: ἱκ- augments to ἱκ-, which becomes ἱγ- in ἀφῖγμένᾱς):

ὁρῶσι τὰς ναῦς ἤδη εἰς τὸν λιμένα **ἀφῖγμένᾱς**.

*They see that the ships **have already arrived** at the harbor.*

εἶδον τὰς ναῦς ἤδη εἰς τὸν λιμένα **ἀφῖγμένᾱς**.

*They saw that the ships **had already arrived** at the harbor.*

2. Perfective Aspect

Perfect participles describe enduring states or conditions resulting from completed actions. Let us say that the gates *were closed* by the gatekeeper at one moment in time; Greek would use the *aorist tense* here for simple action in past time. When Dicaeopolis and Philip arrived at Epidaurus, they found the gates *closed* (κεκλειμένᾱς, the enduring condition produced by the action of the person who shut them); Greek uses the *perfect tense* to describe this enduring result of a completed action.

Greek thus distinguishes clearly between progressive, aorist, and perfective aspects:

While *closing* the gates, the gatekeeper slipped and fell.

(*Closing* would be translated with a present, progressive participle in Greek.)

Having closed/After closing/Closing the gates, the gatekeeper went home.

(*Having shut/After shutting/Shutting* would be translated with an aorist participle in Greek, expressing a simple action, here one that took place just prior to the gatekeeper's departure for home.)

Dicaeopolis and Philip found the gates *having been closed/closed*.

(*Having been closed/closed* would be translated with a perfect passive participle in Greek, expressing the enduring result of the action completed by the gatekeeper.)

The term *perfect* comes from a Latin verb meaning "to complete." The reduplication or augment in the perfect tense indicates that the verb expresses the enduring result of an action *completed* in the past.

Here is an example that you are familiar with of a perfect *active* verb:

οὐδὲν ὁρᾷ ὁ Φίλιππος· τυφλὸς γὰρ γέγονεν. (10β:34)

Philip sees nothing; for he has become = he is blind.

3. The Perfect Tense: Middle/Passive: Indicative, Subjunctive, Optative, Imperative, and Infinitive

a. Perfect Indicative Middle (Deponent):

ἡ ναὺς εἰς τὸν λιμένα ἤδη ἀφίκεται.

The ship has already arrived at the harbor.

b. Perfect Indicative Passive:

πάντα τῷ Κροίσῳ ἤδη βεβούλευται.

Everything has already been planned by Croesus.

c. Perfect Subjunctive Middle (Deponent):

φοβούμεθα μὴ ἡ ναὺς εἰς τὸν λιμένα οὐκ ἤδη ἀφίγμένη ᾖ.

We are afraid that the ship has not already arrived at the harbor.

d. Perfect Subjunctive Passive:

φοβούμεθα μὴ πάντα τῷ Κροίσῳ καλῶς οὐ βεβουλευμένα ᾖ.

We are afraid that everything has not been well planned by Croesus.

e. Perfect Optative Middle (Deponent):

ἤρετο εἰ ἡ ναὺς εἰς τὸν λιμένα ἤδη ἀφίγμένη εἴη.

He asked whether the ship had already arrived at the harbor.

f. Perfect Optative Passive:

ἤρετο εἰ πάντα τῷ Κροίσῳ ἤδη βεβουλευμένα εἴη.

He asked whether everything had already been planned by Croesus.

g. Perfect Imperative:

Very rare in either middle or passive.

μύνησο. *Remember!* μή **πεφύβησθε.** *Don't be afraid!*

The perfect imperative is so rare that forms are not given in the chart below.

h. Perfect Infinitive Middle (Deponent):

λέγει τὴν ναῦν εἰς τὸν λιμένα ἤδη **ἀφῖχθαι.**

*He says that the ship **has** already **arrived** at the harbor.*

i. Perfect Infinitive Passive:

ἔφη πάντα τῷ Κροίσῳ ἤδη **βεβουλευθαι.**

*He said that everything **had** already **been planned** by Croesus.*

4. The Perfect Tense: Middle/Passive Forms

To form the perfect middle/passive of λύω, reduplicate the stem (i.e., put the first consonant + ε before the stem, which appears here with short υ), and add the primary middle/passive endings with no thematic vowel (ο or ε) between the stem and the ending.

Indicative

λέ-λυ-μαι

λέ-λυ-σαι

λέ-λυ-ται

λε-λύ-μεθα

λέ-λυ-σθε

λέ-λυ-νται

Infinitive

λε-λύ-σθαι

Participle

λε-λυ-μένος, -η, -ον

Subjunctive

λελυμένος ᾧ

λελυμένος ᾗς

λελυμένος ᾗ

λελυμένοι ᾧμεν

λελυμένοι ᾗτε

λελυμένοι ᾧσι(ν)

Optative

λελυμένος εἴην

λελυμένος εἴης

λελυμένος εἴη

λελυμένοι εἶμεν/εἴημεν

λελυμένοι εἴτε/εἴητε

λελυμένοι εἶεν/εἴησαν

The above forms may be either middle or passive in sense, according to the context, e.g., λέλυμαι may mean either *I have ransomed* (middle sense) or *I have been loosed* (passive sense).

Note:

1. There is no thematic vowel (ο/ε) between the stem and the ending.
2. The reduplication is retained in all forms.
3. The accents of the infinitive and participle are always on the next to the last syllable.
4. The perfect middle/passive subjunctive and optative are per-

iphraetic, that is, they are formed from the perfect middle/passive participle plus the subjunctive and optative of the verb εἰμί.

Note that contract verbs lengthen the stem vowel, e.g.:

φιλέ-ω > πεφίλη-μαι (For φιλε- reduplicating to πεφιλε-, see
 τῖμά-ω > τετίμη-μαι Grammar 8, page 196.)
 δηλό-ω > δεδήλω-μαι

5. The Pluperfect Tense: Indicative Only

Look at these examples from the stories:

ἐν μὲν γὰρ ταῖς ξυνθήκαις εἴρητο ὅτι χρή δίκας μὲν διαφορῶν ἀλλήλοις
 διδόναι καὶ δέχεσθαι, ἔχειν δὲ ἑκατέρους ὃ ἔχομεν. (21β:5–7, with plu-
 perfect of εἶρω, *I say*; for principal parts, see page 195)

*For in the treaty it had been stated that (we) must give and accept arbi-
 tration of our differences, and that each side should keep what we
 hold.*

ἡ γὰρ Οἰνότη οὖσα ἐν μεθορίοις τῆς Ἀττικῆς καὶ Βοιωτίας, ἐτετείχιστο.
 (23α:4–5)

*For Oenoe, being on the borders of Attica and Boeotia, had been forti-
 fied.*

καὶ γὰρ πρὸς τούτους αὐτῷ ἐπεποίητο συμμαχίη. (27α:47)

For an alliance had been made by him with them, too.

The pluperfect records a state that existed in the past as the result of an action completed at some time more remote: ἐλελύμην = *I was free* (at some time in the past) *as a consequence of having been freed* (at some earlier time) = *I had been freed* = *I was free*. Only indicative forms appear in the pluperfect tense; there are no pluperfect subjunctives, optatives, imperatives, infinitives, or participles.

6. The Pluperfect Tense: Middle/Passive Forms

To form the pluperfect middle/passive indicative of λύω, augment the reduplicated stem and add the secondary middle/passive endings with no thematic vowels. Again, the same forms serve as middle or passive.

Indicative

ἐ-λε-λύ-μην
 ἐ-λέ-λυ-σο
 ἐ-λέ-λυ-το
 ἐ-λε-λύ-μεθα
 ἐ-λέ-λυ-σθε
 ἐ-λέ-λυ-ντο

Contract verbs:

φιλέω > ἐπεφιλήμην

τιμάω > ἐτετιμήμην

δηλόω > ἐδεδηλώμην

The augment here indicates past time. The perfect tense describes an action as completed as of the present: *I have come*; the pluperfect describes an action as completed as of some time in the past: *I had come*.

Verbs that augment in the perfect do not add an additional augment for the pluperfect, thus, στερέω, *I deprive*; *I bereave*; perfect middle/passive, ἐστέρημαι, pluperfect middle/passive, ἐστερήμην.

7. The Dative of Agent with Perfect and Pluperfect Passives

Note that with perfect and pluperfect passive verbs the dative case without a preposition is usually used to designate the person or agent by whom the action is carried out, instead of the preposition ὑπό with the genitive case, as is usual with passive verbs in other tenses, e.g.:

ἔργα μεγάλα τὰ μὲν τοῖς Ἕλλησι, τὰ δὲ τοῖς βαρβάροις εὔργασται.

Great deeds have been done, some by the Greeks, others by the barbarians.

Compare 24 tail:2–3, where the aorist passive and ὑπό + gen. is used.

Exercise 27α

Make four photocopies of the Verb Chart for the perfect and pluperfect tenses on page 276 and fill in the forms of πορεύομαι (middle voice) and of φιλέω, τιμάω, and δηλόω (middle/passive). Keep these sheets for reference.

Exercise 27β

Change the following present forms to the corresponding perfect forms:

- | | | | |
|-------------|-------------|----------------|------------------|
| 1. λύονται | 3. ποιεῖται | 5. παιδευόμεθα | 7. αἰρούμενος |
| 2. λυόμενος | 4. νικᾶσθαι | 6. οἰκείσθαι | 8. δίδοται [δο-] |

Exercise 27γ

Change the following present forms to the corresponding pluperfect forms:

- | | | |
|--------------|-------------|---------------|
| 1. λύεται | 3. νικᾶται | 5. βουλεύεται |
| 2. ποιοῦνται | 4. αἰρεῖται | 6. ἀγγέλλεται |

Exercise 27 δ

Read aloud and translate into English (remember that the pluperfect is a secondary tense and that dependent subjunctives may be changed to optatives; see Chapter 25, Grammar 3a, page 144):

1. ὁ αὐτουργὸς εἰς τὸν ἀγρὸν ἀφῆγε τοὺς βοῦς ἔξευξεν.
2. τῶν βοῶν ἐξευγμένων τὸν ἀγρὸν ἤροσεν (*plowed*).
3. τοῦ ἔργου πεπαυμένος οἶκαδε ἐπανιέναι ἔμελλεν.
4. οἱ βόες τῷ δούλῳ λελυμένοι ἐκ τοῦ ἀγροῦ ἡλαύνοντο.
5. ὁ αὐτουργὸς αὐτὸς ὕπνῳ νενικημένος πρὸς τῇ ὁδῷ ἐκάθευδεν.
6. τῷ Κροίσῳ ἐβεβούλευτο γινώσκειν τί μαντεῖον εἴη ἄριστον.
7. οἱ ἄγγελοι τῇ Πῦθίᾳ κεκρημένοι εἰς Σάρδεις ἀπῆλθον.
8. ὁ θεὸς ὁ ἐν Δελφοῖς τῷ Κροίσῳ τετίμηται.
9. συμμαχίᾳ τοῖς Αἰγυπτίοις ἐπεποίητο πρὸς τὸν Ἄμασιν.
10. ὁ Κροῖσος τῷ μαντεῖϊ ἐπηρμένος (*from ἐπαίρω, I raise; I induce*) ἐπὶ τὸν Κύρον στρατεύεσθαι ἔμελλεν.

Exercise 27 ε

Translate into Greek (note that the perfect is a primary tense and that dependent subjunctives do not change to optatives; see Chapter 25, Grammar 3a, page 144):

1. Freed (*use λύω*) by (their) master, the slaves were all delighted.
2. We have journeyed to the city to see the dances.
3. Have you used the plow that I gave you?
4. Many ships had been built (made) by the Athenians.
5. The general told us what had been planned (= the having been planned things; *use neuter plural definite article + perfect passive participle*).



The Pythia sits on the sacred tripod, veiled and holding in one hand a bowl of lustral water and in the other a branch of laurel. The suppliant who is consulting Apollo is separated from her by a pillar.



The Charioteer of Delphi

Signs, Dreams, and Oracles

In a world that was dangerous and controlled by gods who were arbitrary, the Greeks needed means of ascertaining the will of the gods. There were several ways of trying to do this. First, the gods were thought to send signs to men, particularly in the behavior of birds and in dreams. Interpretation of these signs was open to anyone, but throughout Greek history there were always prophets who were especially gifted in this sphere. In the second book of the *Odyssey* Telemachus, Odysseus's son, addressed an assembly of the people of Ithaca, complaining of the behavior of Penelope's suitors:

Zeus sent two eagles from the top of the mountain, which flew down close to each other on the breath of the wind. And when they reached the middle of the meeting place, they wheeled around and flapped their wings. They went for the heads of all who were there, and they foreboded death, tearing with their talons at their cheeks and necks; then they flew off on the right over the houses and city. The people were amazed at the birds when they saw them and wondered in their hearts what was destined to happen. The old hero Halitherses spoke to them, for he excelled all his generation in understanding birds and expounding omens: "Listen to me, men of Ithaca, I speak particularly to the suitors. Great trouble is rolling toward you, for Odysseus will not be long away. . . ." (*Odyssey* 2.146–164)

Such prophets were not always believed; on this occasion the leader of the suitors, Eurymachus, replied:

"Old man, go home and prophesy to your children, in case they get into trouble. I can make a much better prophecy on this than you; lots of birds fly under the rays of the sun and not all bring omens: Odysseus died far away, and you should have died with him." (*Odyssey* 2.178-184)

Dreams were also thought to be sent by the gods. In the first book of the *Iliad*, when the Greeks are struck by plague, Achilles called a meeting and said: "Let us consult a prophet (μάντις) or a priest (ιερεύς) or an interpreter of dreams (for dreams also come from Zeus), who may tell us why Apollo is so angry with us" (*Iliad* 1.62-64). In the story of Adrastus, Croesus was warned by a dream, which revealed the truth of the disaster that was going to strike his son.

If either states or individuals were in some serious dilemma and needed to know what to do, they had recourse to oracles. There were many oracles in Greece, but by far the most prestigious and wealthy at this time was Apollo's oracle at Delphi. It was consulted by inquirers from all over the Greek world and beyond. Apollo, god of light, music, poetry, healing, and prophecy, was a comparative latecomer to the Greek pantheon. He seems to have arrived at Delphi early in the eighth century, and his oracle rapidly acquired a high reputation. Grateful states and individuals showered gifts upon it, and by the sixth century the sanctuary was an elaborate complex. The Sacred Way wound up the hill toward the great temple. On either side of the way stood treasuries (little temples in which states stored their offerings) and dedications of statues and tripods. Above the temple was the theater, and high above this again was the stadium. Every four years games second in importance only to those of Olympia were held in honor of Apollo. The wealth and beauty of the sanctuary in its remote and awe-inspiring site on the slopes of the foothills of Mount Parnassus must have made a deep impression on all visitors.

There were full-time priests or prophets (προφῆται) at Delphi. The priestess (ἡ Πυθίᾱ) was chosen from an ordinary family, a woman past middle age and of blameless life. She received no special training, since, when she prophesied, she was simply the mouthpiece of Apollo. The procedure for consulting the oracle was elaborate. Consultations were held only nine times a year. There were consequently always many state embassies and individuals waiting for their turn. At dawn the Pythia purified herself in the water of the Castalian spring. The priest then prepared to sacrifice a goat and tested the omens by sprinkling it with water. If the omens were satisfactory, the day was declared auspicious, and the Pythia was admitted to the inner sanctuary of the temple. There she drank sacred water and may have chewed laurel leaves (the laurel was sacred to Apollo) before ascending the sacred tripod.

Inquirers purified themselves in the water of Castalia and offered a sacred cake on the altar outside the temple. On entering the temple they

sacrificed a goat on the inner hearth where the eternal fire burned. They were then conducted to the inner sanctuary. They were told "to think holy thoughts and speak well-omened words." The priest put the inquirer's question to the Pythia and brought back the answer, usually in verse form. The Greeks believed that when the Pythia sat on the sacred tripod, after completing the rituals, she was possessed by Apollo and "filled with god" (ἐνθεός). Descriptions certainly suggest that she fell into some kind of trance, in which her voice changed, like modern spiritualist mediums.

It is probably true to say that the vast majority of Herodotus's contemporaries believed firmly in the Delphic oracle and that in a serious crisis they would choose to consult it, if they were rich enough to afford the procedure. Individuals went for advice on religious questions, cult and pollution, and on practical questions, "Should I marry?" "Should I go abroad?" These individuals must have far outnumbered the deputations from the cities, but it is of the latter that we hear most in our sources. One of the most famous was the deputation sent by the Athenians when Xerxes' invasion was threatening. The moment the deputies had taken their seat in the inner sanctuary, before their question had been put, the Pythia exclaimed: "Unhappy men, why do you sit here? Leave your homes and flee to the ends of the earth. . . . For fire and war strike you down. . . . Be gone from my shrine, and steep your hearts in woe." The deputies were aghast, but, on the advice of a prominent Delphian, they went for a second consultation as suppliants and said: "Lord, give us a better answer about our country, respecting our suppliant branches." The second reply was ambiguous:

"Pallas Athena cannot propitiate Olympian Zeus, though she prays to him with many words and all her skill. All else will be taken, . . . but far-seeing Zeus grants to Athena that only the wooden wall will be unsacked. Do not wait for the host of cavalry and infantry that come from the mainland but turn your backs and flee; yet some day you will face them. O divine Salamis, you will destroy the sons of women, when the grain is scattered or gathered in." (Herodotus 7.140–141)

The answer was brought back to Athens, and a debate followed in which its meaning was discussed. Some of the older men said that the wooden wall meant the wall with which the Acropolis had once been fortified. Others said it meant their ships, and this view prevailed when Themistocles argued that the last two lines foretold the death not of Athenians but of their enemies, for Salamis is called "divine Salamis." If the oracle foretold their own destruction, it would have said "unhappy Salamis." This story illustrates the difficulty of interpreting some of Apollo's oracles correctly and the seriousness with which the oracles were treated. It is impossible for us to distinguish which oracles quoted by Herodotus are genuine and which forged later to suit past events (the first oracle given the Athenians in the case above certainly rings true). In any case the prestige of Delphi survived, and states and individuals consulted Apollo throughout Greek history until the oracle was closed in A.D. 390 by a Roman emperor in the name of Christianity.

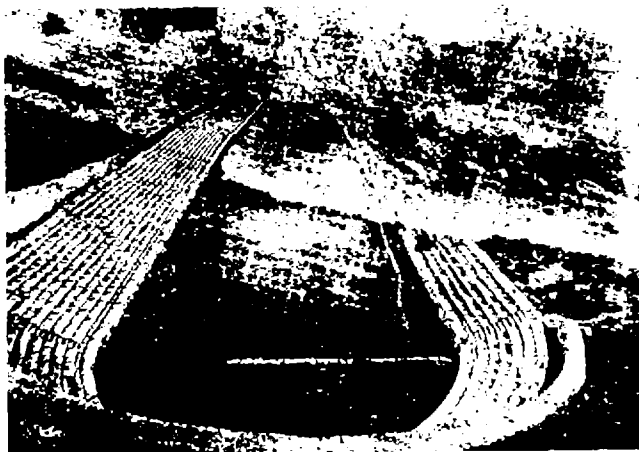
New Testament Greek

John 20.11–18

Jesus, Risen from the Dead, Appears to Mary Magdalene

Μαρίᾱ δὲ εἰστήκει πρὸς τῷ μνημείῳ ἔξω κλαίουσα. ὥς οὖν ἔκλαιεν παρέκυψεν εἰς τὸ μνημεῖον καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἓνα πρὸς τῇ κεφαλῇ καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. καὶ λέγουσιν αὐτῇ ἐκεῖνοι, “γύναι, τί κλαίεις;” λέγει αὐτοῖς ὅτι “ἦραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν.” ταῦτα εἰποῦσα ἐστράφη εἰς τὰ ὀπίσω καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα καὶ οὐκ ᾔδει ὅτι Ἰησοῦς ἐστίν. λέγει αὐτῇ Ἰησοῦς, “γύναι, τί κλαίεις; τίνα ζητεῖς;” ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστίν λέγει αὐτῷ, “κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ἔθηκες αὐτόν, καὶ γὰρ αὐτὸν ἄρῶ.” λέγει αὐτῇ Ἰησοῦς, “Μαριᾱμ.” στραφεῖσα ἐκείνη λέγει αὐτῷ Ἑβραϊστί, “Ῥαββουνι” (ὃ λέγεται Διδάσκαλε). λέγει αὐτῇ Ἰησοῦς, “μὴ μου ἅπτου, οὐπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου καὶ εἰπὲ αὐτοῖς, “ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεὸν μου καὶ θεὸν ὑμῶν.” ἔρχεται Μαριᾱμ ἡ Μαγδαληνὴ ἀγγέλλουσα τοῖς μαθηταῖς ὅτι “έώρακα τὸν κύριον,” καὶ ταῦτα εἶπεν αὐτῇ.

[εἰστήκει, pluperfect, *was standing* μνημείῳ, *tomb* κλαίουσα, *weeping* παρέκυψεν, *she stooped to look* ἀγγέλους, *angels* λευκοῖς, *white (garments)* τοῖς ποσίν (from ποῦς, ποδός), *the feet* ἐστράφη, *she turned* εἰς τὰ ὀπίσω, *around* (lit., *to the things in back*) ἐστῶτα, perfect participle, *standing* οὐκ ᾔδει (see οἶδα), *she was not aware (was not knowing)* ὁ κηπουρός, *the gardener* ἐβάστασας (from βαστάζω), *you took away* καὶ γὰρ = καὶ ἐγὼ Ἑβραϊστί, *in Hebrew* Ῥαββουνι = ραββί, *rabbi, teacher, master* λέγεται, *is said, means* ἅπτου (from ἅπτομαι) + gen., *touch* οὐπω, *not yet* ἀναβέβηκα, *I have gone up* έώρακα (perfect of ὁράω), *I have seen*]



The stadium at Delphi

Ο ΚΡΟΙΣΟΣ ΕΠΙ ΤΟΝ ΚΥΡΟΝ ΣΤΡΑΤΕΥΕΤΑΙ (β)

VOCABULARY

Verbs

- ἀναστρέφω, *I turn around*
 ἀνέχομαι [= ἀνα- + ἔχομαι], im-
 perfect, ἡνειχόμεν (double
 augment), ἀνέξομαι, [σχ-]
 ἡνεσχόμεν, *I endure; I am pa-
 tient*
 ἵππεύω, ἵππεύσω, ἵππευσα,
 active or middle, *I am a horse-
 man; I ride a horse*
 κτείνω, usually compounded
 with ἀπο- in Attic prose,
 [κτενε-] κτενῶ, [κτειν-]
 ἔκτεινα, [κτον-] ἔκτονα,
I kill
 προστάττω, *I command*
 φείδομαι, φεισόμεν, ἐφεισά-
 μην + gen., *I spare*

Nouns

- τὸ ἔθνος, τοῦ ἔθνους, *tribe; peo-
 ple*
 τὸ ἱππικόν, τοῦ ἱππικοῦ, *cav-
 alry*
 ὁ ἵππος, τοῦ ἵππου, *horse*
 ἡ ἵππος, τῆς ἵππου, *cavalry*
 ἡ κάμηλος, τῆς καμήλου,
camel
 ὁ πεζός, τοῦ πεζοῦ, *infantry*

Adjectives

- ἄχρηστος, -ον, *useless*
 δειλός, -ή, -όν, *cowardly*

Preposition and Adverb

- ὀπισθε(ν), adv. or prep. + gen.,
behind
 ὀπίσω, *backward*

Expression

- κατὰ τάχος, *quickly*

Κῦρος δὲ αὐτίκα ἀπελαύνοντος Κροΐσου μετὰ τὴν μάχην τὴν
 γενομένην ἐν τῇ Περσίᾳ, ἐπιστάμενος ὡς ἀπελάσας μέλλοι Κροΐσος
 διασκεδᾶν τὸν στρατὸν, ἐβουλεύσατο ἐλαύνειν ὡς τάχιστα δύναιτο
 ἐπὶ τὰς Σάρδεις. ὡς δέ οἱ ταῦτα ἔδοξε, καὶ ἐποίησε κατὰ τάχος· ἐλάσας
 γὰρ τὸν στρατὸν ἐς τὴν Λυδίην αὐτὸς ἄγγελος ἦλθε Κροΐσω. 5
 ἐνταῦθα Κροΐσος ἐς ἀπορίην πολλὴν ἀπῆλθεν, ὅμως τοὺς Λυδοὺς
 ἐξῆγε ἐς μάχην. ἦν δὲ τοῦτον τὸν χρόνον ἔθνος οὐδὲν ἐν τῇ Ἀσίᾳ
 οὔτε ἀνδρειότερον οὔτε ἀλκιμώτερον τοῦ Λυδίου. ἡ δὲ μάχη αὐτῶν
 ἦν ἀφ' ἵππων καὶ αὐτοὶ ἦσαν ἵππεύεσθαι ἀγαθοί.

[ἀπελαύνοντος, *marching away* διασκεδᾶν (from διασκεδάννυμι), *to disperse*
 ἐλαύνειν, *to march* καὶ ἐποίησε, *he also began to do (it)* ἀλκιμώτερον, *more*
stalwart]

ἔς δὲ τὸ πεδῖον συνελθόντων αὐτῶν τὸ πρὸ τοῦ ἄστεως, ὁ Κῦρος 10
 ὡς εἶδε τοὺς Λυδοὺς ἐς μάχην τασσομένους, φοβούμενος τὴν ἵππον,

ἐποίησε τοιόνδε· πάσᾱς τὰς καμήλους, αἱ τὸν τε σῖτον ἔφερον καὶ τὰ σκεύεα, προσέταξε πρὸ τῆς ἄλλης στρατιῆς προΐεναι πρὸς τὴν Κροίσου ἵππον, ταῖς δὲ καμήλοις ἔπεσθαι τὸν πεζὸν ἐκέλευε. ὅπισθε δὲ τοῦ πεζοῦ ἔταξε τὴν πᾶσαν ἵππον. ὥς δὲ πάντες τεταγμένοι ἦσαν, 15 παρήνευσε αὐτοῖς τῶν μὲν ἄλλων Λυδῶν μὴ φειδομένοις κτείνειν πάντας, Κροῖσον δὲ αὐτὸν μὴ κτείνειν. τὰς δὲ καμήλους ἔταξε ἀντίον τῆς ἵππου τῶνδε εἵνεκα· κάμηλον γὰρ ἵππος φοβεῖται καὶ οὐκ ἀνέχεται οὔτε τὴν ιδέην αὐτῆς ὁρῶν οὔτε τὴν ὁσμὴν ὁσφραινόμενος. ταῦτα οὖν ἐσεσόφιστο ἵνα τῷ Κροίσῳ ἄχρηστον ᾖ τὸ ἵππικόν. ὥς δὲ 20 καὶ συνῆσαν ἐς τὴν μάχην, ἐνταῦθα ὥς τάχιστα ὠσφροντο τῶν καμήλων οἱ ἵπποι καὶ εἶδον αὐτάς, ὅπισω ἀνέστρεφον, διέφθαρτό τε τῷ Κροίσῳ ἡ ἐλπίς.

[τὴν ἵππον, i.e., of Croesus σκεύεα, baggage τῆς ἄλλης στρατιῆς, the rest of his army ἀντίον + gen., opposite τὴν ιδέην, the form, appearance τὴν ὁσμὴν ὁσφραινόμενος, smelling its smell ἐσεσόφιστο (pluperfect of σοφίζομαι), he had devised ὥς τάχιστα, as soon as ὠσφροντο (from ὠσφραίνομαι) + gen., they caught the scent of, smelled]

οὐ μέντοι οἳ γε Λυδοὶ δειλοὶ ἦσαν. ἀλλ' ὥς ἔμαθον τὸ γιννόμενον, ἀποθορόντες ἀπὸ τῶν ἵππων πεζοὶ τοῖς Πέρσῃσι συνέβαλλον. χρόνῳ 25 δὲ πεσόντων ἀμφοτέρων πολλῶν, ἐτράποντο οἱ Λυδοὶ καὶ κατειληθέντες ἐς τὸ τεῖχος ἐπολιορκέοντο ὑπὸ τῶν Περσέων.

[ἀποθορόντες (from ἀποθρόσκω), having leaped off ἐτράποντο (thematic aorist middle of τρέπω), turned tail κατειληθέντες (from κατειλέω), cooped up]

—adapted from Herodotus 1.79–80

PRINCIPAL PARTS: Three Verbs of Saying

I say; I tell; I speak:

λέγω	λέξω	ἔλεξα	λέλεγμαι	ἐλέχθην
ἔπω*		εἶπον		
εἵρω**	[ἔρε-] ἔρω	[ῥη-] εἵρηκα	εἵρημαι	ἐρρήθην

N.B. The boldface forms are used in Attic.

*very rare; not Attic

**Homeric

WORD BUILDING

If you know the meaning of each part of a compound word, you can usually deduce the meaning of the word as a whole. Give the meaning of each part of the following compound words and then the meaning of the whole:

Compound words formed by prefixing an adverb or ἀ-privative:

- | | | |
|------------------|-----------------|--------------------|
| 1. εὐγενής, -ές | 3. εὐτυχής, -ές | 5. ἀμαθής, -ές |
| 2. δυσγενής, -ές | 4. ἀτυχής, -ές | 6. ἀείμνηστος, -ον |

Note that compound adjectives have the same form for masculine and feminine.

Compound words formed by combining the stem of an adjective with another word:

- | | | |
|----------------------|----------------------|---------------------|
| 1. φιλόανθρωπος, -ον | 3. φιλότιμος, -ον | 5. μεγάλόψυχος, -ον |
| 2. φιλόσοφος, -ον | 4. ὀλιγοχρόνιος, -ον | 6. ὁ ψευδόμαντις |

Compound words formed by combining the stem of a noun with another word:

- | | | |
|---------------|------------------|-----------------|
| 1. ἡ ναυμαχία | 3. ἡ δημοκρατία | 5. ὁ παιδαγωγός |
| 2. ὁ ναυβάτης | 4. θαλαττοκρατέω | |

GRAMMAR

8. Perfect Reduplication and Augment

Most verbs form their perfect and pluperfect by reduplication or augment as described in Grammar 1 above, but note the following:

- a. If the verb starts with one of the aspirated stops, φ (labial), θ (dental), or χ (velar), the reduplication uses the unaspirated equivalents of these consonants, namely, π, τ, and κ, e.g.:

φιλέω > πεφίλημαι
θάπτω > τέθαμμαι
χράομαι > κέχρημαι

- b. If the verb starts with a vowel or double consonant (ζ, ξ, or ψ), it does not reduplicate but augments, e.g.:

ἀγγέλλω > ἤγγελμαι
ἀφικνέομαι [ικ-] > ἀφίγμαι
οἰκέω > ὤκημαι
ζητέω > ἐζήτημαι
ξενίζω > ἐξένισμαι
ψεύδομαι > ἔψευσμαι

The augment, just as the reduplication, is retained in all forms, e.g.: ἤγγελμένος, ὤκησθαι, ἐψευσμένος.

- c. If the verb starts with two consonants, in most cases the first is reduplicated, e.g.:

γράφω > γέγραμμαι
βλάπτω > βέβλαμμαι

In some combinations, there is augment instead of reduplication, e.g.:

σκ- σκοπέω [σκεπ-] > ἔσκεμμαι
γν- γινώσκω [γνω-] > ἔγνωσμαι
σπ- σπεύδω > ἔσπευσμαι
στ- στερέω > ἐστέρημαι

Κροῖσος . . . ἐν πένθει μεγάλῳ ἐκάθητο τοῦ παιδὸς ἑστερημένος. (27α:1-2)

Croesus was sitting in great grief, bereft of his son.

- d. For Attic reduplication, see the list of principal parts on page 235.

9. Perfect and Pluperfect Middle/Passive of Verbs with Stems Ending in Consonants

When the stem of the verb ends in a consonant, sound and spelling changes take place. The 3rd person plural of the indicative and all the subjunctives and optatives are periphrastic and consist of a perfect middle/passive participle and a form of the verb “to be.” The extremely rare perfect imperative is not given in the charts below. Be sure you are able to identify the markers for voice, mood, person, and number of these forms when you see them.

Labial Stems

(-β, -π, -φ)

λείπω

Stem: λειπ-

Dental Stems

(-δ, -θ, -τ and ζ)

πείθω

Stem: πείθ-

Velar Stems

(-γ, -κ, -χ)

δέχομαι

Stem: δέκ-

Perfect

Indicative

λέλειμμαι

λέλειψαι

λέλειπται

λελειμμεθα

λέλειφθε

λελειμμένοι εισί(ν)

πέπεισμαι

πέπεισαι

πέπεισται

πεπεισμεθα

πέπεισθε

πεπεισμένοι εισί(ν)

δέδεγμαι

δέδεξαι

δέδεκται

δεδέγμεθα

δέδεχθε

δεδεγμένοι εισί(ν)

Subjunctive

λελειμμένος ᾧ

etc.

πεπεισμένος ᾧ

etc.

δεδεγμένος ᾧ

etc.

Optative

λελειμμένος εἶην
etc.

πεπεισμένος εἶην
etc.

δεδεγμένος εἶην
etc.

Infinitive

λελεῖσθαι

πεπεῖσθαι

δεδέσθαι

Participle

λελειμμένος, -η, -ον

πεπεισμένος, -η, -ον

δεδεγμένος, -η, -ον

Pluperfect**Indicative**

ἐλελείμην

ἐπεπείσμην

ἐδεδέγμην

ἐλέλειψο

ἐπέπεισο

ἐδέδεξο

ἐλέλειπτο

ἐπέπειστο

ἐδέδεκτο

ἐλελείμεθα

ἐπεπείσμεθα

ἐδεδέγμεθα

ἐλέλειφθε

ἐπέπεισθε

ἐδέδεχθε

λελειμμένοι ἦσαν

πεπεισμένοι ἦσαν

δεδεγμένοι ἦσαν

Liquid Stems

(-λ, -ρ)

ἀγγέλλω

Stem: ἄγγελ-

Nasal Stems

(-μ, -ν)

φαίνω

Stem: φαν- (ν retained)

κρίνω

Stem: κρι- (ν dropped)

Perfect**Indicative**

ἤγγελμαι

πέφασμαι

κέκριμαι

ἤγγελσαι

πεφασμένος εἶ*

κέκρισαι

ἤγγελται

πέφανται

κέκριται

ἤγγέλμεθα

πεφάσμεθα

κεκρίμεθα

ἤγγελθε

πέφανθε

κέκρισθε

ἤγγελμένοι εἰσί(ν)

πεφασμένοι εἰσί(ν)

κεκριμένοι εἰσί(ν)

Subjunctive

ἤγγελμένος ᾧ

πεφασμένος ᾧ

κεκριμένος ᾧ

etc.

etc.

etc.

Optative

ἤγγελμένος εἶην

πεφασμένος εἶην

κεκριμένος εἶην

etc.

etc.

etc.

*hypothetical form

Infinitive

ἡγγέλθαι

πεφάνθαι

κεκρίθαι

Participle

ἡγγελμένος, -η, -ον

πεφασμένος -η, -ον

κεκριμένος -η, -ον

Pluperfect**Indicative**

ἡγγέλμην

ἐπεφάσμην

ἐκεκρίμην

ἡγγελσο

πεφασμένος ἦσθα*

ἐκέκρισο

ἡγγελτο

ἐπέφαντο

ἐκέκριτο

ἡγγέλμεθα

ἐπεφάσμεθα

ἐκεκρίμεθα

ἡγγελθε

ἐπέφανθε

ἐκέκρισθε

ἡγγελμένοι ἦσαν

πεφασμένοι ἦσαν

κεκριμένοι ἦσαν

*hypothetical form

Exercise 27 ζ

Locate four perfect or pluperfect verb forms in the reading above, translate the sentences in which they occur, identify each element of each verb form, and explain why each form is used in its context.

Exercise 27 η

Make two photocopies of the Verb Chart for the perfect and pluperfect tenses on page 276 and fill in the forms of λαμβάνω in the middle/passive (εἵλημμαι, perfect stem, ληβ-) on one chart and the forms of πράττω in the middle/passive (πέπρωμαι, perfect stem, πρᾶκ-) on the other. Keep these charts for reference.

Exercise 27 θ

Change the following present forms to the corresponding perfect forms:

- | | | |
|----------------|---------------|---------------|
| 1. δέχονται | 5. γράφεται | 9. νομίζεται |
| 2. ἀγγελλόμενα | 6. λείπεσθε | 10. ψεύδεσθε |
| 3. ἀφικνεῖσθαι | 7. πράττονται | 11. πείθομαι |
| 4. διωκόμενοι | 8. ἀγγέλλεται | 12. πέμπονται |

Exercise 27 ι

Change the following present forms to the corresponding pluperfect forms:

- | | | |
|-------------|-----------|-------------------|
| 1. πέμπεσθε | 3. πείθη | 5. ἀφικνεῖται |
| 2. δέχονται | 4. ἄγομαι | 6. παρασκευάζομαι |

Exercise 27 κ*Read aloud and translate into English:*

1. συμμαχίᾳ πρὸς τοὺς Βαβυλωνίους ἐπεποιήτο τῷ Κροίσῳ.
2. οἱ ὀπλῖται ἐν τῷ πεδίῳ τεταγμένοι τοὺς πολεμίους ἔμενον.
3. πάντα τῷ στρατηγῷ ἤδη ἐβεβούλευτο.
4. ὁ Κροῖσος τῷ χρησμῷ ἐπέπειστο ἐς τὴν τοῦ Κύρου ἀρχὴν εἰσβαλεῖν.
5. οἱ Λυδοὶ εἰς μάχην ἐξηγμένοι ἦσαν ἵνα τοὺς πολεμίους ἀμύνοιεν.
6. αἱ πύλαι ἀνεφωγμέναι εἰσὶν· ἐσέλθωμεν οὖν ταχέως.
7. ἄρα πέπεισαι τῷ ἱατρῷ τὸν παῖδα ἐς Ἐπίδανρον κομίζεις;
8. ἄρα συνίης τὰ γεγραμμένα; ἐγὼ γὰρ δύναμαι αὐτὰ συνιέναι.
9. ὁ ἔμπορος οὐκ ἔφη τὸ ἀργύριον δεδέχθαι.
10. οἱ παῖδες οἱ ἐν τῷ ἅστει τοῖς πατράσι λελειμμένοι ἐς διδασκάλων καθ' ἡμέραν ἐφοίτων.

Exercise 27 λ*Translate into Greek:*

1. The children, left at home, were distressed.
2. The ambassadors had already arrived at the gates.
3. The messenger said that the king had been persuaded to spare (φείδεσθαι + gen.) the old man.
4. We have been sent to tell (use ὥς + future participle) you that the ship has already arrived at the harbor.
5. Have you received the money that I sent you?

H ΛΑΒΔΑ ΣΩΡΙΖΕΙ ΤΟ ΠΑΙΔΙΟΝ

Read the following passages (adapted from Herodotus 5.92) and answer the comprehension questions:

The following story from Herodotus is concerned with events a hundred years before the time of Croesus. In the seventh century a family called the Bacchiadae ruled Corinth. They received an oracle that the child born to Labda, wife of Eetion, would overthrow them. They decided to kill the child as soon as it was born. The child survived and became tyrant of Corinth about 650 B.C.

ὥς δὲ ἔτεκε ἡ Λάβδα, οἱ Βακχιάδαι πέμπουσι δέκα ἄνδρας ἐς τὸν δῆμον ἐν ᾧ ὄκεε ὁ Ἡετίων, ὥς ἀποκτενέοντας τὸ παιδίον. ἀφικόμενοι δὲ οὗτοι καὶ παρελθόντες ἐς τὴν αὐλήν, τὴν Λάβδαν ᾗτεον τὸ παιδίον. ἡ δὲ οὐκ ἐπισταμένη τί ἦλθον καὶ δοκέουσα αὐτοὺς φίλους εἶναι τοῦ ἀνδρός, φέρουσα τὸ παιδίον ἔδωκε αὐτῶν ἐνί. τοῖσι δὲ ἐβεβούλευτο ἐν τῇ ὁδῷ τὸν πρῶτον αὐτῶν λαβόντα τὸ παιδίον

ἀποκτείνει. ἐπεὶ οὖν Λάβδα φέρουσα ἔδωκε, τὸ παιδίον θείῃ τύχῃ προσεγέλασε τὸν λαβόντα τῶν ἀνδρῶν· ὁ δὲ οἰκτιρᾶς οὐκ ἐδύνατο αὐτὸ ἀποκτείνειν, ἀλλὰ τῷ δευτέρῳ παρέδωκεν, ὁ δὲ τῷ τρίτῳ· οὕτω τε διεξῆλθε διὰ πάντων παραδιδόμενον, οὐδενὸς βουλομένου τὸ ἔργον ἐργάσασθαι.

[ἔτεκε (from τίκω), gave birth ἡ Λάβδα, Labda οἱ Βακχιάδαι, the Bacchiadae ὁ Ἡετίων, Eetion τὸ παιδίον, the baby τὴν αὐλήν, the courtyard τοῖσι, dative plural pronoun in Herodotus, by them ἐβεβούλευτο (from βουλεύομαι), it had been planned that + acc. and infin. θείῃ, divine προσεγέλασε (from προσγελάω), smiled at διεξῆλθε, passed through]

1. What do the Bacchiadae send men to do?
2. What do the men do when they enter the courtyard of Labda's house?
3. What does Labda know of the men's purpose?
4. What had the men agreed upon among themselves?
5. What did the baby do when one of the men took it?
6. To what does Herodotus attribute the baby's action?
7. Why was the man not able to kill the baby?
8. What did he do with it?

ἀποδόντες οὖν τῇ μητρὶ τὸ παιδίον καὶ ἐξελθόντες, ἐστῶτες ἐπὶ τῇ θύρῃ 10
ἀλλήλους ἠτιῶντο, καὶ μάλιστα τὸν πρῶτον λαβόντα, ὅτι οὐκ ἐποίησε κατὰ τὰ
δεδογμένα, ἕως μετὰ πολὺν τινα χρόνον ἔδοξεν αὐτοῖς αὐθις ἐσελθοῦσι πᾶσι
μετέχειν τοῦ φόνου. ἡ δὲ Λάβδα πάντα ταῦτα ἤκουε, ἐστῶσα πρὸς αὐτῇ τῇ θύρῃ·
φοβουμένη δὲ μὴ τὸ δεύτερον λαβόντες τὸ παιδίον ἀποκτείνωσι, φέρονισα ἀποκρύπτει
ἐς κυψέλην, ἐπισταμένη ὥς εἰ ἐπανόιοιεν, πάντα ἐρευνήσιν μέλλοιεν· ὁ δὲ καὶ 15
ἐγένετο. ἐσελθοῦσι δὲ καὶ ἐρευνήσῃσι, ὥς οὐκ ἐφαίνετο τὸ παιδίον, ἔδοξεν ἀπιέναι
καὶ λέγειν πρὸς τοὺς πέμπσαντας ὥς πάντα ἐποίησαν ἃ ἐκεῖνοι ἐκέλευσαν. οἱ μὲν
δὲ ἀπελθόντες ταῦτα ἔλεγον. μετὰ δὲ ταῦτα ὁ παῖς ἠϋξάνετο, καὶ τοῦτον τὸν
κίνδυνον διαφυγών, Κύψελος ὠνομάσθη ἀπὸ τῆς κυψέλης ἐν ᾗ ἐκρύφθη.

[ἐστῶτες, standing ἠτιῶντο (from αἰτιάομαι), they were accusing ὅτι, because
τὰ δεδογμένα, what had been decided μετέχειν, to share in + gen. ἐστῶσα,
standing ἀποκρύπτει, hides κυψέλην, chest ἐρευνήσιν (from ἐρευνάω), to
search διαφυγών, having escaped Κύψελος, Cypselus]

9. When they left the house, where did the men stop to talk?
10. Whom did they especially accuse?
11. What did the men decide to do now?
12. What did Labda hear and why was she able to hear it?
13. What did she do with the baby? Why did she do it?
14. What did the men do when they returned into the house?
15. What did they decide to tell those who had sent them?
16. Why was the child named Cypselus?

Exercise 27 μ

Translate into Greek:

1. Cyrus has already arrived at Sardis. We must prepare to fight (*use ὥς + future participle*).
2. The army of the enemy, having been drawn up by Cyrus, is waiting on the plain before the city.
3. The camels have been drawn up before the rest of the army. Why has this been done by the Persians?
4. The horses, overcome (*use perfect passive participle of νικάω*) by fear, are fleeing; we must fight on foot (*use πεζός*).
5. We have fought bravely, but we have been defeated by Cyrus's trick (*use τὸ σόφισμα*).

Classical Greek

Xenophanes of Kolophon

Xenophanes of Kolophon in Ionia (fl. 550 B.C.) was a philosopher who wrote in verse. He attacked the anthropomorphism of contemporary religion in pronouncements such as the following (fragment 23 Diels):

εἷς θεός, ἔν τε θεοῖσι καὶ ἀνθρώποισι μέγιστος,
οὔτι δέμας θνητοῖσιν ὁμοῖος οὐδὲ νόημα.

[δέμας, *with respect to his body* θνητοῖσιν, *mortals* ὁμοῖος = ὁμοιος νόημα, *with respect to his thought/mind*]

He makes his point again in the following hypothetical conditional statement (fragment 15 Diels):

ἀλλ' εἰ χεῖρας ἔχον βόες ἵπποι τ' ἢ λέοντες
ἢ γράψαι χεῖρεσσι καὶ ἔργα τελεῖν ἄπερ ἄνδρες,
ἵπποι μὲν θ' ἵπποισι βόες δέ τε βουσὶν ὁμοίᾳς
καὶ κε θεῶν ιδέας ἔγραφον καὶ σώματα ἔποιοον
τοιαῦθ' οἷον περ καὶ αὐτοὶ δέμας εἶχον ἕκαστοι.

[εἰ . . . ἔχον (= εἶχον), introducing a present contrary to fact condition, *if they had* ἢ = ἢ, or γράψαι, here, *to draw*; with this and the next infinitive (τελεῖν), repeat εἰ ἔχον from line 1, here in the sense *if they were able* χεῖρεσσι = χερσὶ τελεῖν, *to accomplish* ἵπποι . . . κε (= ἄν) . . . ἔγραφον, *horses would draw* ιδέας, *the shapes* τοιαῦθ' (= τοιαῦτα) οἷον περ, *such as* καὶ αὐτοὶ = καὶ αὐτοὶ δέμας, *the body*]

Homeric Greek

Homer, *Iliad* 1.1-7

μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος
 οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκε,
 πολλὰς δ' ἰφθίμους ψυχὰς Ἀΐδι προΐαψεν
 ἡρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν
 οἰωνοῖσι τε πᾶσι, Διὸς δ' ἐτελείετο βουλή,
 ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
 Ἀτρεΐδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.

[μῆνιν, *wrath* ἄειδε, uncontracted = Attic ᾄδε, *sing* Πηληϊάδεω, Homeric gen. of Πηληϊάδης, *son of Peleus* Ἀχιλῆος, Homeric gen. of Ἀχιλ(λ)εύς, *Achilles* οὐλομένην = ὀλομένην, *destructive* ἄλγε(α), *woes* ἰφθίμους, *mighty* Ἀΐδι, *to Hades* προΐαψεν (from προιάπτω), *sent forth* ἡρώων (from ἥρωες), *of heroes* ἐλώρια, neuter pl.; translate as sing., *prey* τεῦχε = ἔτευχε (Homer often omits the augment), *was making, causing X to be* κύνεσσιν = κυσίν οἰωνοῖσι = οἰωνοῖς, *for birds* ἐτελείετο (uncontracted imperfect passive of τελέω), *was being accomplished* ἐξ οὗ δὴ, *from which very time* τὰ πρῶτα, adverbial, *first* διαστήτην = δι-εστήτην, dual number, *the two of them stood apart* ἐρίσαντε (aorist nominative dual participle of ἐρίζω), *the two of them having quarreled/quarreling* Ἀτρεΐδης, *the son of Atreus* (i.e., Agamemnon) ἄναξ, *king; lord* δῖος, *bright, shining; noble, illustrious*]



A rhapsode recites Homer.

28

Ο ΑΠΟΛΛΩΝ

ΤΟΝ ΚΡΟΙΣΟΝ ΣΩΙΖΕΙ (α)

VOCABULARY

Verbs

ἀλίσκομαι, [άλο-] ἀλώσομαι,
 ἑάλων or ἦλων, ἐάλωκα or
 ἦλωκα, *I am caught; I am
 taken*
 ἀναιρέομαι [= ἀνα- + αἰρέομαι],
I take up; I pick up
 διαφέρει, impersonal + dat., (it)
makes a difference to
 ἐπιβαίνω + gen., *I get up on,*
mount; + dat., I board
 κατακαίω or κατακᾶω, [καν-]
 κατακάύσω, κατέκαυσα,
 κατακέκαυκα, κατα-
 κέκαυμαι, κατεκαύθην,
I burn completely
 καταπαύω, *I put an end to*
 πορθέω, *I sack*
 προλέγω, *I proclaim*

Nouns

ἡ ἀκρόπολις, τῆς ἀκροπόλεως,
citadel
 ὁ δαίμων, τοῦ δαίμονος, *spirit;*
god; the power controlling
one's destiny, fate, lot
 τὸ δέος, τοῦ δέους, *fear*
 ἡ ζωή, τῆς ζωῆς, *life*
 ὁ ἵππεύς, τοῦ ἵππέως, *horse-*
man; cavalryman
 ἡ πυρᾶ, τῆς πυρᾶς, *funeral*
pyre

Preposition

κατά + acc., *down; distribu-*
tive, each, every; by; on; ac-
cording to; of time, at;
through; with regard to; after

Conjunction

εἴτε . . . εἴτε, *note the accent,*
either . . . or

Σάρδιες δὲ ἐάλωσαν ὧδε· ἐπειδὴ τεσσαρεσκαίδεκάτῃ ἐγένετο
 ἡμέρῃ πολιορκεομένῳ Κροίσῳ, Κῦρος τῇ στρατιῇ τῇ ἑαυτοῦ
 διαπέμψας ἵππέας προεῖπε τῷ πρώτῳ ἐπιβάντι τοῦ τείχεος δῶρα
 δώσειν. μετὰ δὲ τοῦτο πειρησαμένης τῆς στρατιῆς, ὡς οὐ προεχώρει,
 ἐνταῦθα τῶν ἄλλων πεπαυμένων ἀνὴρ τις, Ὑροιάδης ὀνόματι, 5
 ἐπειρᾶτο προσβαίνων κατὰ τοῦτο τῆς ἀκροπόλεως ὅπου οὐδεὶς
 ἐτέτακτο φύλαξ· ἀπότομός τε γάρ ἐστι ταύτῃ ἡ ἀκρόπολις καὶ
 ἄμαχος. ὁ δὲ Ὑροιάδης οὗτος, ἰδὼν τῇ προτεραίῃ τινὰ τῶν Λυδῶν
 κατὰ τοῦτο τῆς ἀκροπόλεως καταβάντα ἐπὶ κυνέην ἄνωθεν
 κατακυλισθεῖσαν καὶ ἀνελόμενον, ἐφράσθη καὶ ἐς θῦμὸν ἐβάλετο. 10
 τότε δὲ δὴ αὐτός τε ἀνεβεβήκει καὶ κατ' αὐτὸν ἄλλοι Περσέων

ἀνέβαινον. προσβάντων δὲ πολλῶν οὕτω δὴ Σάρδιές τε ἑάλωσαν καὶ πᾶν τὸ ἄστυ ἐπορεύετο.

[ἐάλωσαν: this aorist is conjugated like ἔγνων *τεσσερεσκαίδεκάτη, fourteenth διαπέμψας, sending X (acc.) through Y (dat.)* ὥς οὐ προεχώρει, *as it was not succeeding* ἀπότομός, *steep, sheer* ἄμαχος, *impregnable* κυνέην, *helmet* ἀνωθεν, *from above* κατακυλισθεῖσαν (from κατακυλίνδω), *which had been rolled down* ἐς θυμὸν ἐβάλετο, *he laid it to heart* ἀνεβεβήκει: pluperfect, *translate, he had already climbed up]*

κατ' αὐτὸν δὲ Κροῖσον τάδε ἐγένετο. ἦν οἱ παῖς τὰ μὲν ἄλλα ἐπεικῆς, ἄφωνος δέ. ἀλίσκομένου δὴ τοῦ τείχεος ἦι τῶν τις Περσέων 15 ὥς Κροῖσον ἀποκτενέων· καὶ ὁ μὲν Κροῖσος ὀρέων αὐτὸν ἐπιόντα ὑπὸ τῆς παρεούσης συμφορῆς παρημελήκει οὐδέ τί οἱ διέφερε ἀποθανεῖν. ὁ δὲ παῖς οὗτος ὁ ἄφωνος, ὥς εἶδε ἐπιόντα τὸν Πέρσην, ὑπὸ δέους ἔρρηξε φωνήν, εἶπε δέ· “ὦ ἄνθρωπε, μὴ κτεῖνε Κροῖσον.” οὗτος μὲν δὴ τοῦτο πρῶτον ἐφθέγγετο, μετὰ δὲ τοῦτο ἤδη ἐφώνεε τὸν 20 πάντα χρόνον τῆς ζωῆς.

[οἱ = αὐτῷ τὰ . . . ἄλλα, *in other respects* ἐπεικῆς, *able, capable* ἄφωνος, *dumb, mute* ἦι = Ionic for ἦει, *was going* (imperfect of εἶμι) ὀρέων = Ionic for ὀρώων ὑπὸ + gen., *because of* παρημελήκει (pluperfect of παραμελέω), *translate as a simple past, took no heed* ἔρρηξε (from ῥήγνυμι), *we say “broke his silence” or “broke into speech” rather than “broke his voice”* ἐφθέγγετο (from φθέγγομαι), *spoke]*

οἱ δὲ Πέρσαι τὰς τε Σάρδις ἔσχον καὶ αὐτὸν Κροῖσον ἐζώγρησαν, ἄρξαντα ἔτεα τεσσερεσκαίδεκα καὶ τεσσερεσκαίδεκα ἡμέρας πολιορκηθέντα, κατὰ τὸ χρηστήριόν τε καταπαύσαντα τὴν ἑαυτοῦ 25 μεγάλην ἀρχήν. λαβόντες δὲ αὐτὸν οἱ Πέρσαι ἤγαγον παρὰ Κῦρον. ὁ δὲ ποιήσας μεγάλην πυρὴν ἀνεβίβασε ἐπ' αὐτὴν τὸν Κροῖσόν τε ἐν πέδῃσι δεδεμένον καὶ δις ἐπτὰ Λυδῶν παρ' αὐτὸν παίδας, εἴτε ἐν νόφ ἔχων αὐτοὺς θεῶν τινι θύσειν, εἴτε πυθόμενος τὸν Κροῖσον εἶναι θεοσεβέα τοῦδε εἵνεκα ἀνεβίβασε ἐπὶ τὴν πυρὴν, βουλόμενος 30 γινώσκειν εἴ τις αὐτὸν δαιμόνων σώσει ὥστε μὴ ζῶντα κατακαυθῆναι.

[ἐζώγρησαν (from ζωγρέω), *took alive, captured* τεσσερεσκαίδεκα, *fourteen* ἀνεβίβασε (from ἀναβιβάζω), *put him up on* πέδῃσι, *shackles* δις ἐπτὰ, *twice seven* παρ' αὐτόν, *beside him* θεοσεβέα, *god-fearing, religious]*

PRINCIPAL PARTS: Another Verb from Unrelated Stems

φέρω, [οί-] οἶσω, [ἔνεγκ-] ἤνεγκα or ἤνεγκον, [ἐνεκ-] ἐν-ήνοχ-α (see pages 211 and 235), ἐν-ήνεγ-μαι, ἡνέχθην, *I carry; of roads, lead*

WORD STUDY

In what branches of medicine do the following specialize?

- | | |
|--------------------|------------------|
| 1. gynecologist | 4. pediatrician |
| 2. pharmacologist | 5. gerontologist |
| 3. physiotherapist | 6. anesthetist |

Give the Greek stems from which these words are formed.

GRAMMAR

1. The Perfect Active

a. Indicative:

οἱ δοῦλοι τοὺς βοῦς ἤδη λελύκασιν.

*The slaves **have** already **loosed** the oxen.*

b. Subjunctive:

φοβούμεθα μὴ οἱ δοῦλοι τοὺς βοῦς οὐκ ἤδη λελυκότες ᾤσιν.

*We are afraid that the slaves **have** not already **loosed** the oxen.*

c. Optative:

ἤρετο εἰ οἱ δοῦλοι τοὺς βοῦς ἤδη λελυκότες εἴεν.

*He asked whether the slaves **had** already **loosed** the oxen.*

d. Imperative:

Very rare; Achilles, addressing the body of Hector, whom he has just slain, uses the perfect imperative, τέθναθι, *be dead!* (*Iliad* 22.365). The forms of the perfect imperative are not given in the chart below.

e. Infinitive:

λέγει τοὺς δούλους τοὺς βοῦς ἤδη λελυκέναι.

*He says that the slaves **have** already **loosed** the oxen.*

f. Participle:

εἶδε τοὺς δούλους τοὺς βοῦς ἤδη λελυκότας.

*He saw that the slaves **had** already **loosed** the oxen.*

All these perfect verb forms describe states or conditions existing as a result of completed actions. The state or condition described is ongoing or permanent: οἱ δοῦλοι τοὺς βοῦς ἤδη λελύκασιν; this sentence states that the slaves have already loosed the oxen and that the oxen are still loose now, in present time.

In indirect questions and indirect statements when the leading verb is in a past tense, the perfect tense forms will be translated with "had" in English to show completion of the action prior to the time of the leading verb (see the third and last examples above).

2. The -κα 1st Perfect Active: Forms

Some verbs have -κα in the perfect active, and some have only -α (see below, Grammar 7, pages 210–211). We call the former -κα *1st perfect active* and the latter -α *2nd perfect active*. Both types reduplicate or augment the stem, as does the perfect middle/passive (see Chapter 27, Grammar 1, pages 183–184, and Grammar 8, pages 196–197). Perfects in -κα then have endings as shown below. Remember that the perfect stem of λύω has a short υ, and note the accent of the infinitive. The perfect imperative is rare and is not shown in the chart below.

Indicative	Infinitive	Participle
λέ-λυ-κα	λε-λυ-κέναι	λε-λυ-κώς,
λέ-λυ-κας		λε-λυ-κυῖα,
λέ-λυ-κε(ν)		λε-λυ-κός,
λε-λύ-καμεν		gen., λε-λυ-κότ-ος, etc.
λε-λύ-κατε		
λε-λύ-κασι(ν)		
Subjunctive	or very rarely	Subjunctive
λελυκῶς ᾧ		λελύκω
λελυκῶς ᾧς		λελύκης
λελυκῶς ᾧ		λελύκη
λελυκότες ᾧμεν		λελύκωμεν
λελυκότες ᾧτε		λελύκητε
λελυκότες ᾧσι(ν)		λελύκωσι(ν)
Optative	or occasionally	Optative
λελυκῶς εἶην		λελύκοιμι
λελυκῶς εἶης		λελύκοις
λελυκῶς εἶη		λελύκοι
λελυκότες εἶμεν or εἶημεν		λελύκοιμεν
λελυκότες εἶτε or εἶητε		λελύκοιτε
λελυκότες εἶεν or εἶησαν		λελύκοιεν

Note: εὐρίσκω may either retain εὐ- or augment to ἤ-, thus giving either εὔρηκα or ἤρηκα for the perfect active.

The declension of the -κα 1st perfect active participle is as follows:

	Masculine	Feminine	Neuter
Nom., Voc.	λελυκώς	λελυκυῖα	λελυκός
Gen.	λελυκότος	λελυκυῖας	λελυκότος
Dat.	λελυκότι	λελυκυῖα	λελυκότι
Acc.	λελυκότα	λελυκυῖαν	λελυκός
Nom., Voc.	λελυκότες	λελυκυῖαι	λελυκότα
Gen.	λελυκότων	λελυκυῖων	λελυκότων
Dat.	λελυκόσι(ν)	λελυκυῖαις	λελυκόσι(ν)
Acc.	λελυκότας	λελυκυῖας	λελυκότα

3. The Perfect Tense: Stems

Contract verbs lengthen the stem vowel, e.g.:

τιμά-ω > τετίμη-κα

φιλέ-ω > πεφίλη-κα

δηλό-ω > δεδήλω-κα

Consonant stems:

- a. Verbs with stems ending in dentals (δ, θ) and ζ drop the final consonant, e.g.:

δείδ-ω > δέ-δοι-κα

πείθ-ω > πέ-πει-κα

νομίζ-ω > νε-νόμι-κα

- b. Some verbs with stems ending in liquids (λ, ρ) and nasals (μ, ν) drop the final consonant of the stem, e.g.:

κρίν-ω > κέ-κρι-κα

Others extend the stem with an ε, which is lengthened to η in the perfect, e.g.:

εὐρίσκω: [εὐρ- > εὔρε-] ἤρη-κα

μέν-ω: [μεν- > μενε-] με-μένη-κα

τρέχω: [δραμ- > δραμε-] δε-δράμη-κα

So also μανθάνω: [μαθ- > μαθε-] με-μάθη-κα

c. Note the following:

ἀπο-θνήσκω: [θνη-] τέ-θνη-κα
 βάλλω: [βλη-] βέ-βλη-κα
 καλέω: [κλη-] κέ-κλη-κα

4. Aspect

The perfect tense denotes or records a state that is the result of an action *completed* in the past (see Chapter 27, Grammar 2, page 184) and thus describes a *present state*. Many verbs in the perfect tense can therefore best be translated with the present tense in English, e.g.:

ἀπο-θνήσκω: perfect [θνη-] τέθνηκα (no prefix in the perfect tense) = *I have died* and therefore *I am dead* οἱ τεθνηκότες = *the dead*
 ἵστημι: perfect [στη-] ἔστηκα = *I have stood up* and therefore *I stand*
 βαίνω: perfect [βη-] βέβηκα = *I have taken a step, made a stand*, and therefore *I stand; I stand firm; I am set*

5. The Pluperfect Tense: Indicative Only

οἱ δοῦλοι τοὺς βοῦς ἐλελύκεσαν πρὶν καταδῦναι τὸν ἥλιον.
*The slaves **had loosed** the oxen before the sun set.*

The pluperfect records a state that *existed* in the past as the result of an action completed at some time more remote. It will normally be translated with "had" in English.

Note the following sentences with verbs in the pluperfect from the reading passage at the beginning of this chapter:

τότε δὲ δὴ αὐτός τε ἀνεβεβήκει καὶ κατ' αὐτὸν ἄλλοι Περσέων ἀνέβαινον. (11-12)

*And then indeed he himself **had climbed up**, and others of the Persians were climbing up after him.*

(The action of Hyroeades was completed before the others ascended, and hence the pluperfect ἀνεβεβήκει is appropriate, but sometimes, as here, the pluperfect is used to describe a past action that occurs so suddenly as to be almost simultaneous with another or other past actions. Thus, the others climbed up almost at the same moment at which Hyroeades had made his ascent.)

καὶ ὁ μὲν Κροῖσος ὁρέων αὐτὸν ἐπιόντα ὑπὸ τῆς παρεούσης συμφορῆς παρημελήκει οὐδέ τί οἱ διέφερε ἀποθανεῖν. (16-18)

*And Croesus, seeing him coming against (him), because of his present misfortune **had gotten into a state of heedlessness** = **was paying no heed**, nor was it making any difference to him at all whether he died.*

(The pluperfect παρημελήκει implies that Croesus had gotten into a state of heedlessness by the time he was attacked; therefore at that moment in time he was not caring whether he died or not.)

6. The -κη 1st Pluperfect Active: Forms

Verbs that reduplicate the stem in the perfect are augmented with ε to form the pluperfect:

Indicative

ἐ-λε-λύ-κη
ἐ-λε-λύ-κης
ἐ-λε-λύ-κει(ν)
ἐ-λε-λύ-κεμεν
ἐ-λε-λύ-κετε
ἐ-λε-λύ-κεσαν

Contract Verbs

ἐπεφιλήκη, etc.
ἐτετιμήκη, etc.
ἐδεδηλώκη, etc.

Exercise 28α

Make four photocopies of the Verb Chart for the perfect and pluperfect tenses on page 276 and fill in the forms of βάλλω, φιλέω, τιμάω, and δηλόω in the active voice. Keep these charts for reference.

7. The -α 2nd Perfect Active and the -η 2nd Pluperfect Active

Some verbs in the perfect and pluperfect active do not have the κ that appears in all the forms given above; we call these -α 2nd perfects and -η 2nd pluperfects. Here are examples:

ὁ Φίλιππος τυφλὸς γέγονεν.
Philip has become = is blind.

ἴλεως ἴσθι μοι τυφλῷ γεγονότι. (17β:50–51)
Be propitious to me having become blind.
Be propitious to me who have become blind.
Be propitious to me who am blind.

-α 2nd perfect active and -η 2nd pluperfect active:

Present: γράφ-ω

-α 2nd perfect active: γέ-γραφ-α

-η 2nd pluperfect active: ἐ-γε-γράφ-η

Present: ἔρχομαι

-α 2nd perfect active: ἐλήλυθ-α

-η 2nd pluperfect active: ἐληλύθ-η (rare)

The endings for the -α 2nd perfect and the -η 2nd pluperfect are the same as for the -κα 1st perfect and the -κη 1st pluperfect given in Gram-

mar 2 and Grammar 6 above. The periphrastic forms of the subjunctive and optative are, with few exceptions, the only ones used.

Most verbs with stems in labials (β, π, φ) and velars (γ, κ, χ) form -α 2nd perfects and -η 2nd pluperfects and usually aspirate the final consonant of the stem if it is not already aspirated, e.g.:

κρύπ-τ-ω: [κρυφ-] κέ-κρυφ-α

ἄγ-ω: [ἀγ-] ἤχ-α

τάττω: [ταγ-] τέ-ταχ-α

δείκνυμι: [δεικ-] δέ-δειχ-α

Note the change of vowel from ε to ο or from ει to οι or ο in verbs with -α perfects and -η pluperfects, e.g.:

πέμπ-ω > πέπομφ-α

τρέπ-ω > τέτροφ-α

λείπ-ω > λέλοιπ-α

κτείν-ω > ἔκτον-α

Note: for φέρ-ω, the perfect stem ἐνεκ- gives perfect ἐνήνοχ-α (for the Attic reduplication, see page 235).

Exercise 28β

1. Make one photocopy of the Verb Chart for the perfect and pluperfect tenses on page 276 and fill in the forms of γίγνομαι, perfect, γέγονα. Keep this chart for reference
2. Make ten photocopies of the Verb Chart for the perfect and pluperfect on page 276, choose five verbs from previous charts for which you have not filled in perfect and pluperfect forms and fill in active and middle/passive perfect and pluperfect forms of those five verbs.

Exercise 28γ

Change the following present forms to the corresponding perfect forms:

- | | | |
|--------------|---------------|-----------------|
| 1. λύουσι(ν) | 5. ἀποθνήσκει | 9. δεικνύασι(ν) |
| 2. λύοντες | 6. ἄγετε | 10. λείπειν |
| 3. μαρτάνειν | 7. δηλοῦμεν | 11. γράφουσα |
| 4. πέμπεις | 8. νικῶντες | 12. πείθομεν |

Greek Wisdom

Heraclitus

ἄοιδοῖς πείθονται καὶ διδασκάλῳ χρώνται ὁμίλῳ οὐκ εἰδότες ὅτι “οἱ πολλοὶ κακοί, ὀλίγοι δὲ ἀγαθοί.” Fragment 104 Diels

Exercise 28 δ

Change the following present forms to the corresponding pluperfect forms:

- | | | |
|----------|--------------|----------------|
| 1. λῴμεν | 3. ἄγουσι(ν) | 5. πέμπουσι(ν) |
| 2. τιμᾷ | 4. πείθεις | 6. δηλῶ |

Exercise 28 ε

Read aloud and translate:

1. ἄρα πεποίηκας πάνθ' ὅσα κεκέλευκεν ὁ πατήρ;
2. ἄρα πέπεικέ σε ἡ μήτηρ οἴκοι μένειν;
3. οἱ Ἀθηναῖοι ἐς μέγιστον κίνδυνον καθεστήκασιν.
4. οἷ τε ὀπλῖται ὑπὸ τῶν πολεμίων νενίκηκται καὶ αὐτὸς ὁ στρατηγὸς τέθνηκεν.
5. οἱ ἐν τῇ μάχῃ τεθνηκότες ὑπὸ τοῦ δήμου τετίμηνται.
6. οἱ δοῦλοι τοὺς βοῦς λελυκότες οἴκαδε ἤλαυνον.
7. τί τὸ ἄροτρον ἐν τῷ ἀγρῷ λελοίπατε;
8. ἐγὼ νεανίας τότε ὦν οὐπω ἐμεμαθήκη τὴν γεωμετρίαν.
9. νῦν δὲ σοφιστὴς τις πάντα τὰ μαθηματικά με δεδίδαχεν.
10. ὁ Ἀρχιμήδης ἐν τῷ λουτρῷ (*bath*) καθήμενος, ἐξαίφνης βοήσας, "εὕρηκα," ἔφη.

Exercise 28 ζ

Translate into Greek:

1. The slaves have loosed the oxen and have led (*use ἄγω*) them home.
2. We have sent the women and children to the islands.
3. The woman is standing by the door, waiting for her husband.
4. Why have you done this? The teacher has shown you what you ought to do.
5. It is better to be dead than to live shamefully.

Rationalism and Mysticism

In the essay on Greek science and medicine (Chapter 11), we saw that the Ionian cosmologists attempted to explain the world in terms of natural causation. This intellectual revolution involved rejection of the old mythical explanations of phenomena and led inevitably to criticism of the traditional religion, to agnosticism, and to atheism. The criticism was not all destructive. For instance, the poet and philosopher Xenophanes, born ca. 570 B.C., attacked the immorality of the gods as they are portrayed in myth: "Homer and Hesiod attributed to the gods all that is a shame and a rebuke to men, theft, adultery, and deceit" (Kirk and Raven, *The Presocratic Philosophers*, Cambridge,

1964, page 169). He criticizes anthropomorphism: "The Ethiopians say that their gods are snub-nosed and black, the Thracians that theirs are blue-eyed and red-haired. . . . There is one god, like mortals neither in body nor in thought" (*ibid.*, pages 171 and 173). (See the Classical Greek readings on page 202.)

An example of the agnostic is provided by Protagoras, the first and greatest of the sophists (see essay, Chapter 24), who begins his work *On the Gods* as follows: "Concerning the gods, I am unable to discover whether they exist or not, or what they are like in form" (Protagoras, fragment 4).

The clearest surviving statement of the atheist's position is a fragment from a play by Critias (born ca. 460 B.C.):

There was a time when the life of men was disorderly and beast-like. . . . Then, as I believe, man laid down laws to chastise, and whoever sinned was punished. Then when the laws prevented men from open deeds of violence but they continued to commit them in secret, I believe that a man of shrewd and subtle mind invented for men the fear of the gods, so that there might be something to frighten the wicked even if they acted, spoke, or thought in secret. From this motive he introduced the conception of divinity. (Translated by Guthrie, *The Sophists*, Cambridge, 1971, pages 82 and 243)

The sixth century saw the development of religious ideas that were to have profound influence on Western thought, including Christian theology. The central tenet of this new mysticism was the duality of body and soul. The soul was conceived as a spiritual entity that existed before its confinement in the body and that survives the body's dissolution. This teaching was attributed to a poet-prophet named Orpheus, who was said to have lived in Thrace; his followers were called Orphics. Little is known about their beliefs. We are on firmer ground with Pythagoras, who seems to have incorporated Orphic beliefs into his teaching. Born ca. 550 B.C. in Samos, he settled in southern Italy, where he founded a religious community of men and women. He is best remembered today as a mathematician, but he also taught a way of life that was based on the belief that our present life is but a preparation for a further life or lives. The soul is divine and immortal; in successive reincarnations it is imprisoned in the body, and in its lives it must try to rid itself of bodily impurity by living as well as possible. Eventually it may be freed from the cycle of life and death and return to its divine origins.

The beliefs we have outlined were those of a limited circle of intellectuals, but the ordinary Greeks, who adhered to the traditional religion, could also find comfort in mysteries. There were various mystery cults in different parts of Greece, of which the most important were the Eleusinian mysteries. Starting as an ancient agrarian cult in honor of Demeter, goddess of grain, these mysteries by the middle of the seventh century offered initiates a blessed afterlife, from which the uninitiated were excluded: "Blessed is the man among mortals on earth who has seen these things. But he who has not taken part in the rites and has no share in them, he never knows these good

things when he is dead beneath the grim darkness" (Homeric *Hymn to Demeter*, ca. 625 B.C.).

The mysteries were open to all, men and women, Athenians and foreigners, slave and free. On the first day of the festival, the sacred herald made a proclamation, inviting all who wished to be initiated to assemble; they were warned that they must be of pure hands and "have a soul conscious of no evil and have lived well and justly." After three days of sacrifice and preparation, the initiates (μύσται), numbering over 10,000, made their pilgrimage of fourteen miles or twenty-two and a half kilometers from Athens to Eleusis, led by the officials of the Eleusinian cult. The last day was spent in fasting and sacrifice. In the evening the rites were performed in the Hall of the Mysteries. The rites were secret, and all who participated took a vow of silence, so that we know very little of what happened. At the climax of the ceremony, in the darkness of the night, the ἱεροφάντης (*revealer of holy things*) appeared in a brilliant light and revealed the holy objects. We are told that these included a sheaf of grain, which may have had symbolical significance, offering the hope of resurrection.

The cult of Eleusis, with its emphasis on moral as well as ritual purity and with the hope it offered the initiates of a blessed life hereafter, answered a deep spiritual need. The mysteries were celebrated with unbroken continuity from the archaic age until the site at Eleusis was finally devastated by Alaric the Goth in A.D. 395. "In a civilization where official religion did little to support the soul, Eleusis provided some comfort to those who faced the anxieties of this world and the next" (Parke, *Festivals of the Athenians*, London, Thames & Hudson, 1977, page 71).



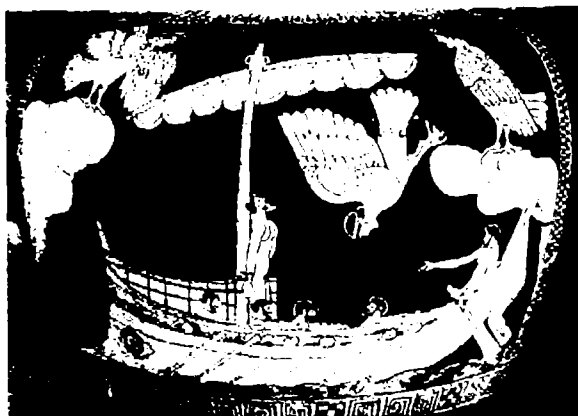
Triptolemus, a hero of Eleusis, sowing Demeter's grain

Homeric Greek

Homer, *Odyssey* 1.1-10

ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὃς μάλα πολλὰ
 πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσεν·
 πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω,
 πολλὰ δ' ὃ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν,
 ἀρνύμενος ἥν τε ψυχὴν καὶ νόστον ἐταίρων.
 ἀλλ' οὐδ' ὥς ἐτάρους ἐρρύσατο, ἰέμενός περ·
 αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο,
 νήπιοι, οἳ κατὰ βοῦς Ὑπερίονος Ἥελίοιο
 ἦσθιον· αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον ἦμαρ.
 τῶν ἀμόθεν γε, θεᾶ, θύγατερ Διός, εἰπὲ καὶ ἡμῖν.

[μοι: a polite use of the dative case, not *to me*, but *please* ἔννεπε, *tell about, tell the tale of* Μοῦσα, *Muse* πολύτροπον, *much-traveled or of many devices, resourceful* πολλὰ, *adverbial, greatly; far and wide* πλάγχθη = ἐπλάγχθη (aorist passive of πλάζω, *I turn X aside; passive, I wander*), *wandered* Τροίης = Τροίᾱς *πτολίεθρον* = πόλιν *ἔπερσεν*: aorist of πέρθω, *I sack, ravage* ἴδεν = εἶδεν *ἄστεα* = ἄστυ *νόον* = νοῦν *ὃ, he* πάθεν = ἔπαθεν *ἄλγεα, woes* ὃν, *his* (with θυμόν) *ἀρνύμενος*, conative present participle, *trying to win* ἥν, *his* ψυχὴν, *soul; life* ὥς, *so* ἐτάρους = ἐταίρους *ἐρρύσατο* (aorist middle of ἐρύω), *saved, rescued* ἰέμενός (present middle participle of Homeric ἵημι, distinct in origin from ἵημι and usually with initial short ι, but with long ι in the participle), *desiring, being eager* περ, *with participle, although* αὐτῶν = ἐαυτῶν (enhancing the sense of σφετέρῃσιν) *σφετέρῃσιν, their own* ἀτασθαλίῃσιν = ἀτασθαλίαις, *recklessness* ὄλοντο = ἀπώλοντο, *they perished* νήπιοι, *childish; foolish* κατὰ: prepositional prefix to be taken with ἦσθιον in the next line (= κατήσθιον) Ὑπερίονος, *of Hyperion* (the one on high) Ἥελίοιο = Ἥλιου *αὐτὰρ, but* ὁ, *he* τοῖσιν = τοῖς, *dative of separation, pronoun here, them* νόστιμον ἦμαρ, *the day of their return* τῶν, *pronoun, take with εἰπὲ, tell of these things* ἀμόθεν, *from some point*]



The Sirens sing to Odysseus as he sails by.

Ο ΑΠΟΛΛΩΝ ΤΟΝ ΚΡΟΙΣΟΝ ΣΩΙΖΕΙ (β)

VOCABULARY

Verbs

αἰρέομαι, *I choose*

ἀναμνησκω, [μνη-] ἀνα-
μνήσω, ἀνέμνησα, *I remind*
someone (acc.) of something
(acc. or gen.)

μέμνημαι (perfect middle =
present), *I have reminded*
myself = *I remember*

μνησθήσομαι (future pas-
sive in middle sense),
I will remember

ἐμνήσθην (aorist passive in
middle sense), *I remem-
bered*

ἀναστενάζω, *I groan aloud*

ἐνθυμέομαι, ἐνθυμήσομαι,
ἐντεθύμημαι, ἐνεθυμήθην,
I take to heart; I ponder

ἐπικαλέω, *I call upon; middle,*
I call upon X to help

μεταγινώσκω, *I change my*
mind; I repent

παρίσταμαι [= παρα- + ἵστα-
μαι], παρέστην, παρέστηκα
+ dat., *I stand near, stand by;*
I help

Nouns

ἡ ἡσυχία, τῆς ἡσυχιάς, *quiet-
ness*

ἡ νεφέλη, τῆς νεφέλης, *cloud*
ὁ ὄλβος, τοῦ ὄλβου, *happiness,*
bliss; prosperity

ἡ σιγή, τῆς σιγῆς, *silence*

Adjectives

ἀνόητος, -ον, *foolish*

ἔσχατος, -η, -ον, *furthest; ex-
treme*

Preposition

ἀντί + gen., *instead of; against*

Expression

περὶ οὐδενὸς ποιοῦμαι, *I con-
sider of no importance*

ὁ μὲν Κῦρος ἐποίεε ταῦτα, ὁ δὲ Κροῖσος ἐστηκώς ἐπὶ τῆς πυρῆς, καίπερ ἐν κακῷ ἔων τοσοῦτω, ἐμνήσθη τὸν τοῦ Σόλωνος λόγον, ὅτι οὐδεὶς τῶν ζώντων εἴη ὄλβιος. ὥς δὲ τοῦτο ἐμνήσθη ἀναστενάξας ἐκ πολλῆς ἡσυχίης τρεῖς ὠνόμασε, "Σόλων." καὶ Κῦρος ἀκούσας ἐκέλευσε τοὺς ἐρμηνεῆς ἐρέσθαι τὸν Κροῖσον τίνα τοῦτον ἐπικαλέοιτο. Κροῖσος δὲ πρῶτον μὲν σιγὴν εἶχεν ἐρωτώμενος, τέλος δὲ ὥς ἠναγκάζετο, εἶπε ὅτι ἦλθε παρ' ἑαυτὸν ὁ Σόλων ἔων Ἀθηναῖος, καὶ θεησάμενος πάντα τὸν ἑαυτοῦ ὄλβον περὶ οὐδενὸς ἐποίησατο, καὶ αὐτῷ πάντα ἀποβεβήκοι ἦπερ ἐκεῖνος εἶπε.

[ἐστηκώς, *standing* τρεῖς, *three times* τοὺς ἐρμηνεῆς, *interpreters* ἀποβεβήκοι (perfect optative of ἀποβαίνω), *had turned out*]

ὁ μὲν Κροῖσος ταῦτα ἐξηγήσατο, τῆς δὲ πυρῆς ἤδη ἀμμένης 10
 ἐκαίετο τὰ ἔσχατα. καὶ ὁ Κῦρος ἀκούσᾱς τῶν ἐρμηνέων ἃ Κροῖσος
 εἶπε, μεταγνούς τε καὶ ἐνθυμεόμενος ὅτι καὶ αὐτὸς ἄνθρωπος ἐὼν
 ἄλλον ἄνθρωπον, γενόμενον ἑαυτοῦ εὐδαιμονίῃ οὐκ ἐλάσσονα,
 ζῶντα πυρῇ διδοίῃ, καὶ ἐπιστάμενος ὅτι οὐδὲν εἴη τῶν ἐν ἀνθρώποις
 ἀσφαλές, ἐκέλευσε σβεννύναι ὡς τάχιστα τὸ καιόμενον πῦρ καὶ 15
 καταβιβάζειν Κροῖσόν τε καὶ τοὺς μετὰ Κροῖσου. καὶ οἱ πειρώμενοι
 οὐκ ἐδύναντο ἔτι τοῦ πυρὸς ἐπικρατῆσαι.

[ἀμμένης (perfect passive participle of ἄπτω, *I fasten; I set on fire*), *kindled, lit* σβεν-
 νύναι (from σβέννυμι), (his men) *to put out* καταβιβάζειν, *to bring down* ἐπι-
 κρατῆσαι + gen., *to master, get control of*]

ἐνταῦθα λέγεται ὑπὸ τῶν Λῦδων τὸν Κροῖσον, μαθόντα τὴν
 Κῦρου μετάγνωσιν, βοῆσαι τὸν Ἀπόλλωνα, καλέοντα παραστῆναι
 καὶ σῶσαί μιν ἐκ τοῦ παρεόντος κακοῦ· τὸν μὲν δακρύνοντα 20
 ἐπικαλέεσθαι τὸν θεόν, ἐκ δὲ αἰθρίης καὶ νηνεμῆς συνδραμεῖν
 ἐξαίφνης νεφέλᾱς, καὶ χειμῶνά τε γενέσθαι καὶ πολὺ ὕδωρ,
 σβεσθῆναί τε τὴν πυρῇ. οὕτω δὲ μαθόντα τὸν Κῦρον ὡς εἶη ὁ
 Κροῖσος καὶ θεοφιλῆς καὶ ἀνὴρ ἀγαθός, ἐρέσθαι τάδε· “Κροῖσε, τίς
 σε ἀνθρώπων ἔπεισε ἐπὶ γῆν τὴν ἐμὴν στρατευσάμενον πολέμιον ἀντὶ 25
 φίλου ἐμοὶ καταστῆναι;” ὁ δὲ εἶπε· “ὦ βασιλεῦ, ἐγὼ ταῦτα ἔπραξα τῇ
 σῇ μὲν εὐδαιμονίῃ, τῇ δὲ ἐμαυτοῦ κακοδαιμονίῃ· αἴτιος δὲ τούτων
 ἐγένετο ὁ Ἑλλήνων θεὸς ἐπ’ ἁρᾶς ἐμὲ στρατεύεσθαι. οὐδεὶς γὰρ οὕτω
 ἀνόητός ἐστι ὅστις πόλεμον πρὸ εἰρήνης αἰρέεται· ἐν μὲν γὰρ τῇ
 εἰρήνῃ οἱ παῖδες τοὺς πατέρας θάπτουσι, ἐν δὲ τῷ πολέμῳ οἱ πατέρες 30
 τοὺς παῖδας. ἀλλὰ ταῦτα δαίμονί που φίλον ἦν οὕτω γενέσθαι.” ὁ
 μὲν ταῦτα ἔλεγε, Κῦρος δὲ αὐτὸν λῦσᾱς καθείσέ τε ἐγγὺς ἑαυτοῦ καὶ
 μεγάλως ἐτίμᾱ.

[μετάγνωσιν, *change of mind* μιν, *him* αἰθρίης . . . νηνεμῆς, *clear sky . . .*
windless calm σβεσθῆναι (from σβέννυμι; aorist passive infinitive in indirect
 statement), *was put out* θεοφιλῆς, *dear to the gods* οὕτω δὲ . . . τὸν
 Κῦρον . . . ἐρέσθαι, still indirect statement, reporting what was said καταστῆναι,
to become τῇ . . . εὐδαιμονίῃ, τῇ . . . κακοδαιμονίῃ: datives of accompanying
 circumstances or manner, *with good luck for you . . .* κακοδαιμονίῃ, *bad luck*
 ἐπ’ ἁρᾶς (from ἐπαίρω), *having raised; having induced* ὅστις = ὥστε πρὸ, *in prefer-*

ence to *ποῦ, perhaps, I suppose* **καθεῖσε** (= ἐκάθισε, aorist of καθίζω), *made X sit down*]

—adapted from Herodotus 1.86.3–88.1

PRINCIPAL PARTS: Verbs Adding ε to Stem

βούλομαι, [βουλε-] **βουλήσομαι**, **βεβούλημαι**, **ἐβουλήθην** + infin., *I want; I wish*

ἐθέλω or **θέλω**, imperfect, **ἤθελον**, [ἐθελε-] **ἐθέλησω**, **ἠθέλησα**, **ἠθέληκα** + infin., *I am willing; I wish*

μάχομαι, [μαχε-] **μαχοῦμαι**, **ἐμαχεσάμην**, **μεμάχημαι**, *I fight; + dat., I fight against*

χαίρω, [χαίρε-] **χαιρήσω**, [χαρε-] **κεχάρηκα**, [χαρ-] **ἐχάρην** (*I rejoiced*), *I rejoice; + participle, I am glad to*

WORD BUILDING

The following verbs have present reduplication, i.e., in the present and imperfect only, the first consonant of the stem + ι are prefixed to the verb stem:

δί-δω-μι	(δω-/δο-)	γί-γν-ομαι	(γν-/γεν-/γον-)
τί-θη-μι	(θη-/θε-)	γι-γνώ-σκω	(γνω-/γνο-)
ἵ-στη-μι (see page 40)	(στη-/στα-)	ἀνα-μι-μνή-σκω	(μνη-/μνα-)

Give the meaning of the following sets formed from these verbs. Note that nouns and adjectives formed from such verbs are formed from the verb stem proper, not the reduplicated form:

1. δω-/δο-	ἡ δόσις	τὸ δῶρον	προ-δο- >	ὁ προδότης	ἡ προδοσία
2. θη-/θε-	ἡ θέσις	ὁ νομο-θέτης	ἡ υπό-θεσις		
3. στη-/στα-	ἡ στάσις		προ-στα- >	ὁ προστάτης	ἡ προστασία
4. γεν-/γον-	τὸ γένος	ἡ γένεσις	ὁ πρόγονος		
5. γνω-/γνο-	ἡ γνώμη	ἡ γνώσις	γνωστός, -ή, -όν		
6. μνη-/μνα-	ἡ μνήμη	τὸ μνήμα	τὸ μνημεῖον	αἰ-μνηστος, -ον	

Greek Wisdom

Heraclitus

τῷ μὲν θεῷ καλὰ πάντα καὶ ἀγαθὰ καὶ δίκαια, ἄνθρωποι δὲ ἃ μὲν ἄδικα ὑπελήφασιν ἃ δὲ δίκαια. Fragment 102 Diels

GRAMMAR

8. Verbs Found Most Commonly in the Perfect and Pluperfect Tenses

The following verbs are found most commonly in the perfect tense with present meanings. The pluperfect of these verbs is translated as imperfect in English. The present forms given below in parentheses do not occur in Attic Greek:

Present	Aorist	Perfect
(δείδω, <i>I fear</i>)	ἔδεισα, <i>I feared</i>	δέδοικα, <i>I am afraid</i>
(ἔθω, <i>I am accustomed</i>)		εἴωθα, <i>I am accustomed to + infin.</i>
(εἶκω, <i>I am like; I seem likely</i>)		ἔοικα, <i>I am like;</i> <i>I am likely to</i> ὥς ἔοικε(ν), <i>as it seems</i>
(ἰδ-, <i>see</i>)		οἶδα, <i>I know</i>
φύω or φύω, <i>I produce</i>	ἔφυσα, <i>I produced</i>	πέφυκα, <i>I am by nature</i>

Keep in mind also that the perfect tense forms μέμνημαι and ἔστηκα have present meanings, *I remember* and *I stand*.

Exercise 28η

Read aloud and translate into English:

- αὕτη ἡ γυνή, ὥς ἔοικε, σωφρονεστάτη πέφυκεν.
- οὐκ οἶδα γυναῖκα σωφρονεστέρᾱν· βούλομαι οὖν γαμεῖν (*to marry*) αὐτήν.
- δέδοικα δὲ μὴ ὁ πατήρ οὐκ ἐθέλῃ αὐτήν μοι ἐκδοῦναι.
- οἱ νεανῖαι ἀνδρειότατοι πεφυκότες οὐκ ἔδεδοίκεσαν.
- οἱ παῖδες εἰώθασιν εἰς διδασκάλων καθ' ἡμέρᾱν φοιτᾶν.
- ἀλλ' οὐκ αἰὲ μέμνηνται ὅσα λέγει ὁ διδάσκαλος.
- ὁ Κροῖσος ἐμνήσθη πάνθ' ὅσα εἶπεν ὁ Σόλων.
- τῶν Ἀθηναίων οἱ πολλοὶ (*the majority*) ἐν τοῖς ἀγροῖς οἰκεῖν εἰώθεσαν.

9. The Verb οἶδα

The verb οἶδα is an irregular -α 2nd perfect (see above, Grammar 8) formed from the stem ἰδ- (originally *φιδ-*, pronounced *wid*, cf. Latin *videō*, "I see"), which appears also in εἶδον, *I saw*. The verb οἶδα means *I have found out* = *I know*, and is present in meaning. The corresponding pluperfect ἤδη or ἤδιν means *I had found out* = *I was aware, was knowing; I knew*, and is imperfect in meaning. As seen in the chart below, the

subjunctive, infinitive, and participle are formed regularly from the stem *εἰδ-*; the indicative and imperative are irregular and must be carefully learned.

Indic.	Subj.	Opt.	Imper.	Infin.	Part.
-α 2nd Perfect (present in meaning), <i>I know</i>					
οἶδα	εἰδῶ	εἰδείην		εἰδέναι	εἰδώς,
οἶσθα	εἰδῆς	εἰδείης	ἴσθι		εἰδυῖα,
οἶδε(ν)	εἰδῇ	εἰδείη			εἰδός
ἴσμεν	εἰδῶμεν	εἰδείμεν			gen., εἰδότος, etc.
ἴστε	εἰδῆτε	εἰδείτε	ἴστε		
ἴσασι(ν)	εἰδῶσι(ν)	εἰδείεν			

-η 2nd Pluperfect (imperfect in meaning), *I was aware, was knowing; I knew*

ἦδη	or	ἦδαιν
ἦδησθα	or	ἦδεις
ἦδει(ν)		
ἦσμεν	or	ἦδεμεν
ἦστε	or	ἦδετε
ἦσαν	or	ἦδεσαν

The future, *εἴσομαι, I will know*, is regular (like *λύσομαι*).

Exercise 280

Read aloud and translate into English:

1. ἄρ' οἶσθα ὅπόθεν ἐληλύθασιν οἱ ξένοι;
2. οὐδεὶς ἦδει ὅποι ἔπλευσαν οἱ ἔμποροι.
3. οὐδέποτε ἑώρακα τοσοῦτον θόρυβον. ἄρ' ἴστε τί γέγονεν;
4. ὁ αὐτουργός, οὐκ εἰδώς τί βούλεται ὁ ξένος, ἠπόρει τί δεῖ ποιῆσαι.
5. οὔτοι οὐτ' ἴσασι πότε γενήσεται ἡ ἐκκλησίᾳ οὔτε βούλονται εἰδέναι.
6. ὦ κάκιστε, εὖ ἴσθι κακὰ πεισόμενος, οὕτω κακὰ πράξῃς.
7. οἱ πολῖται οὐκ ᾔδεσαν τὸν ῥήτορα ψευδῇ εἰπόντα.
8. οἱ ἄγγελοι ἀπῆλθον πρὶν εἰδέναι πότερον ἡμεῖς τοὺς λόγους δεξόμεθα ἢ οὔ.
9. μείνατε ἕως ἂν εἰδῆτε τί βουλόμεθα.
10. αἱ γυναῖκες, εἰδυῖαι τοὺς ἄνδρας ἐς κίνδυνον καταστάντας, μάλα ἐφοβούντο.

Exercise 281

Translate into Greek:

1. Be assured (= Know well) that the king is becoming angry.
2. Do you know where the children have gone?
3. I wish to know why you did this.

4. Knowing well what had happened, the woman told her husband (*dative*) the truth.
5. Not knowing when the ship would arrive, they were waiting all day at (*ἐν*) the harbor.

Ο ΚΡΟΙΣΟΣ ΓΙΓΝΩΣΚΕΙ ΤΗΝ ΕΑΥΤΟΥ ΑΜΑΡΤΙΑΝ

Read the following passages (adapted from Herodotus 1.90–91) and answer the comprehension questions:

ὁ δὲ Κῦρος τὸν Κροῖσον θαυμάζων τῆς σοφίης εἵνεκα ἐκέλευε αὐτὸν αἰτεῖν ἦντινα ἂν δόσιν βούληται. ὁ δὲ Κροῖσος εἶπε· “ὦ δέσποτα, χαριεῖ μοι μάλιστα, εἴ μὲ ἐῷς τὸν θεὸν τῶν Ἑλλήνων, ὃν ἐγὼ ἐτίμησα μάλιστα, ἐρέσθαι εἰ ἐξαπατᾶν τοὺς εὖ ποιέοντας νόμος ἐστὶ οἱ.” Κῦρος δὲ ἤρετο τί τοῦτο αἰτέει. Κροῖσος δὲ πάντα οἱ ἐξηγέετο, τὰς τε ἀποκρίσεις τῶν χρηστηρίων διεξιὼν καὶ τὰ ἀναθήματα ἃ ἐς Δελφοὺς ἔπεμψε καὶ ὅπως ἐπαρθεὶς τῷ μαντεῖϊ ἐστρατεύσατο ἐπὶ τοὺς Πέρσας. Κῦρος δὲ γελάσας εἶπε· “καὶ τούτου τεύξεαι παρ’ ἐμοῦ καὶ ἄλλου παντὸς οὗ ἂν δέῃ.”

[δόσιν, *gift* ἐξαπατᾶν, *to deceive* οἱ, *dative of possession, for him, his* οἱ, *indirect object, to him* τὰς . . . ἀποκρίσεις, *the answers* διεξιὼν (from διεξέρχομαι), *going through in detail, relating* ἐπαρθεὶς (from ἐπαίρω), *having been raised; having been induced* τεύξεαι = τεύξει (future of τυγχάνω) + gen., *you will get*]

1. Why does Cyrus admire Croesus?
2. What does Cyrus order Croesus to do?
3. What does Croesus want to ask the Greek god in Delphi?
4. What three things does Croesus recount to Cyrus?
5. What is Cyrus's reaction and response?

ὥς δὲ ταῦτα ἤκουσε ὁ Κροῖσος πέμπων ἀγγέλους ἐς Δελφοὺς ἐκέλευε αὐτοὺς τιθέντας τὰς πέδας ἐν τῷ ἱερῷ τὸν θεὸν ἐρωτᾶν εἰ οὐ τι ἐπαισχύνεται τοῖσι μαντείοις ἐπαρᾶς Κροῖσον στρατεύεσθαι ἐπὶ Πέρσας.

[τὰς πέδας, *the shackles* (that Croesus wore when he was bound on the pyre) ἐπαισχύνεται, *he is ashamed*]

6. What did Croesus order the messengers to do first when they arrived in Delphi?
7. What were the messengers to ask the god?

ἀφικομένοισι δὲ τοῖσι Λυδοῖσι καὶ λέγουσι τὰ ἐντεταλμένα ἡ Πυθίη εἶπε τάδε· “τὴν πεπρωμένην μοῖραν ἀδύνατόν ἐστι ἀποφυγεῖν καὶ θεῷ. κατὰ δὲ τὸ μαντεῖον τὸ γενόμενον, οὐκ ὀρθῶς Κροῖσος μέμφεται· προηγόρευε γὰρ ὁ Ἀπόλλων, εἴ μὲν

στρατεύεται ἐπὶ Πέρσᾱς, μεγάλην ἀρχὴν αὐτὸν καταλύσειν. τὸν δὲ εἰς μέλλοντα βουλευέσθαι ἐχρῆν ἐπερέσθαι πότερον τὴν ἑαυτοῦ ἢ τὴν Κύρου λέγοι ἀρχήν.” ταῦτα μὲν ἡ Πυθίη ἀπεκρίνατο τοῖσι Λυδοῖσι, οἱ δὲ ἐπανήλθον ἐς Σάρδεις καὶ ταῦτα ἀπήγγειλαν Κροίσῳ. ὁ δὲ ἀκούσας συνέγνω ἑαυτοῦ εἶναι τὴν ἀμαρτίαν καὶ οὐ τοῦ θεοῦ.

[τὰ ἐντεταλμένα (from ἐντέλλω), *the things that had been commanded* = Croesus's commands πεπωμένην (from πόρω, *I furnish, offer, give*), *fated* μοῖραν, *fate* (= *portion, allotment, lot*) καὶ, *even* προηγόρευε, *foretold* τὸν δὲ εἰς μέλλοντα βουλευέσθαι, *and he, if he was going to plan well* ἐπερέσθαι, *to ask in addition* λέγοι, *meant* ἀπήγγειλαν, *announced* συνέγνω (from συγγινώσκω), *he acknowledged, admitted* τὴν ἀμαρτίαν, *the mistake*]

8. What does the Pythia say is impossible?
9. Does the Pythia agree with Croesus's criticism of the oracle?
10. What, exactly, had the oracle said?
11. What should Croesus have asked in addition?
12. What words suggest that the Pythia thinks that Croesus was not sufficiently cautious?
13. Whom does Croesus finally blame?

Exercise 28 κ

Translate into Greek:

1. Croesus has sent messengers to Delphi to ask the god why he has betrayed (*use* προδίδωμι) him (ἑαυτόν).
2. The messengers have arrived at Delphi, and, standing in the temple, have consulted the oracle.
3. The Pythia has interpreted (*use* ἐξηγέομαι) the oracle of Apollo; the god blames Croesus for (= as, *use* ὥς) not being prudent.
4. Croesus, having heard (*use* ἀκούω, *perfect* ἀκήκοα) the oracle, comes to know that he himself was wrong.
5. “Alas, alas,” he says, “how foolish (*use* ἀνόητος, -ον) I was! I myself, as it seems, have destroyed my own empire.”



Apollo enthroned in his temple



The nine Muses

ΑΛΛΟΣ ΛΟΓΟΣ ΠΕΡΙ ΤΟΥ ΚΡΟΙΣΟΥ

The lyric poet Bacchylides was born on the island of Ceos ca. 524 B.C. None of his poetry was known to us until 1896, when a papyrus was found in Egypt containing the remains of fourteen odes in honor of victors in the great games and four odes in honor of Dionysus. All Bacchylides' poems belong to the genre called "choral lyric," that is to say, poems written for public performance, usually on religious occasions, by a chorus that sang the poem to the accompaniment of flute and lyre and expressed the drama of the poem through dance. Such performances had been a central part of Greek festivals since the Bronze Age and took place everywhere in Greece.

The lines below are part of a poem commissioned to celebrate the victory of Hieron, tyrant of Syracuse, in the chariot race at the Olympic Games of 468 B.C. This was the most prestigious of all victories in the games and would have been celebrated on Hieron's return to Syracuse at a religious festival.

The dialect of choral lyric by tradition had a Doric coloring, most clearly seen in the predominance of long α, e.g., ἀρχαγέτᾱν = ἀρχηγέτην (as an aid in reading, Attic equivalents are given for words glossed in the notes with Doric spellings). Other features of the genre are swift changes of direction in thought or scene, the abbreviated form in which mythical examples are given (it is assumed that the story is known to the audience, and the poet concentrates on the dramatic moments), and the free use of colorful compound adjectives, often coined for the particular context.

In choral odes the central feature is often a myth, which is more or less closely connected with the main subject of the poem. Croesus was an historical figure, but his story is here told as a myth. In Bacchylides' version Croesus builds the pyre himself and ascends it with his family in order to commit suicide and so avoid slavery. Apollo rescues him and takes him and his family to live with the Hyperboreans, a legendary people who live in the far North. The connection with Hieron is that both were exceptionally generous to Delphi and both were rewarded for their generosity.

VOCABULARY

- 1 ἐπεί, *for* καί, *even* δαμασίππου, *horse-taming*
- 2 ἀρχαγέτᾱν (= ἀρχηγέτην), *ruler*
- 3 εὔτε, *when*
τᾱν πεπρωμένᾱν (= τὴν πεπρωμένην) . . . κρίσιν (4), *the fated judgment*
- 4 Ζηνὸς τελέσαντος = Διὸς τελέσαντος, *Zeus having brought to pass*
- 5 Περσᾶν = Περσῶν ἀλίσκοντο = ἡλίσκοντο
- 6 ὁ χρυσαῖος . . . Ἀπόλλων (7), *Apollo of the golden sword*
- 7 φύλαξ' = ἐφύλαξε ἄελπτον ἄμαρ (= ἡμαρ), *the unexpected day*
- 8 μολῶν, *having come*
πολυδάκρυον . . . δουλοσύνᾱν (9), *tearful slavery*
- 9 μίμνειν (= μένειν), *to wait for*
- 10 χαλκοτειχέος . . . αὐλᾱς, *the bronze-walled courtyard*
προπάροιθεν + gen., *before, in front of*



ὁ Κροῖσος τῆς πυρῆς ἐπιβεβηκῶς σπονδὴν ποιεῖται.

- ἐπεὶ ποτε καὶ δαμασίππου
 Λυδίᾱς ἀρχαγέτᾱν,
 εὗτε τᾶν πεπρωμένᾱν
 Ζηνὸς τελέσσαντος κρίσιν
 5 Σάρδιες Περσᾶν ἀλίσκοντο στρατῶ,
 Κροῖσον ὁ χρυσαόρος
 φύλαξ' Ἀπόλλων. ὁ δ' ἐς ἄελπτον ἄμαρ
 μολὼν πολυδάκρυον οὐκ ἔμελλε
 μίμνειν ἔτι δουλοσύνᾱν· πυρᾶν δὲ
 10 χαλκοτειχέος προπάροιθεν αὐλᾶς

- 11 νᾶήσατ' (= ἐνᾶήσατο; from νηέω), *he heaped up* ἔνθα, *where*
 ἀλόχῳ . . . κεδνῶ, *his dear wife*
- 12 εὐπλοκάμοις (with θυγατράσι, 13), *fair-haired*
 ἄλαστον, *inconsolably*
- 13 δυρομέναις = ὀδυρομέναις χέρας = χεῖρας
- 14 αἰπὺν αἰθέρα, *the high air*
 σφετέρᾳς, *his* αἰρᾶς = ἄρᾳς
- 15 γέγωνεν (perfect with present sense) *he calls aloud*
 ὑπέρβιε, *mighty*
- 17 Λατοῖδᾴς (= Λητοίδης) ἄναξ, *lord son of Leto* (i.e., Apollo, whose mother was Leto)
- 18 ἔρρουσιν, *are gone, have vanished*
 Ἀλυσία δόμοι = Ἀλυσίου δόμος, *the house of Alyattes*
- 19 ἀμοιβᾶ (= ἀμοιβή) + gen., *return for*
- 20 Πυθωνόθεν, *from Delphi* (Pytho was the old name for Delphi)
- 21 κέρθουσι = πορθοῦσι
 δοριάων, *taken by the spear*
- 22 ἐρεύθεται, *is reddened, runs red*
 χρῦσοδίνᾳς (= χρῦσοδίνης) Πακτωλός, *the Pactolus eddying with gold* (the river Pactolus, which ran through Sardis, contained gold)
- 23 ἀεικελίως, *shamefully*
- 24 ἐυκτίτων μεγάρων, *their well-built houses*
- 25 τὰ πρόσθεν ἐχθρὰ φίλα, *what was hateful before* (is now) *dear*
 γλύκιστον, (is) *sweetest* (the subject is θανεῖν)
- 26 τόσ(α), *so much; this*
 ἀβροβάταν (= ἀβροβάτην), *delicately-stepping* (servant)
 κέλευσεν = ἐκέλευσεν
- 27 ἄπτειν ξύλινον δόμον, *to light the wooden pyre* (lit., *structure, house*)
 ἔκλαγον, *were shrieking*
- 28 ἀνὰ . . . ἔβαλλον (29) = ἀνέβαλλον φίλᾳς, *their own* μᾶτρί = μητρί
- 29 προφανῆς, *clear beforehand, foreseen*
 θνητοῖσιν (= θνητοῖς), *for mortals*
- 30 ἔχθιστος, *most hateful* φόνων, *of deaths*
- 32 λαμπρὸν . . . μένος, *the bright strength*
 διάτσεν (= διήσεν), *was rushing through* (the pyre)
- 33 ἐπιστάσᾳς (= ἐπιστήσᾳς), *having set above*
 μελαγκευθὲς νέφος, *a black-covering cloud*
- 34 σβέννυν (= ἐσβέννυ), *was quenching*
 ξανθὰν φλόγα, *the yellow flame*
- 35 ἄπιστον, (is) *incredible*
 μέριμνα, *the care, providence*
- 36 τεύχει, *brings to pass*
 Δᾶλογενής (= Δηλογενής), *born in Delos*
- 37 Ὑπερβορέους, *the Hyperboreans* (a mythical people living in the far North)
 γέροντα, i.e., Croesus
- 38 τανισφύροις . . . κούραις, *the maidens of the slender ankles*
 κατένασσε (aorist of καταναίω), *settled*
- 39 εὐσέβειαν, *his piety* ὅτι, *because*
 θνητῶν (= θνητῶν), *of (all) mortals*
- 40 ἀγαθέαν . . . Πυθῶ, *holy Pytho* (Delphi)

νᾷήσατ', ἔνθα σὺν ἀλόχῳ τε κεδνᾷ
 σὺν εὐπλοκάμοις τ' ἐπέβαιν' ἄλαστον
 θυγατράσι δῦρομέναις· χέρας δ' ἐς
 αἰπὺν αἰθέρα σφετέρᾳς αἰείρᾳς

- 15 γέγωνεν· “ὑπέρβιε δαῖμον,
 ποῦ θεῶν ἐστὶν χάρις;
 ποῦ δὲ Λᾱτοίδᾳς ἄναξ;
 ἔρρουσιν Ἀλυάττᾳ δόμοι,
 τίς δὲ νῦν δώρων ἀμοιβᾶ μῦρίων
 20 φαίνεται Πῦθωνόθεν;

πέρθουσι Μῆδοι δοριάλωτον ἄστν,
 ἐρεύθεται αἷματι χρῦσοδίνᾳς
 Πακτωλός, ἀεικελίως γυναιῖκες
 ἐξ ἐϋκτίτων μεγάρων ἄγονται·

- 25 τὰ πρόσθεν ἐχθρὰ φίλα· θανεῖν γλύκιστον.”
 τόσ' εἶπε, καὶ ἄβροβάτᾱν κέλευσεν
 ἄπτειν ξύλινον δόμον. ἔκλαγον δὲ
 παρθένοι, φίλᾳς τ' ἀνὰ μᾶτρὶ χεῖρας

- ἔβαλλον· ὁ γὰρ προφανῆς θνᾱ-
 30 τοῖσιν ἔχθιστος φόνων·
 ἀλλ' ἐπεὶ δεινοῦ πυρὸς
 λαμπρὸν διάῖσεν μένος,
 Ζεὺς ἐπιστάσᾳς μελαγκευθὲς νέφος
 σβέννυνεν ξανθὰν φλόγα.

- 35 ἄπιστον οὐδέν, ὅ τι θεῶν μέριμνα
 τεύχει· τότε Δᾱλογενῆς Ἀπόλλων
 φέρων ἐς Ὑπερβορέους γέροντα
 σὺν τανισφύροις κατένασσε κούραις

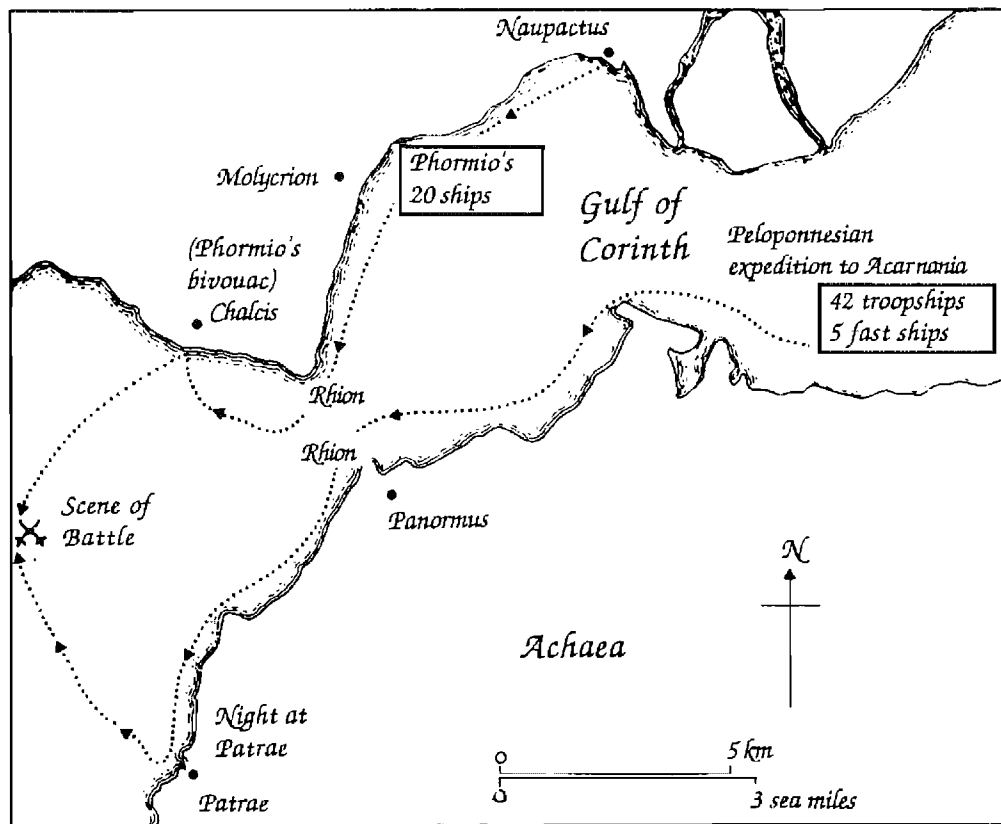
- 40 δι' εὐσέβειαν, ὅτι μέγιστα θνᾱτῶν
 ἐς ἀγαθέᾱν ἀνέπεμψε Πῦθῳ.



Greece

29

ΜΕΓΑ ΤΟ ΤΗΣ ΘΑΛΑΣΣΗΣ ΚΡΑΤΟΣ (α)



Map of the first battle

In this chapter we return to excerpts from Thucydides' account of the Peloponnesian War. That war has been described as a struggle between an elephant and a whale; the Athenians could not face the Peloponnesian army in the field, and the Peloponnesians could not risk a naval battle against the Athenian fleet. In this chapter we give Thucydides' accounts of two naval victories achieved by the Athenian admiral Phormio against heavy odds in the summer of 429 B.C. These victories were decisive; the Peloponnesians were forced to acknowledge the naval supremacy of the Athenians not only in the Aegean but also here in the Gulf of Corinth (Κρῖσαῖος κόλπος), and they made no attempt to challenge the Athenians by sea throughout the rest of the Archidamian War, i.e., until the truce of 421 B.C.

VOCABULARY

Verbs

ἐκπνέω, [πνευσε-] ἐκπνευσ-
σοῦμαι and [πνευ-] ἐκπνεύ-
σομαι, ἐξέπνευσα, ἐκπέ-
πνευκα, *I blow out; I blow
from*
ἐπιγίγνομαι, *I come after*
ἐπιτίθεμαι, [θη-] ἐπιθήσομαι,
[θε-] ἐπεθέμην + dat., *I attack*
ἐπιχειρέω + dat., *I attempt;*
I attack
παραπλέω, *I sail by; I sail
past; I sail along*
στέλλω, [στελε-] στελῶ,
[στειλ-] ἔστειλα, [σταλ-]
ἔσταλκα, ἔσταλμαι, ἐστά-
λην, *I send; I equip; I take
down (sails)*
συνάγω (ξυνάγω), *I bring to-
gether; I compress*
φρουρέω, transitive, *I guard;*
intransitive, *I am on guard*

Nouns

ἡ ἕως, τῆς ἕως, *dawn*
ἡ ἡπειρος, τῆς ἡπείρου, *land;*
mainland

ὁ κόλπος, τοῦ κόλπου, *lap; gulf*
ἡ ναυμαχία, τῆς ναυμαχίας,
naval battle
τὸ πλοῖον, τοῦ πλοίου, *boat*
τὸ πνεῦμα, τοῦ πνεύματος,
breeze
ἡ πρύμνη, τῆς πρύμνης, *stern*
(of a ship)
ἡ πρῶρα, τῆς πρῶρας, *bow (of a
ship)*
ἡ τάξις, τῆς τάξεως, *rank; po-
sition*
ἡ ταραχή, τῆς ταραχῆς, *confu-
sion*

Adverb

εἴσω (ἔσω), *inward*

Conjunction

μήτε, *and not*
μήτε . . . μήτε, *neither . . .
nor*

Expressions

ἐπὶ τὴν ἕω, *at dawn*
κατὰ μέσον . . ., *in the middle
of . . .*

τοῦ δὲ ἐπιγιννομένου χειμῶνος Ἀθηναῖοι ναῦς ἔστειλαν εἴκοσι μὲν
περὶ Πελοπόννησον καὶ Φορμίωνα στρατηγόν, ὃς ὁρμώμενος ἐκ
Ναυπάκτου φυλακὴν εἶχεν ὥστε μήτ' ἐκπλεῖν ἐκ Κορίνθου καὶ τοῦ
Κρῖσαίου κόλπου μηδὲνα μήτ' ἐσπλεῖν.

[ὁρμώμενος, starting from, based on τοῦ Κρῖσαίου κόλπου: Κρίσα was a city near
Delphi that gave its name to what we call the Gulf of Corinth]

In the summer of 429 B.C. a Corinthian fleet of forty-seven ships tried to
slip through Phormio's blockade and take reinforcements to their allies
fighting in Acarnania in northwest Greece (see map, page 228).

οἱ δὲ Κορίνθιοι καὶ οἱ ἄλλοι ξύμμαχοι ἠναγκάσθησαν περὶ τὰς 5
αὐτὰς ἡμέρας ναυμαχῆσαι πρὸς Φορμίωνα καὶ τὰς εἴκοσι ναῦς τῶν
Ἀθηναίων αἱ ἐφρούρουν ἐν Ναυπάκτῳ. ὁ γὰρ Φορμίων παρα-
πλέοντας αὐτοὺς ἔξω τοῦ κόλπου ἐτήρει, βουλόμενος ἐν τῇ
εὐρυχωρίᾳ ἐπιθέσθαι.

[ἔξω + gen., here, *out of* ἐτήρει (from τηρέω), *was watching* τῇ εὐρυχωρίᾳ, *the broad waters*]

οἱ δὲ Κορίνθιοι καὶ οἱ ξύμμαχοι ἔπλεον μὲν οὐχ ὥς ἐπὶ ναυμαχίᾳ 10
ἀλλὰ στρατιωτικώτερον παρεσκευασμένοι ἐς τὴν Ἀκαρνάνιαν, καὶ
οὐκ οἰόμενοι τοὺς Ἀθηναίους ἂν τολμῆσαι ναυμαχίαν ποιήσασθαι·
παρὰ γῆν σφῶν μέντοι κομιζόμενοι τοὺς Ἀθηναίους ἀντιπαρα-
πλέοντας ἐώρων καί, ἐπεὶ ἐκ Πατρῶν τῆς Ἀχαιῆας πρὸς τὴν ἀντιπέρᾳς
ἤπειρον διέβαλλον, εἶδον τοὺς Ἀθηναίους ἀπὸ Χαλκίδος 15
προσπλέοντας σφίσιν· οὕτω δὲ ἀναγκάζονται ναυμαχεῖν κατὰ μέσον
τὸν πορθμόν.

[ἐπὶ + dat., *for* (of purpose) στρατιωτικώτερον, *more for carrying troops* τὴν
Ἀκαρνάνιαν, *Acarmania* (see map, page 228) ἂν τολμῆσαι, ἂν + infin., represent-
ing a potential optative in indirect statement, *would dare* παρὰ γῆν σφῶν, *past their*
own land κομιζόμενοι, *being conveyed, sailing along* ἀντιπαραπλέοντας, *sail-*
ing along opposite ἐώρων = imperfect of ὁράω ἀντιπέρᾳς, *adv., opposite*
διέβαλλον, *were crossing* σφίσιν, *dative plural pronoun, (toward) them* Χαλκί-
δος, *Chalcis* τὸν πορθμόν, *straits*]

καὶ οἱ μὲν Πελοποννήσιοι ἐτάξαντο κύκλον τῶν νεῶν ὥς μέγιστον
οἰοί τ' ἦσαν, τὰς πρῶρᾳς μὲν ἔξω, ἔσω δὲ τὰς πρὺμνᾳς, καὶ τὰ λεπτὰ 20
πλοῖα ἃ ξυνέπλει ἐντὸς ποιοῦνται. οἱ δὲ Ἀθηναῖοι κατὰ μίαν ναῦν
τεταγμένοι περιέπλεον αὐτοὺς κύκλῳ καὶ ξυνῆγον ἐς ὀλίγον, ἐν χρῶ
αἰεὶ παραπλέοντες· προεῖρητο δ' αὐτοῖς ὑπὸ Φορμίωνος μὴ ἐπιχειρεῖν
πρὶν ἂν αὐτὸς σημήνη. ἤλπιζε γὰρ αὐτῶν οὐ μενεῖν τὴν τάξιν ἀλλὰ
τὰς ναῦς ξυμπεσεῖσθαι πρὸς ἀλλήλας καὶ τὰ πλοῖα ταραχὴν
παρέξειν· εἴ τ' ἐκπνεύσειεν ἐκ τοῦ κόλπου τὸ πνεῦμα, ὅπερ εἰώθει 25
γίγνεσθαι ἐπὶ τὴν ἔω, οὐδένα χρόνον ἡσυχάσειν αὐτούς.

[ἔξω, here, *outward* λεπτὰ, *light* κατὰ μίαν ναῦν, *in single file* ἐς ὀλίγον, *into*
a small (space) ἐν χρῶ, *lit., on the skin* = *within a hair's breadth* προεῖρητο
(pluperfect passive of προερέω, *I order beforehand*), *an order had been given* μενεῖν,
remain, hold (the subject of the infin. is αὐτῶν . . . τὴν τάξιν) ξυμπεσεῖσθαι (future
infin. of συμπίπτω), *would fall together, clash*]

—adapted from Thucydides 2.69 and 2.83.2–84.2

PRINCIPAL PARTS: ὁράω and οἶδα, Seeing and Knowing

ὁράω, imperfect, ἑώραν (note the double augment in this and some of the following forms), [ὁπ-] ὄψομαι, [ιδ-] εἶδον (irregular augment), [ὁρᾱ-] ὁράσκα or ἑώρασκα, ἑώραμαι or [ὁπ-] ὄμμαι, ὄφθην, *I see*

The stem ιδ- (seen in εἶδον above) and its variants οἰδ- and εἰδ- also give οἶδα (perfect with present meaning), *I know*, ᾔδην or ᾔδειν (pluperfect with imperfect meaning), *I was aware, was knowing; I knew*, and εἴσομαι, *I will know*. See Chapter 28, Grammar 9, pages 219–220.

WORD STUDY

From what Greek words are the following theological terms derived:

- | | | |
|-------------|--------------|-------------------|
| 1. theology | 3. dogma | 5. heresy |
| 2. Bible | 4. orthodoxy | 6. ecclesiastical |

Thucydides

Thucydides was born about 455 B.C. of a noble Athenian family, probably related to that of the aristocratic Cimon. Little is known about his life. He suffered from the plague (2.48). He was general in 424 B.C. and was exiled for failing to prevent Brasidas from taking the strategic city of Amphipolis (4.105–106 and see page 113 above). He returned to Athens in 404 B.C. after the end of the war and died there about 400 B.C. In the introduction to his history (1.1), he says that he began writing it as soon as war broke out, feeling certain that it would be the most important war in history up to his time. He died before completing it, breaking off abruptly in his account of 411 B.C.

Unlike Herodotus, Thucydides was writing the history of events through which he had lived and at many of which he had himself been present. Even so, he is well aware of the difficulty of getting the facts right. In his introduction (1.22) he discusses this problem:

With regard to the factual reporting of the events in the war, I did not think it right to give the account of the first man I happened to meet, nor to give my personal impressions, but I have examined each question with a view to the greatest possible accuracy both in events at which I was present myself and in those of which I heard from others. But it was a laborious business to find the truth, because eyewitnesses at each event did not give the same report about it, but their reports differed according to their partiality to either side or their powers of memory.

It should be remembered that his sources were not only Athenian. His long exile gave him the chance of making inquiries on the other side. He says (1.22) that the absence of the storytelling element (τὸ μυθώδες) may make his history less attractive to his audience:

I shall be satisfied if those who want to examine an accurate account of events that happened in the past and that are likely to be repeated some time in the future in similar form, human nature being what it is, find my history useful. It is composed to be a possession forever (κτῆμα ἐς αἰεί), not a performance to please an immediate public.

So there are lessons to be learned from his history, especially by statesmen. Although Thucydides restricts his history to military and political events, it is human nature, as revealed in both individual and social psychology, that most interests him. When, for instance, he has given a clinical account of the physical symptoms and effects of the plague (2.49–51), he goes on to discuss its psychological effects on the Athenian people (2.52–53).

Such passages of explicit analysis are rare. More often Thucydides uses speeches to show motives, underlying causes of events, and principles at stake. These speeches are placed at key points throughout most of the history. For example, when the Spartans send their final ultimatum, the Athenians debate their reply (see Chapter 21). Of this debate, Thucydides quotes one speech only, that of Pericles (1.140–44). In his speech, which extends to five printed pages, Pericles not only gives reasons for rejecting the Spartan ultimatum but also outlines the military and economic resources of each side and the strategy on which they should conduct the war, which he considered inevitable. The following narrative shows this strategy put into practice. The speech enables the reader to understand why the Athenians acted as they did.

Although fewer than thirty years separate the publication of Herodotus's history from that of Thucydides, there is a great gulf between them, which is not to be explained simply by the personalities of the authors. Herodotus was a child of the old order, accepting traditional values and beliefs. Thucydides is a product of the sophistic movement. He always searches for rational explanations of events, is sceptical in matters of religion, discounts oracles, and is austere scientific in intent. Despite the austerity of his narrative, which appears impartial and impersonal even when he is writing of himself, his deep feelings are apparent from the way he tells the story, notably, for instance, in his description of the defeat of the Athenian fleet in the Great Harbor of Syracuse, which sealed the fate of the expedition to Sicily and ultimately led to the downfall of Athens.

Greek Wisdom

Socrates

The Pythian priestess at Delphi is said to have made the following pronouncement about Socrates (Scholiast, Aristophanes, *Clouds* 144, and see Diogenes Laertius 2.37 and Plato, *Apology* 21a):

σοφὸς Σοφοκλῆς, σοφώτερος δ' Εὐριπίδης,
ἀνδρῶν ἀπάντων Σωκράτης σοφώτατος.

ΜΕΓΑ ΤΟ ΤΗΣ ΘΑΛΑΣΣΗΣ ΚΡΑΤΟΣ (β)

VOCABULARY

Verbs

ἀποστέλλω, *I send off*
ἐξαρτύω [= ἐκ + ἀρτύω], ἐξαρτύ-
σω, ἐξήρτυσα, ἐξήρτυκα,
ἐξήρτυμαι, ἐξηρτύθην,
I equip
καταδύω, καταδύσω, κατ-
έδυσα, [δυ-] καταδέδυκα,
καταδέδουμαι, κατεδύθην,
transitive, *I sink*; athematic
aorist, κατέδυν, intransitive,
I sank; of the sun, *set*

προσπίπτω + dat., *I fall against*;
I fall on

ταράττω (ταράσσω), [ταραχ-]
ταράξω, ἐτάραξα, τετά-
ραγμαι, ἐταράχθην,
I confuse

χωρέω, *I go*; *I come*

Nouns

ἡ παρασκευή, τῆς παρα-
σκευῆς, *preparation*
τὸ τρόπαιον, τοῦ τροπαίου, *tro-
phy*

ὥς δὲ τό τε πνεῦμα κατήει καὶ αἱ νῆες, ἐν ὀλίγῳ ἤδη οὔσαι, ὑπὸ
τοῦ τ' ἀνέμου καὶ τῶν πλοίων ἅμα ἐταράσσοντο, καὶ ναῦς τε νηὶ
προσέπιπτε, οἱ δὲ ναῦται βοῇ τε χρώμενοι καὶ λοιδορία οὐδὲν
ἤκουον τῶν παραγγελλομένων, τότε δὴ σημαίνει ὁ Φορμίων· καὶ οἱ
'Αθηναῖοι προσπεσόντες πρῶτον μὲν καταδύουσι τῶν στρατηγίδων
νεῶν μίαν, ἔπειτα δὲ καὶ τὰς ἄλλας ἢ χωρήσειαν διέφθειρον, καὶ
κατέστησαν αὐτοὺς ἐς φόβον, ὥστε φεύγουσιν ἐς Πάτρας καὶ Δύμην
τῆς 'Αχαΐας. οἱ δὲ 'Αθηναῖοι διώξαντες καὶ ναῦς δώδεκα λαβόντες
τούς τε ἄνδρας ἐξ αὐτῶν τοὺς πλείστους ἀνελόμενοι, ἐς Μολύκρειον
ἀπέπλεον, καὶ τροπαῖον στήσαντες ἐπὶ τῷ 'Ρίῳ ἀνεχώρησαν ἐς
Ναύπακτον.

[ἐν ὀλίγῳ, *in a little (space)* λοιδορία, *abuse* τῶν παραγγελλομένων, *of the orders that were being passed along* τῶν στρατηγίδων νεῶν, *of the ships of the generals (the flagships)* ἢ, *where, wherever* Δύμην, *Dyme, three miles or a little more than four and three-quarters kilometers southwest of Patrae* τῷ 'Ρίῳ, *the Headland (Rhion on the north shore of the Gulf of Corinth)*]

παρέπλευσαν δὲ καὶ οἱ Πελοποννήσιοι εὐθὺς ταῖς περιλοίποις τῶν
νεῶν ἐκ τῆς Δύμης καὶ Πατρῶν ἐς Κυλλήνην. καὶ ἀπὸ Λευκάδος
Κνημός τε καὶ αἱ ἐκείνων νῆες ἀφικνοῦνται ἐς τὴν Κυλλήνην.

πέμπουσι δὲ καὶ οἱ Λακεδαιμόνιοι τῷ Κνήμῳ ξυμβούλους ἐπὶ τὰς 15
 ναῦς, κελεύοντες ἄλλην ναυμαχίαν βελτίω παρασκευάζεσθαι καὶ
 μὴ ὑπ' ὀλίγων νεῶν εἶργεσθαι τῆς θαλάσσης. οὐ γὰρ ὄντο σφῶν τὸ
 ναυτικὸν λείπεσθαι ἀλλὰ γεγενῆσθαι τινα μαλακίαν· ὀργῇ οὖν
 ἀπέστελλον τοὺς ξυμβούλους. οἱ δὲ μετὰ τοῦ Κνήμου ἀφικόμενοι 20
 ἄλλᾳς τε ναῦς μετεπέμψαντο τοὺς ξυμμάχους παρακαλοῦντες
 βοηθεῖν καὶ τὰς προὔπαρχούσας ναῦς ἐξηρτύοντο ὥς ἐπὶ μάχην.

[εὐθύς, here, *straight* (with ἐκ τῆς Δύμης . . . ἐς Κυλλήνην) ταῖς περιλοιπίοις, *with the rest* Κυλλήνην, *Cyllene*, about fifty-six miles or ninety kilometers southwest of Patrae (see map, page 228) Λευκάδος, *Leucas*, an island off the coast of Acarnania (see map, page 228) Κνήμος: Cnemus was the Peloponnesian commander-in-chief, based in Leucas ἐκείνων, i.e., of the Leucadians ξυμβούλους, *advisers* εἶργεσθαι (from εἶργω) + gen., *to be shut out from* ὄντο (from οἶομαι), *they were thinking* σφῶν, *of themselves, their* λείπεσθαι, *to be deficient* μαλακίαν, *softness, cowardice* ὀργῇ, adv., *in anger* τὰς προὔπαρχούσας, *the (ships) already there*]

πέμπει δὲ καὶ ὁ Φορμίων ἐς τὰς Ἀθήνας ἀγγέλους τήν τε 25
 παρασκευὴν αὐτῶν ἀγγελοῦντας καὶ περὶ τῆς ναυμαχίας ἣν
 ἐνίκησαν φράσσοντας, καὶ κελεύων αὐτοὺς ἑαυτῷ ναῦς ὡς πλείστας
 ταχέως ἀποστεῖλαι, ὡς καθ' ἡμέραν ἐλπίδος οὔσης ναυμαχήσειν. οἱ 25
 δὲ Ἀθηναῖοι πέμπουσιν εἴκοσι ναῦς αὐτῷ, τῷ δὲ κομίζονται αὐτὰς
 προσεπέστειλαν ἐς Κρήτην πρῶτον ἀφικέσθαι, ἵνα ξυμμάχοις τισὶν
 ἐκεῖ βοηθοίη.

[προσεπέστειλαν (from προσεπιστέλλω) + dat., *they instructed in addition*]

—adapted from Thucydides 2.84.3–85.5

PRINCIPAL PARTS: Verbs with Attic Reduplication

ἀκούω, ἀκούσομαι, ἤκουσα, [ἀκο-] ἀκ-ήκο-α, [ἀκου-] ἠκούσθην, in-
 transitive, *I listen*; transitive + gen. of person, acc. of thing, *I listen to*; *I hear*
 ἐλαύνω, [ἐλα-] ἐλῶ, ἐλᾶς, ἐλᾶ, etc., ἤλασα, ἐλ-ήλα-κα, ἐλ-ήλα-μαι,
 ἤλασθην, transitive, *I drive*; *I march* (an army); intransitive, *I march*
 ἐσθίω, [ἐδ-] ἔδομαι, [φαγ-] ἔφαγον, [ἐδ-] ἐδ-ήδο-κα, *I eat*

In verbs that have Attic reduplication, the initial vowel and consonant of the stem on which the perfect is based are repeated, and what was originally the initial vowel is lengthened, thus ἀκο- > ἀκ-ήκο-α.

WORD BUILDING

Give the meanings of the following words:

- | | | |
|---------------------|---------------|------------------------|
| 1. ἡ δίκη | 3. δικάζω | 5. δικαστικός, -ή, -όν |
| 2. δίκαιος, -α, -ον | 4. ὁ δικαστής | 6. ἄδικος, -ον |

ΜΕΓΑ ΤΟ ΤΗΣ ΘΑΛΑΣΣΗΣ ΚΡΑΤΟΣ (γ)

VOCABULARY

Verbs

κατέχω, *I hold back*

ὀρμίζω, *I bring (a ship) into harbor; middle, I come to anchor*

παρακελεύομαι, *I encourage, exhort*

Nouns

ἡ εὐρυχωρία, *τῆς εὐρυχωρίας, broad waters*

ἡ ἥττα (ἡσσα), *τῆς ἥττης, defeat*

τὸ πάθος, *τοῦ πάθους, experience; misfortune*

Adjective

πρόθυμος, -ον, *eager*

Adverb

οὐπὲρ, *where*

οἱ δὲ ἐν Κυλλήνῃ Πελοποννήσιοι, ἐν ᾧ οἱ Ἀθηναῖοι περὶ τὴν Κρήτην κατείχοντο, παρεσκευασμένοι ὥς ἐπὶ ναυμαχίαν παρέπλευσαν ἐς Πάνορμον τὸν Ἀχαικόν, οὐπὲρ αὐτοῖς ὁ κατὰ γῆν στρατὸς τῶν Πελοποννησίων προσεβεβοηθήκει. παρέπλευσε δὲ καὶ ὁ Φορμίων ἐπὶ τὸ Ῥίον τὸ Μολυκρικόν, καὶ ὠρμίσατο ἔξω αὐτοῦ ναυσὶν εἴκοσι, αἵσπερ καὶ ἐναυμάχησεν. ἐπὶ οὖν τῷ Ῥίῳ τῷ Ἀχαικῷ οἱ Πελοποννήσιοι, ἀπέχοντι οὐ πολὺ τοῦ Πανόρμου, ὠρμίσαντο καὶ αὐτοὶ ναυσὶν ἑπτὰ καὶ ἑβδομήκοντα, ἐπειδὴ καὶ τοὺς Ἀθηναίους εἶδον.

[Πάνορμον, *Panormus* Ἀχαικόν, *Achaean* προσεβεβοηθήκει (from προσ-βοηθῆω), *had come to their aid* Μολυκρικόν, *Molycrian*]

καὶ ἐπὶ μὲν ἔξ ἡ ἑπτὰ ἡμέρας ἀνθρώρουν ἀλλήλοις, μελετῶντές τε καὶ παρασκευαζόμενοι τὴν ναυμαχίαν, γνώμην ἔχοντες οἱ μὲν Πελοποννήσιοι μὴ ἐκπλεῖν ἔξω τῶν Ῥίων ἐς τὴν εὐρυχωρίαν, φοβούμενοι τὸ πρότερον πάθος, οἱ δὲ Ἀθηναῖοι μὴ ἐσπλεῖν ἐς τὰ

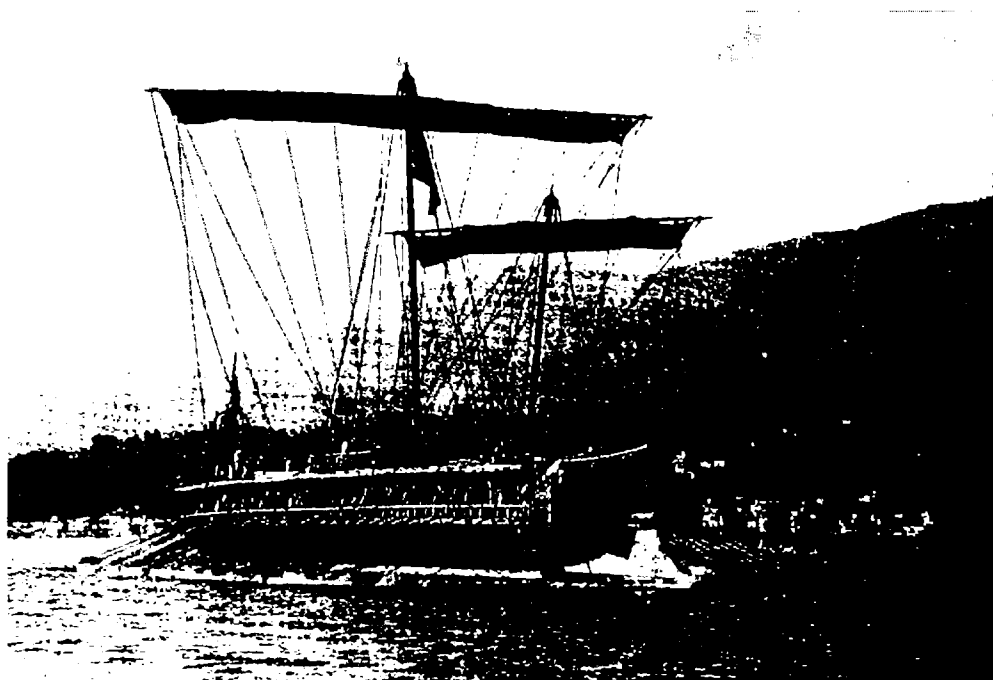
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στενά, νομίζοντες πρὸς ἐκείνων εἶναι τὴν ἐν ὀλίγῳ ναυμαχίαν. ἔπειτα
 ὁ Κνήμος καὶ οἱ ἄλλοι τῶν Πελοποννησίων στρατηγοί, βουλόμενοι 15
 ταχέως τὴν ναυμαχίαν ποιῆσαι, πρὶν τι καὶ ἀπὸ τῶν Ἀθηναίων
 ἐπιβοηθῆσαι, ξυνεκάλεσαν τοὺς στρατιώτας, καὶ ὀρῶντες αὐτῶν
 τοὺς πολλοὺς διὰ τὴν προτέραν ἦσαν φοβουμένους καὶ οὐ
 προθύμους ὄντας παρεκελεύσαντο.

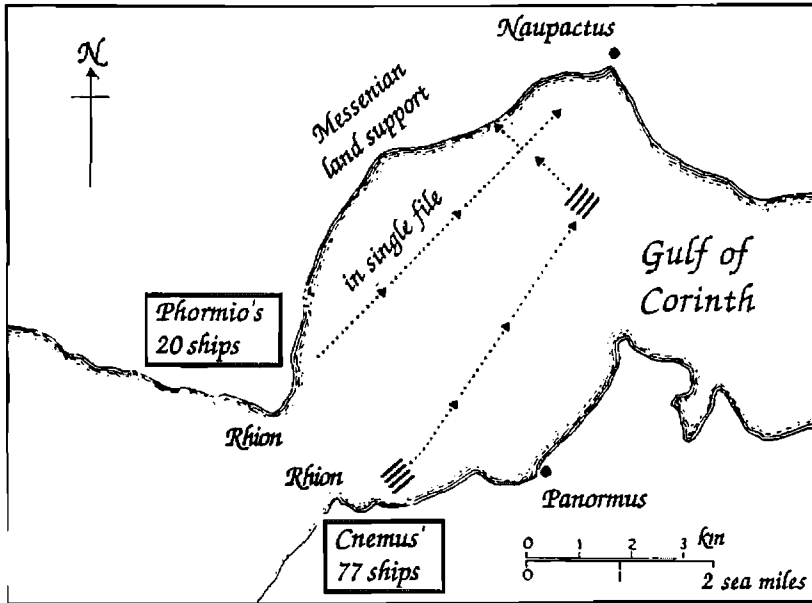
[άνθρωποι (from ἀνθορμέω) + dat., *they were lying at anchor opposite* πρὸς
 ἐκείνων, *in their* (i.e., the Peloponnesians') *favor* τι . . . ἐπιβοηθῆσαι, *any aid*
came]

—Adapted from Thucydides 2.86



The reconstructed trireme *Olympias* at sea

ΜΕΓΑ ΤΟ ΤΗΣ ΘΑΛΑΣΣΗΣ ΚΡΑΤΟΣ (δ)



Map of the second battle

VOCABULARY

Verbs

- ἀνάγομαι [= ἀνα- + ἄγομαι],
I put out to sea
ἀπολαμβάνω, I cut off, inter-
cept
ἀφαιρέομαι [= ἀπο- + αἰρέομαι],
I take away for myself; I save
διαφεύγω, I escape
ἐπεισβαίνω (ἐπεσβαίνω)
[= ἐπι- + εἰς/έσ- + βαίνω], I go
into
ἐπιβοηθέω + dat., I come to aid
ἐπιστρέφω, 2nd aorist passive,
active and intransitive in
meaning, ἐπεστράφην, I turn
around
ὀρμέω, I lie at anchor
παραβοηθέω + dat., I come to
(X's) aid

ὑπεκφεύγω [= ὑπο- + ἐκ- +
φεύγω], I escape

Nouns

- τὸ κέραс, τοῦ κέρως, wing (of
a fleet or army)
τὰ ὅπλα, τῶν ὅπλων, weapons
τὸ σημεῖον, τοῦ σημείου, sign

Adjective

κενός, -ή, -όν, empty

Prepositions

- παρά + dat., at the house of;
+ acc., of persons only, to;
along, past; in respect of
περί + gen., about, concerning;
around; + dat., concerning;
+ acc., around

Expression

ἅμα ἔφ, at dawn

οἱ δὲ Πελοποννήσιοι, ἐπειδὴ αὐτοῖς οἱ Ἀθηναῖοι οὐκ ἐπέπλεον ἐς τὸν κόλπον, βουλόμενοι ἄκοντας ἔσω προαγαγεῖν αὐτούς, ἀναγαγόμενοι ἅμα ἔφ' ἔπλεον ἐπὶ τοῦ κόλπου, ἐπὶ τεσσάρων ταξάμενοι τὰς ναῦς, δεξιῶ κέρῃ ἡγουμένῳ, ὥσπερ καὶ ὥρμουν· ἐπὶ δὲ τούτῳ τῷ κέρῃ εἴκοσι ἔταξαν τὰς ναῦς τὰς ἄριστα πλεούσας, ἵνα, εἰ ὁ 5 Φορμίων, νομίσας ἐπὶ τὴν Ναυπᾶκτον αὐτούς πλεῖν, ἐπιβοηθῶν ἐκείσε παραπλέοι, μὴ διαφύγοιεν τὸν ἐπίπλουν σφῶν οἱ Ἀθηναῖοι, ἀλλὰ αὐταὶ αἱ νῆες περικλήσειαν.

[ἐπὶ τεσσάρων, *four deep* (they were drawn up at anchor four deep; when they weighed anchor, they turned right and sailed in column four abreast, with their twenty fastest ships leading) τὸν ἐπίπλουν, *the attack* σφῶν, *of them, their* περικλήσειαν (from περικλήω), *would shut (them) in, trap (them)*]

ὁ δὲ Φορμίων, ὅπερ ἐκείνοι προσεδέχοντο, φοβηθεὶς περὶ τῷ χωρίῳ ἐρήμῳ ὄντι, ὡς ἑώρᾳ ἀναγομένους αὐτούς, ἄκων καὶ κατὰ 10 σπουδὴν ἐμβιβάσας, ἔπλει παρὰ τὴν γῆν· καὶ ὁ πεζὸς στρατὸς ἅμα τῶν Μεσσηνίων παρεβοήθει. ἰδόντες δὲ οἱ Πελοποννήσιοι αὐτούς κατὰ μίαν παραπλέοντας καὶ ἤδη ὄντας ἐντὸς τοῦ κόλπου τε καὶ πρὸς τῇ γῇ, ὅπερ ἐβούλοντο μάλιστα, ἀπὸ σημείου ἐνὸς εὐθύς ἐπιστρέψαντες τὰς ναῦς μετωπηδὸν ἔπλεον ὡς τάχιστα ἐπὶ τοὺς 15 Ἀθηναίους, καὶ ἥλιπζον πᾶσας τὰς ναῦς ἀπολήψεσθαι.

[κατὰ σπουδὴν, *hastily* ἐμβιβάσας (from ἐμβιβάζω), *having embarked* ἅμα: adverbial here τῶν Μεσσηνίων: genitive with ὁ πεζὸς στρατὸς (Messenian refugees from the Peloponnesus had been settled at Naupactus by the Athenians in 459 B.C.) κατὰ μίαν, *in single file* πρὸς τῇ γῇ, *near the land* μετωπηδὸν, *with their fronts forward, in close line* (i.e., they turned left and advanced four deep toward the north)]

τῶν δὲ Ἀθηναίων νεῶν ἑνδεκα μὲν αἵπερ ἡγούντο ὑπεκφεύγουσι τὸ κέρας τῶν Πελοποννησίων· τὰς δὲ ἄλλας καταλαβόντες οἱ Πελοποννήσιοι ἐξέώσαν τε πρὸς τὴν γῆν ὑπεκφευγούσας καὶ διέφθειραν· ἄνδρας τε τῶν Ἀθηναίων ἀπέκτειναν ὅσοι μὴ ἐξένευσαν 20 αὐτῶν. καὶ τῶν νεῶν τινὰς ἀναδούμενοι εἰλκον κενᾶς (μίαν δὲ αὐτοῖς ἀνδράσιν εἶλον ἤδη), τὰς δὲ τινὰς οἱ Μεσσήνιοι, παραβοηθήσαντες καὶ ἐπесβαίνοντες ξὺν τοῖς ὅπλοις ἐς τὴν θάλασσαν καὶ ἐπιβάντες, ἀπὸ τῶν καταστρωμάτων μαχόμενοι ἀφείλοντο ἐλκομένῃς ἤδη.

[ἐξέωσαν (from ἐξωθέω), *pushed out* ὑπεκφυγούσας, *as they (tried to) escape*
 διέφθιραν, *not destroyed, but disabled* ἐξένευσαν (from ἐκνέω), *swam out, swam*
 to shore ἀναδούμενοι (from ἀναδέομαι), *fastening with a rope, taking in tow*
 αὐτοῖς ἀνδράσιν, *with the men themselves* τῶν καταστρωμάτων, *the decks*]

—adapted from Thucydides 2.90

PRINCIPAL PARTS: ἀναμιμνήσκω and μέμνημαι

ἀναμιμνήσκω, [μνη-] ἀναμνήσκω, ἀνέμνησα, *I remind someone (acc.) of something (acc. or gen.)*

μέμνημαι (perfect middle = present), *I have reminded myself = I remember*

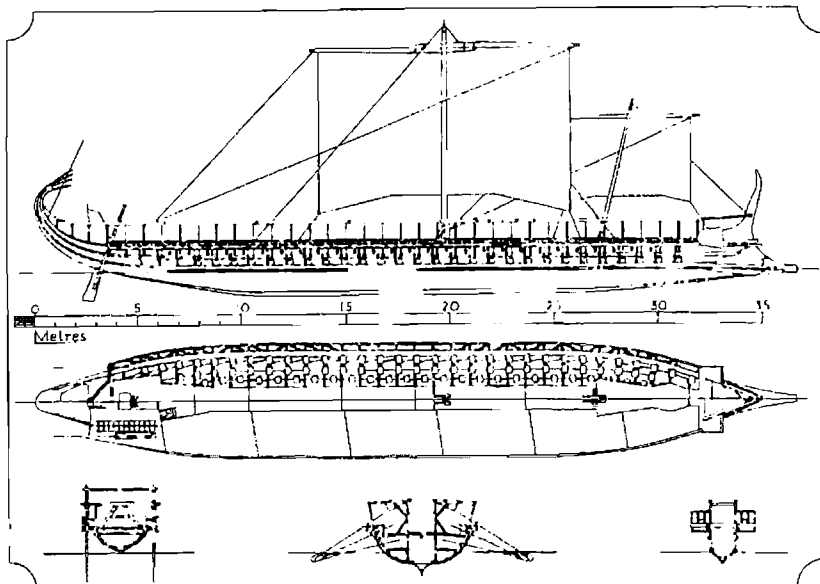
μνησθήσομαι (future passive in middle sense), *I will remember*

ἐμνήσθην (aorist passive in middle sense), *I remembered*

WORD STUDY

The following passage contains twenty words derived from Greek; list them and explain their derivation and meaning. Then try to rewrite the passage without using these Greek derivatives.

The philosopher in his study can analyze political situations logically; he can propose hypotheses and produce ideal solutions to problems. The politician, however, agonizes in the sphere of the practical; he is beset by a recurring cycle of crises, for which the therapy is empirical. Whatever his ideology, in the event, he is guided not by dogma or theoretical analysis but by pragmatic considerations.



Plan of the reconstructed trireme *Olympias*

The Downfall of Athens

The essay in Chapter 23 carried the story of the Peloponnesian War as far as the Peace of Nicias, concluded by Sparta and Athens in 421 B.C., when both sides were physically and economically exhausted by the ten years' war. There was little hope of the peace holding. It was not accepted by Corinth and Boeotia, and at Athens a rival to the peace-loving Nicias appeared in the person of Alcibiades, a cousin and ward of Pericles, rich, handsome, unscrupulous, and ambitious. Opposing Nicias, who did all he could to preserve peaceful relations with Sparta, Alcibiades initiated a policy of backing Argos, Sparta's old rival in the Peloponnesus, and forming a coalition of states that were dissatisfied with Spartan leadership. In 419 B.C. a sporadic war broke out, in which Athens was halfheartedly involved as the ally of Argos, but in 418 B.C. Sparta inflicted a crushing defeat on Argos and re-established her hegemony in the Peloponnesus, while the Athenians became interested in other imperial ventures.

In the winter of 416/415 B.C. the Athenians made the fateful decision to add Sicily to their empire. They were given a pretext for intervention by the arrival of ambassadors from a small Sicilian city, which asked for help against a neighboring city, which was backed by the greatest city in the West, Syracuse. When the matter was debated in the Assembly, Nicias advised caution, but Alcibiades argued strongly in favor of the venture. His view prevailed. In a burst of enthusiasm, the people voted for an expedition and for all the resources that the generals in command (Nicias, Alcibiades, and Lamachus) required.

The expedition departed in midsummer 415 B.C.: "It was," says Thucydides, "the most costly and splendid force that ever sailed from one Greek city." It was dogged by disaster. No sooner had it arrived in Sicily than Alcibiades was recalled to stand trial on a charge trumped up by his political enemies, but he jumped ship and fled to Sparta, where he advised the authorities to send help to Syracuse, which the Athenians were by now besieging. Just as the Athenians were about to complete an encircling wall around Syracuse, a Spartan relief force arrived and saved the city (winter 414 B.C.). Nicias decided to lift the siege and retire by sea, but the Syracusans blocked the entrance to the Great Harbor, and in the battle that followed the Athenian fleet suffered a crushing defeat. Nicias decided to destroy what was left of the fleet and retreat over land; his army was split up into two halves. Both were ambushed and annihilated:

This was the greatest action which took place in this war, . . . the most brilliant for the victors and the most disastrous for the conquered; for they were utterly defeated at all points and after undergoing the extremities of suffering were completely annihilated, infantry, ships, and all. Few of the many returned home.

(Thucydides 7.87)

Despite this terrible loss, the Athenians immediately began to build a new

fleet and fought on for another nine years. This last phase of the war was quite different from what had gone on before. It was a war of movement, fought all over the Aegean. The Spartans, who bartered away the freedom of the Ionian Greeks for Persian gold, built a fleet and roused most of the Athenian Empire to revolt. In 411 B.C. Athens, reduced to desperate straits, underwent an oligarchic revolution. This was fostered by Alcibiades, who had now fled from Sparta to the Persians and undertook to win Persian support for Athens if the Athenians would modify their extreme democracy and recall him. The people agreed that the franchise should be limited to the 5,000 richest citizens and that for the moment there should be a provisional government formed by a council of 400. No sooner were the 400 in power than they tried to make their position permanent and began to negotiate peace terms with Sparta. A counterrevolution followed. The Assembly deposed the 400 and instituted the moderate democracy originally proposed, government by the 5,000. Alcibiades was elected general in his absence and won a brilliant victory at Cyzicus, annihilating the Spartan fleet. This was followed by the restoration of the radical democracy at Athens and a series of operations in which Athens recovered most of her empire in the north Aegean. In 407 B.C. Alcibiades returned to Athens and received a hero's welcome.

A new Spartan commander, Lysander, was soon to change the situation. With Persian support, he rebuilt the Spartan fleet and defeated a squadron of Alcibiades' fleet. Alcibiades, although he was not present at the battle, fearing the volatility of the *demos*, fled to a castle, which he had prepared as a refuge in the Hellespont. The following year (405 B.C.) the Athenians won another major victory at Arginusae, destroying over half the Spartan fleet. In 405 B.C., however, Lysander, again in command, made a surprise attack on the Athenian fleet when it was beached at Aegospotami and annihilated it.

This was the end for Athens. When the news reached the Piraeus, "A wail of lamentation spread from the Piraeus through the Long Walls to the city; and on that night not a man slept" (Xenophon, *Hellenica* 2.2.3). The Spartans now controlled the seas. They did not attack Athens but proceeded to starve her into submission. At last, when the people were desperate, they sent envoys to Sparta to discuss terms of surrender. The Peloponnesian League was summoned to discuss the issue. The majority voted for the utter destruction of Athens and the enslavement of the whole population, but Sparta resisted these savage terms. Eventually it was settled that Athens should surrender her whole empire; the entire fleet except for twelve triremes was to be handed over; all exiles were to return, and Athens should become an ally of Sparta.

Greek Wisdom

Socrates

ἔλεγε δὲ καὶ ἓν μόνον ἀγαθὸν εἶναι, τὴν ἐπιστήμην, καὶ ἓν μόνον κακόν, τὴν ἀμαθίαν· πλοῦτον δὲ καὶ εὐγένειαν οὐδὲν σεμνὸν ἔχειν· πᾶν δὲ τοῦναντίον κακόν.
Diogenes Laertius 2.31



Hera and Athena shake hands.

Hera was the patron goddess of Samos. After the Athenian defeat at Aegospotami, all the subject states of the Athenian Empire except Samos revolted. In gratitude for this loyalty, the Athenians passed a decree praising the Samians and making them Athenian citizens. In 403 B.C. this marble stele was set up on the Acropolis with the decree inscribed below the figures of Hera and Athena.

Greek Wisdom

Socrates

οὐκ ἔστιν ἀνδρὶ ἀγαθῷ κακὸν οὐδὲν οὔτε ζῶντι οὔτε τελευτήσαντι. Plato, *Apology* 41d

ΜΕΓΑ ΤΟ ΤΗΣ ΘΑΛΑΣΣΗΣ ΚΡΑΤΟΣ (ε)

VOCABULARY

Verbs

ἐπιδιώκω, *I pursue*
καταφεύγω, *I flee for refuge*
περιμένω, *I wait for*
σφάζω and σφάτιω, [σφαγ-]
σφάζω, ἔσφαξα, ἔσφαγμαι,
ἐσφάγην, *I slay*
ὑπομένω, *I await* (an attack);
I stand firm
φθάνω, [φθη-] φθήσομαι, [φθα-]
ἔφθασα or [φθη-] ἔφθην +
acc. and/or participle, *I antic-*
ipate; I do something before
someone else

Nouns

ἡ ἀταξία, τῆς ἀταξίας, *disor-*
der
ἡ βοήθεια, τῆς βοηθείας, *help;*
aid
ἡ κώπη, τῆς κώπης, *oar*
τὸ ναυάγιον, τοῦ ναυαγίου,
wrecked ship

ἡ ὀλκάς, τῆς ὀλκάδος, *mer-*
chant ship
ἡ τροπή, τῆς τροπῆς, *turn; turn-*
ing; rout (of the enemy)

Adjective

ἄτακτος, -ον, *disordered*
ἐναντίος, -ᾱ, -ον, *opposed; op-*
posite; hostile; as noun, the
enemy

Prepositions

πλήν + gen., *except, except for*
ὑπό + gen., *under; of agent, by;*
because of; + dat., under;
+ acc., of motion, under; of
time, at

Adverbs

ἀτάκτως, *in disorder*
ὅθεν, *from where, whence*
ὅθενπερ: -περ added for em-
phasis

ταύτη μὲν οὖν οἱ Πελοποννήσιοι ἐκράτουν τε καὶ διέφθειραν τὰς
'Αττικὰς ναυὺς· αἱ δὲ εἴκοσι νῆες αὐτῶν αἱ ἀπὸ τοῦ δεξιοῦ κέρως
ἐδίωκον τὰς ἑνδεκα ναυὺς τῶν 'Αθηναίων αἵπερ ὑπεξέφυγον τὴν
ἐπιστροφὴν. καὶ φθάνουσιν αὐτοὺς πλὴν μιᾶς νεὼς καταφυγοῦσαι ἐς
τὴν Ναύπακτον, καὶ σχοῦσαι ἀντίπρωροι παρεσκευάζοντο
ἀμυνόμενοι, ἐὰν ἐς τὴν γῆν ἐπὶ σφᾶς πλέωσιν οἱ Πελοποννήσιοι. οἱ
δὲ παραγενόμενοι ἐπαιᾶνιζον ὥς νενικηκότες· καὶ τὴν μίαν ναῦν τῶν
'Αθηναίων τὴν ὑπόλοιπον ἐδίωκε Λευκαδίᾱ ναυὺς μία πολὺ πρὸ τῶν
ἄλλων. ἔτυχε δὲ ὀλκάς ὁρμοῦσα μετέωρος, περὶ ἣν ἡ 'Αττικὴ ναὺς
περιπλεύσασα τῇ Λευκαδίᾳ διωκούσῃ ἐμβάλλει μέσση καὶ καταδύει.

[τὴν ἐπιστροφὴν, *their turning movement* φθάνουσιν . . . καταφυγοῦσαι, *they*
(i.e., the eleven Athenian ships) *anticipate* (them) *fleeing for refuge* (i.e., they flee for

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refuge before they could be caught) **σχοῦσαι** (aorist participle of ἔχω, here intransitive), *facing* **ἀντίπρῳροι**, *with prows toward the enemy* **σφᾶς**, *them* **ἐπαιάνιζον**, *raised the victory song* (παιάν, *paean*) **ὑπόλοιπον**, *remaining* **μετέωρος**, *raised off the ground, at sea* **ἐμβάλλει** + dat., *strikes with its ram* (ἐμβολος)]

τοῖς μὲν οὖν Πελοποννησίοις γενομένου τούτου ἀπροσδοκῆτου φόβος ἐμπίπτει, καὶ ἀτάκτως διώκοντες αἱ μὲν τινες τῶν νεῶν καθεῖσαι τὰς κώπᾶς ἐπέστησαν τοῦ πλοῦ, βουλόμενοι τοὺς ἄλλους περιμεῖναι, αἱ δὲ ἐς βράχια ὤκειλαν. οἱ δὲ Ἀθηναῖοι ἰδόντες ταῦτα γιγνόμενα ἐθάρσουν τε καὶ βοήσαντες ἐπ' αὐτοὺς ὥρμησαν. οἱ δὲ διὰ τὴν 15 παροῦσαν ἀταξίαν ὀλίγον μὲν χρόνον ὑπέμειναν, ἔπειτα δὲ ἐτράποντο ἐς τὸν Πάνορμον ὅθενπερ ἀνηγάγοντο.

[ἀπροσδοκῆτου, *unexpected* **καθεῖσαι** (aorist participle of καθίημι), *dropping* **ἐπέστησαν** τοῦ πλοῦ, *they stopped sailing* **ἐς βράχια** (from βραχύς, *βραχεῖα*, *brachy*, *short*), *onto the shallows* **ὤκειλαν** (from ὀκέλλω), *ran aground* **ἐθάρσουν** = ἐθάρρουν **ἐτράποντο** (thematic aorist middle of τρέπω), *they turned, fled*]

ἐπιδιώκοντες δὲ οἱ Ἀθηναῖοι τὰς τε ἐγγὺς οὐσᾶς ναῦς ἔλαβον ἔξ καὶ τὰς ἑαυτῶν ἀφείλοντο, ἅς ἐκεῖνοι πρὸς τῇ γῇ διαφθείραντες ἀνεδήσαντο· ἄνδρας τε τοὺς μὲν ἀπέκτειναν, τινὰς δὲ ἐζώγησαν. ἐπὶ 20 δὲ τῆς Λευκαδίας νεῶς, ἥ περὶ τὴν ὀλκάδα κατέδῃ, Τίμοκράτης ὁ Λακεδαιμόνιος πλέων, ὥς ἡ ναῦς διεφθείρετο, ἔσφαξεν ἑαυτόν, καὶ ἐξέπεσεν ἐς τὸν Ναυπακτίων λιμένα.

[ἐγγὺς, *adv.*, *nearby* **ἀνεδήσαντο** (from ἀναδέομαι), *they fastened with ropes, took in tow* **ἐζώγησαν** (from ζωγρέω), *they took alive, took captive* **ἐξέπεσεν**, *fell out* (of the sea), *was cast ashore*]

ἀναχωρήσαντες δὲ οἱ Ἀθηναῖοι τροπαῖον ἔστησαν καὶ τοὺς νεκροὺς καὶ τὰ ναυᾶγια, ὅσα πρὸς τῇ ἑαυτῶν γῇ ἦν, ἀνείλοντο, καὶ 25 τοῖς ἐναντίοις τὰ ἐκείνων ὑπόσπονδα ἀπέδοσαν. ἔστησαν δὲ καὶ οἱ Πελοποννήσιοι τροπαῖον ὥς νενίκηκότες τῆς τροπῆς τῶν νεῶν ἅς πρὸς τῇ γῇ διέφθειραν. μετὰ δὲ ταῦτα φοβούμενοι τὴν ἀπὸ τῶν Ἀθηναίων βοήθειαν ὑπὸ νύκτα ἐσέπλευσαν ἐς τὸν κόλπον τὸν Κρῖσαῖον καὶ Κόρινθον ἅπαντες πλὴν Λευκαδίων. 30

[ὑπόσπονδα, *under truce*]

—adapted from Thucydides 2.91–92

PRINCIPAL PARTS: Verbs with -αν-/ν- That Take Supplementary Participles

- λα-ν-θ-άν-ω, [ληθ-] λήσω, [λαθ-] ἔλαθον, [ληθ-] λέληθα + acc. and/or participle, *I escape someone's notice* doing something = *I do something without someone's noticing; I escape the notice of someone*
- τυ-γ-χ-άν-ω, [τευχ-] τεύξομαι, [τυχ-] ἔτυχον, [τυχε-] τετύχηκα + gen., *I hit; I hit upon; I get; + participle, I happen to be doing X*
- φθά-ν-ω, [φθη-] φθήσομαι, [φθα-] ἔφθασα or [φθη-] ἔφθην + acc. and/or participle, *I anticipate; I do something before someone else*

WORD BUILDING

Explain how the words in the following sets are formed and give their meanings:

stem: παιδ-

1. ὁ or ἡ παῖς
2. τὸ παιδίον
3. παιδικός, -ή, -όν
4. παίζω
5. εὔπαις
6. ἄπαις
7. παιδεύω
8. ἡ παιδευσις
9. ὁ παιδαγωγός
10. παιδαγωγικός, -ή, -όν

stem: λεγ-/λογ-

1. λέγω
2. ἡ λέξις
3. λεκτικός, -ή, -όν
4. ὁ λόγος
5. λογικός, -ή, -όν
6. λογίζομαι
7. ὁ λογιστής
8. ἄλογος, -ον
9. ἡ εὐλογία
10. ὁ λογογράφος

N.B. ὁ λόγος = *word; story; speech; account; calculation; reasoning*

Greek Wisdom

Socrates Addresses the Jurors at His Trial

τυγχάνει μέγιστον ἀγαθὸν ὃν ἀνθρώπῳ τοῦτο, ἐκάστης ἡμέρᾳς περὶ ἀρετῆς τοὺς λόγους ποιεῖσθαι καὶ τῶν ἄλλων, περὶ ὧν ὑμεῖς ἐμοῦ ἀκούετε διαλεγομένου καὶ ἐμαντὸν καὶ ἄλλους ἐξετάζοντος, ὁ δὲ ἀνεξέταστος βίος οὐ βιωτὸς ἀνθρώπῳ.
Plato, *Apology* 38a

GRAMMAR

1. Complex Sentences in Indirect Statement: Primary Sequence

When complex sentences (i.e., sentences containing a main clause and a subordinate clause) are stated indirectly after a leading verb in the present, future, or perfect tense (primary sequence), no changes in the tenses or moods of the verbs in the original sentence are made except to substitute an infinitive or participle for the finite verb in the main clause of the original sentence, as required by the introductory verb, e.g.:

a. Direct statement:

εἰ ὁ Φίλιππος τοῦτο εἶπεν, ἐψεύδετο. (past particular condition)
If Philip said this, he was lying.

Indirect Statement with λέγει + ὅτι or ὥς
 λέγει ὅτι/ὥς εἰ ὁ Φίλιππος τοῦτο εἶπεν, ἐψεύδετο.
He/She says that if Philip said this, he was lying.

Indirect statement with φησί(ν) + infinitive:
 τὸν Φίλιππον φησι ψεύδεσθαι, εἰ τοῦτο εἶπεν.
He/She says that Philip was lying, if he said this.

Indirect statement with οἶδε and participle:
 οἶδε τὸν Φίλιππον ψευδόμενον, εἰ τοῦτο εἶπεν.
He/She knows that Philip was lying, if he said this
 (Note that the imperfect indicative ἐψεύδετο of the original statement remains unchanged after ὅτι and is replaced by a present infinitive and a present participle after φησί and οἶδε respectively. The present infinitive and participle represent progressive, continuous, ongoing action and so can substitute here for the imperfect indicative of the direct statement.)

b. The particle ἄν must be retained with the infinitive and participle constructions as well as with the indicative construction in indirect speech, e.g.:

Direct statement:
 εἰ ὁ Φίλιππος τοῦτο ἔλεγεν, ἐψεύδετο ἄν. (present contrary to fact condition)
If Philip said this, he would be lying.

Indirect Statement with λέγει + ὅτι or ὥς:
 λέγει ὅτι/ὥς εἰ ὁ Φίλιππος τοῦτο ἔλεγεν, ἐψεύδετο ἄν.
He/She says that if Philip said this, he would be lying.

Indirect statement with φησί(ν) + infinitive:
 τὸν Φίλιππον φησι ψεύδεσθαι ἄν, εἰ τοῦτο ἔλεγεν.
He/She says that Philip would be lying, if he said this.

Indirect statement with οἶδε and participle:

οἶδε τὸν Φίλιππον ψευδόμενον ἄν, εἰ τοῦτο ἔλεγεν.

He/She knows that Philip would be lying, if he said this.

Exercise 29 α

Translate the following sentences and then put them into indirect statement:

1. οἱ παῖδες οὐκ ἂν κατέστησαν εἰς κίνδυνον, εἰ εὐθὺς οἴκαδε ἐπανάλθον.
 α. ὁ πατήρ λέγει ὅτι. . .
 β. ὁ πατήρ φησι. . .
 γ. ὁ πατήρ οἶδε. . .
2. ὁ ἄγγελος, ἐπεὶ εἰς τὸ ἄστυ ἀφίκετο, εἰς τὴν ἀγορὰν ἔσπευσεν.
 α. οἱ ἄνδρες λέγουσιν ὅτι. . .
 β. οἱ ἄνδρες φᾶσι. . .
 γ. οἱ ἄνδρες ἴσᾶσι. . .
3. ἡ γυνὴ οἴκοι μενεῖ, ἕως ἂν ἐπανέλθῃ ὁ ἀνὴρ.
 α. ὁ παῖς λέγει ὅτι. . .
 β. ὁ παῖς φησι. . .
 γ. ὁ παῖς οἶδε. . .
4. εἰ οἱ σύμμαχοι ἡμῖν βοηθοῖεν, οὐκ ἂν φοβοίμεθα τοὺς πολεμίους.
 α. πάντες λέγουσιν ὅτι. . .
 β. πάντες φᾶσιν. . .
 γ. πάντες ἴσᾶσιν. . .
5. εἰ ὁ πατήρ ἔζη, συνελάμβανεν ἂν τοῖς παισίν.
 α. ἡ γυνὴ λέγει ὅτι. . .
 β. ἡ γυνὴ φησι. . .
 γ. ἡ γυνὴ οἶδε. . .



Nike erecting a trophy

30

AXAPNHΣ (α)

Aristophanes and Old Comedy

In 486 B.C. a prize was first offered for a comedy in the dramatic competition at the Greater Dionysia, which until then had been for tragedies only. At the time of Aristophanes' first play (427 B.C.), three comedies were put on every year at the Lenaea, a festival of Dionysus held in January, and three at the Greater Dionysia, held in March.

The theater of Dionysus, in which both tragedies and comedies were performed, consisted of a circular dancing place (ὀρχήστρᾱ) about sixty-six feet or twenty meters in diameter (see illustration, page 258). Behind it was the auditorium, rising in concentric rows up the south slope of the Acropolis. In front of it was the stage (σκηνή), a permanent set representing a building with two doors. The stage was raised slightly above the level of the orchestra. In both tragedy and comedy the chorus played a leading role. In comedy they numbered twenty-four. Whereas the actors spoke their dialogue, the chorus sang their lyrics to the accompaniment of the lyre and flute.

Aristophanes' first play, the *Banqueters*, was produced in 427 B.C., his last extant play, *Wealth*, in 388 B.C. Eleven of his comedies survive, the earliest being the *Acharnians*, which won first prize at the Lenaea in 425 B.C. When this play was produced, Athens had been at war for more than five years. The people had suffered terribly from the plague, and the war seemed a stalemate. The farmers suffered the most, abandoning their farms every year when the Peloponnesians invaded in late spring, living in the city under appalling conditions during the invasions, and returning home to find their crops destroyed and their vines cut down. The heroes of several of Aristophanes' plays, including Dicaeopolis in the *Acharnians*, are war-weary farmers.

We last saw the family of Dicaeopolis when Philip was left behind in Athens to continue his schooling (Chapter 24). The rest of the family returned to the country when the Peloponnesians withdrew from Attica, only to return to the city every year when the Peloponnesians invaded in late spring. In reading the words of Dicaeopolis in the *Acharnians* you will hear the voice that Aristophanes gave him. He dreams of peace, and after being rebuffed in the normal course of political activity in the Assembly, he makes his own separate peace with Sparta. At the end of the selections from the play that you will read in this chapter, he joyfully assembles his family and celebrates his private peace with a sacred procession and a song in honor of Dionysus.

VOCABULARY

Verbs

- δάκνω, δήξομαι, ἔδακον,
δέδηγμαι, ἐδήχθην, *I bite;*
I sting
ἐράω, imperfect, ἥρων + gen.,
I love
λαλέω, *I talk; I chatter*
λοιδορέω, *I abuse*
ὀδυνάω, future and aorist pas-
sive, ὀδυνηθήσομαι, ὠδυνή-
θην, *I cause pain; passive,*
I suffer pain
ποθέω, *I long for*

στυγέω, *I hate*

Nouns

ἡ καρδίᾱ, τῆς καρδίᾱς, *heart*
οἱ πρυτάνεις, τῶν πρυτά-
νεων, *prytaneis = presidents*
(see essay in Chapter 22)

Adjective

κύριος, -ᾱ, -ον, *having author-
ity; legitimate; regular*

Adverbs

ἄτεχνῶς, *simply; really*
εἴτα, *then, next*
οὐδεπώποτε, *never yet*

- 1 ὅσα δὴ δέδηγμαι, *how much I've been stung*, lit., *as to how many things*; ὅσα, βαιά. . . βαιά, τέτταρα (2), and ἃ (3) are adverbial accusatives.
- 2 βαιά, *few things* (accusative with ἥσθην = *I have had few pleasures*)
- 3 ψαμματοσιγόγγαρα, *sand-hundred-heaps*, a typical Aristophanic coinage
- 6 οὕσης . . . ἐώθινῆς (7): translate the genitive absolute as concessive, *although . . .*
- 7 ἐώθινῆς, *at dawn*, the usual time for an Assembly to begin
αὐτῇ, *this here*, the suffix -ῖ adds demonstrative force and often suggests that the actor points with his finger.
- 8 οἱ δ', *but they*, i.e., the people καὶ ἄνω (a vowel or diphthong at the end of a word sometimes coalesces with a vowel or diphthong at the beginning of the next word; this is called *crasis*; note that *crasis* is marked by a breathing)
- 9 τὸ σχοινίον . . . τὸ μεμιλωμένον, *the red rope*, i.e., a rope covered with red ochreous iron ore used to round up and drive loiterers from the agora to the Pnyx for assemblies; those marked with the red would be fined.
- 10 ὥριάν, *adv., too late*
- 11 ὥστιοῦνται . . . ἀλλήλοισι (12), *will jostle each other*
πῶς δοκεῖς, lit., *how do you think?* = *you can't think how, astonishingly, like mad*
- 12 ξύλου, *wood = bench, seat*
- 13 ἀθρόοι, *all together* καταρρέοντες, *flowing down, streaming in*
εἰρήνῃ δ' ὅπως . . . οὐδὲν (14): = οὐδὲν προτιμῶσι (= *they don't care a bit*)
ὅπως εἰρήνῃ ἔσται
- 16 νοστῶν, *coming*
καὶ εἴτα, *crasis*, see line 8
- 17 κέχνη, σκορδινῶμαι, πέρδομαι, *I yawn, stretch, fart*
- 18 παρατίλλομαι, *I pluck out my hairs*
λογίζομαι, *I count; I make calculations*
- 21 ἄτεχνῶς: take with παρεσκευασμένος
- 22 ὑποκρούειν, *to interrupt*

Speaking Characters

ΔΙΚΑΙΟΠΟΛΙΣ (ΔΙΚ.) Dicaeopolis
 ΚΗΡΥΞ (ΚΗΡ.) Herald
 ΑΜΦΙΘΕΟΣ (ΑΜΦ.) Amphitheus
 ΠΡΕΣΒΥΣ (ΠΡΕ.) Ambassador

ΨΕΥΔΑΡΤΑΒΑΣ (ΨΕΥ.) Pseudartabas
 ΧΟΡΟΣ Chorus of Acharnian men
 ΘΥΓΑΤΗΡ Daughter of Dicaeopolis

The opening scene is set on the Pnyx where there is to be a meeting of the Assembly. Dicaeopolis sits alone, waiting for the people to assemble and the prytaneis to arrive. While waiting, he complains that it has been a terrible year, in which almost nothing has occurred that gave him any pleasure.

ΔΙΚΑΙΟΠΟΛΙΣ (soliloquizing)

- 1 ὅσα δὴ δέδηγμαι τὴν ἑμαντοῦ καρδίαν,
- 2 ἥσθην δὲ βαιά, πάνυ δὲ βαιά, τέτταρα·
- 3 ἅ δ' ὠδυνήθην, ψαμμακοσιογάργαρα. . . .
- 4 ἄλλ' οὐδεπώποτ' . . .
- 5 οὕτως ἐδήχθην . . .
- 6 ὥς νῦν, ὅπότ' οὔσης κῦρίᾱς ἐκκλησίᾱς
- 7 ἑωθινῆς ἔρημος ἡ πνὺξ αὐτῆϊ,
- 8 οἱ δ' ἐν ἀγορᾷ λαλοῦσι κᾶνω καὶ κάτω
- 9 τὸ σχοινίον φεύγουσι τὸ μεμιλτωμένον.
- 10 οὐδ' οἱ πρυτάνεις ἤκουσιν, ἄλλ' ἁωρίαν
- 11 ἤκοντες, εἶτα δ' ὥστιοῦνται πῶς δοκεῖς
- 12 ἐλθόντες ἀλλήλοισι περὶ πρώτου ξύλου,
- 13 ἀθρόοι καταρρέοντες· εἰρήνη δ' ὅπως
- 14 ἔσται προτῖμῳσ' οὐδέν· ὦ πόλις, πόλις.
- 15 ἐγὼ δ' αἰὲν πρώτιστος εἰς ἐκκλησίαν
- 16 νοστῶν κάθημαι· κᾶτ' ἐπειδᾶν ὦ μόνος,
- 17 στένω, κέχνηνα, σκορδινῶμαι, πέρδομαι,
- 18 ἀπορῶ, γράφω, παρατίλλομαι, λογίζομαι,
- 19 ἀποβλέπων εἰς τὸν ἀγρόν, εἰρήνης ἐρῶν,
- 20 στυγῶν μὲν ἄστν, τὸν δ' ἐμὸν δῆμον ποθῶν. . . .
- 21 νῦν οὖν ἀτεχνῶς ἤκω παρεσκευασμένος
- 22 βοᾶν, ὑποκρούειν, λοιδορεῖν τοὺς ῥήτορας,

- 24 ἀλλ' οἱ πρυτάνεις γὰρ οὗτοι, *But (look!) for the prytaneis (are) here*
 μεσημβρινοί, *at midday*
- 25 οὐκ ἠγόρευον; *Didn't I tell you?*
 τοῦτ' ἐκεῖν' οὐγὰρ ἔλεγον: = τοῦτό (ἐστίν) ἐκεῖνο ὃ ἐγὼ ἔλεγον: οὐγὰρ: crasis,
 see line 8; οὐγὰρ ἔλεγον: an ε at the beginning of a word following a word
 ending in a long vowel or diphthong is sometimes elided; this is called *prodeli-*
sion
- 26 τὴν προεδρίαν, *the front seat*
 ὥστίζεται, *pushes and shoves, jostles*

ΑΧΑΡΝΗΣ (β)

VOCABULARY

Verbs

- ἀδικέω, intransitive, *I do wrong*; transitive, *I wrong*; *I injure*
- αἰσθάνομαι, αἰσθήσομαι, ἥσθόμην, ἥσθημαι + gen. or acc., *I perceive*; *I learn*; *I apprehend*
- ἄχθομαι, ἀχθήσομαι, ἠχθέσθην + dat., *I am vexed (at)*; *I am grieved (by)*
- ἡγέομαι + dat., *I lead*; *I think*, *consider*
- οἶχομαι, present in perfect sense, *I have gone*, *have departed*; imperfect in pluperfect sense, *I had gone*, *had departed*
- προσδοκάω, *I expect*

Nouns

- ὁ or ἡ ἀλαζών, τοῦ or τῆς ἀλαζόνο, *imposter, charlatan, quack*
- ἡ ἀσπίς, τῆς ἀσπίδος, *shield*
- ἡ βίᾱ, τῆς βίᾱς, *force*; *violence*
- ὁ μῆν, τοῦ μηνός, *month*

- ὁ or ἡ ὄρνις, τοῦ or τῆς ὄρνιθος, *bird*
- τὸ χρῦσιον, τοῦ χρυσίου, *gold coin*; *money*; *jewelry*

Adjectives

- ἄθάνατος, -ον, *immortal*
- κακοδαίμων, κακοδαίμονος, *having an evil spirit, having bad luck*
- ὅλος, -η, -ον, *whole, entire*
- χρῦσοῦς, -ῆ, -οῦν, *golden*

Preposition

- παρά + gen., *from*; + dat., *at the house of*; + acc., *of persons only, to*; *along, past*; *in respect of*

Adverbs

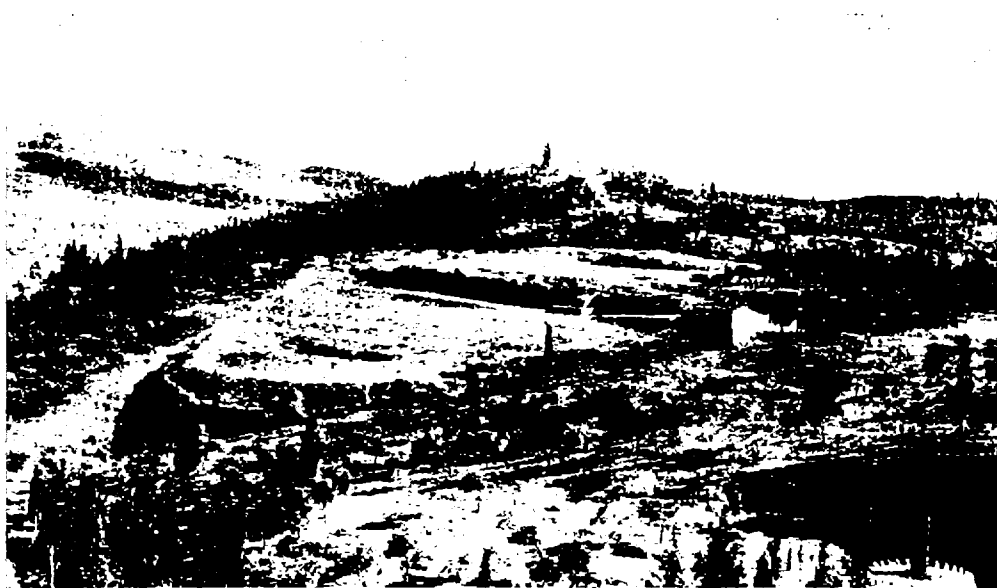
- πρόσθε(ν), *before (of time or place)*
- πώποτε, *ever*
- σαφῶς, *clearly*

Expressions

- εἰς τὸ πρόσθεν, *forward*
- ναὶ μὰ Δία, *yes, by Zeus!*
- οἷμοι κακοδαίμων, *poor devil!*
- ὦ misery!

- 28 ὧς ἄν = ἵνα
 καθάρματος, *the purified area*. Before the Assembly began, a suckling pig was sacrificed and carried around the boundaries of the meeting place to purify it.
 ΑΜΦΙΘΕΟΣ: the name means something like *divine on both sides of his family*.
- 29 τίς ἀγορεύειν βούλεται; = the formula for throwing open a motion to debate (see essay in Chapter 22)

- 23 ἐάν τις ἄλλο πλὴν περὶ εἰρήνης λέγῃ.
 24 (*seeing the prytaneis arrive*) ἀλλ' οἱ πρυτάνεις γὰρ
 οὔτοι ἔμεσημβρινοί.
 25 οὐκ ἡγόρευον; τοῦτ' ἐκεῖν' οὐγὰρ ἔλεγον.
 26 εἰς τὴν προεδρίαν πᾶς ἀνὴρ ὥστίζεται.



ἔρημος ἢ πνύξ

- 27 ΚΗΡΥΞ (*addressing the people who are milling around the edge of
 the area of assembly*) πάριτ' ἐς τὸ πρόσθεν,
 28 πάριθ', ὡς ἂν ἐντὸς ᾗτε τοῦ καθάρματος.
 29 ΑΜΦΙΘΕΟΣ (*running in breathless*) ἤδη τις εἶπε; ΚΗΡ.
 (*ignoring Amphitheus and opening the Assembly with a
 formal question*) τίς ἀγορεύειν βούλεται;

- 34 ἄθάνατος ὢν: translate the participle as concessive, *although being* . . .
ἐφόδι(α), *journey money*, i.e., an allowance paid by the Council for journeys
made for public purposes
- 35 οἱ τοξόται, *archers*. Scythian archers (see illustration below) were used as po-
lice. It was considered improper to use a citizen in this capacity.
- 36 ὦνδρες = ὦ ἄνδρες, *crasis*, see line 8
- 38 κρεμάσαι τὰς ἀσπίδας, *to hang up our shields*; shields were usually hung on
the wall when they were out of use.
- 39 σίγα, *be quiet*, lit., *quietly*; σίγα is an adverb (the imperative of σιγάω is σίγα, as
in line 44).
- ἔγω = ἐγώ, *prodelision*, see line 25
- 40 ἢν = ἢ ἄν
ἢν μὴ, *unless*
πρυτανεύσητέ μοι, *prytanize for me = introduce a motion for debate for me*.
All motions for debate had to be first discussed by the Council, that was
presided over by the prytaneis (see essay in Chapter 22). The prytaneis intro-
duced the motion to the Assembly as a προβούλευμα.
- 42 ποίου βασιλέως; Dicaeopolis's indignant question is occasioned by the finery
of the Persian ambassadors. They are peacocks (τοῖς ταῶσι, 43), who are
likely to prove imposters (τοῖς ἀλαζονεύμασιν, 43, *impostures*, abstract
noun for concrete).
- ἔγω = ἐγώ, *prodelision*, see line 25
- 43 ταῶσι: the Athenians pronounced the word with aspiration before its second syl-
lable.
- 45 ἐπέμψαθ' = ἐπέμψατε, *you (the people) sent us*
ὡς + acc., *to*



ὁ τοξότης

- 30 **ΑΜΦ.** ἐγώ. **ΚΗΡ.** τίς ὢν; **ΑΜΦ.** Ἀμφίθεος. **ΚΗΡ.** οὐκ
 ἄνθρωπος; **ΑΜΦ.** οὐ,
 31 ἀλλ' ἄθάνατος. . . .
 32 . . . ἐμοὶ δ' ἐπέτρεψαν οἱ θεοὶ
 33 σπονδὰς ποιεῖσθαι πρὸς Λακεδαιμονίους μόνω.
 34 ἀλλ' ἄθάνατος ὢν, ἄνδρες, ἐφόδι' οὐκ ἔχω·
 35 οὐ γὰρ διδῶσιν οἱ πρυτάνεις. **ΚΗΡ.** (*calling for the*
archers to eject Amphi-theus for interrupting the
proceedings) οἱ τοξόται. . . .
ΔΙΚ. (*standing up and shouting an appeal to the prytaneis on*
 36 *Amphi-theus' behalf*) ὦνδρες πρυτάνεις, ἀδικεῖτε
 τὴν ἐκκλησίαν
 37 τὸν ἄνδρ' ἀπάγοντες, ὅστις ἡμῖν ἤθελεν
 38 σπονδὰς ποιῆσαι καὶ κρεμάσαι τὰς ἀσπίδας.
 39 **ΚΗΡ.** κάθησο, σίγα. **ΔΙΚ.** μὰ τὸν Ἀπόλλω, γὼ μὲν οὐ,
 40 ἦν μὴ περὶ εἰρήνης γε πρυτανεύσητέ μοι. (*Dicaeopolis*
reluctantly sits down, but far from remaining silent he will
keep up a running commentary on the proceedings.)

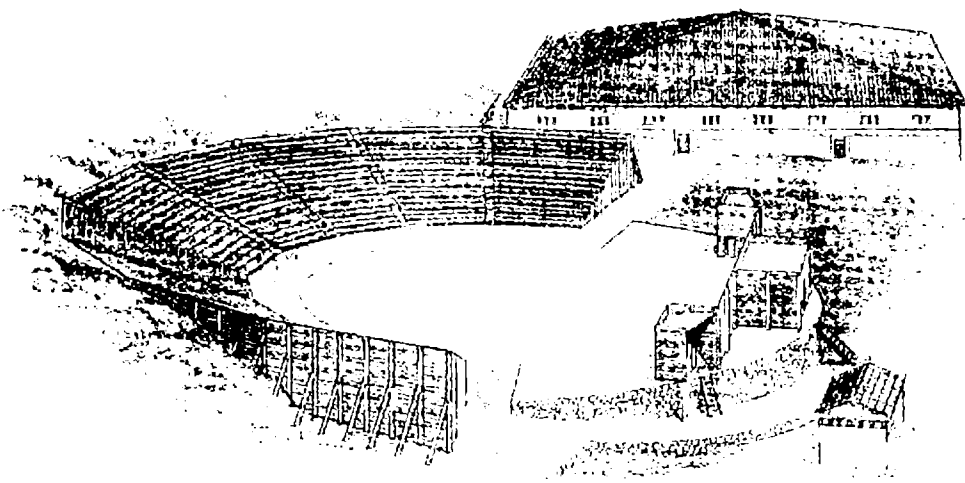
The first item on the agenda of the Assembly is a report from ambassadors who were sent to Persia to ask the King to help in the war against the Peloponnesians. These ambassadors were dispatched from Athens in 437/436 when Euthymenes was archon, eleven years before this play was staged! They bring with them envoys from Persia, dressed in Oriental splendor (i.e., as peacocks).

- 41 **ΚΗΡ.** (*formally announcing the arrival of the*
ambassadors) οἱ πρέσβεις οἱ παρὰ βασιλέως.
 42 **ΔΙΚ.** ποίου βασιλέως; ἄχθομαι γὼ πρέσβεσιν
 43 καὶ τοῖς ταῦσι τοῖς τ' ἀλαζονεύμασιν.
 44 **ΚΗΡ.** σίγα. . . .
 45 **ΠΡΕΣΒΥΣ** (*addressing the Assembly*) ἐπέμψαθ' ἡμᾶς ὡς
 βασιλέα τὸν μέγαν

- 47 ἐπ' Εὐθυμένους ἄρχοντος, *in the time of Euthymenes being archon*. Year dates are given by the name of the eponymous archon. The archon list shows that this was the year 437/6.
- οἷμοι τῶν δραχμῶν: genitive of exclamation, *oh my, (those) drachmas!*
- 48 πρὸς βίαν, *forcibly, perforce*; the ambassadors *had to, were forced to drink*
- 49 ὑαλίνων ἐκπομάτων, *crystal goblets*
χρυσίδων, *golden vessels*
- 50 ἄκρατον, *unmixed*, i.e., undiluted with water. Wine was normally mixed with water, unless the drinker intended to get drunk.
- ὦ Κραναιά πόλις, *O Cranian city*. Κραναί was the most ancient name for Athens, and the word suggests the adjective κранаός, *rocky, rugged*, and the proper noun Κραναός, the name of a mythical king of Athens. Dicaeopolis alludes to the good old days, now replaced by the effeminate luxury of the ambassadors.
- 51 τὸν κατάγελων, *the mockery*, i.e., how the ambassadors mock you
- 53 καταφαγεῖν (thematic aorist infinitive of κατεσθίω), *to eat*
- 55 ἀπόπατον, *latrine*
- 56 κᾶχεζεν = καὶ ἔχεζεν, *crasis*, see line 8, *and he was shitting*
- 57 πόσου . . . χρόνου, *within what time* τὸν προκτὸν, *his ass*
ξυνήγαγεν; *did he close?*
- 58 τῇ πανσελήνῃ, *at the full moon* (σελήνη)
- κᾶτ' = καὶ εἶτα, *crasis*, see line 8
- 60 κριβάνου, *a ceramic oven* (for baking a loaf of bread)
- 61 κριβαντίᾳς, *baked* (in a κρίβανος)
- τῶν ἀλαζονευμάτων, *what humbug!* (for the genitive, see line 47 above; for the word, see line 43)
- 62 τριπλάσιον Κλεωνύμου, *three times as big as Cleonymus*. Aristophanes frequently poked fun at Cleonymus for having thrown away his shield to escape from battle, for being a glutton and a perjurer, and, as here, for the huge bulk of his body.
- 63 φένᾳξ, *cheat*, with a pun on the word φοῖνιξ, the fabled Oriental phoenix; translate *cheatiebird*
- 64 ταῦτ' . . . ἐφενᾶκιζες, *this is how you were cheating* (us)
- ἄρ(α), *as it seems* (distinguish this from ἄρα, which introduces a question)
- 65 Ψευδαρτάβαν, *Falseartabas*. The second half of the name rings true. Xerxes had an uncle named Artabanes (see Herodotus 7.10).
- 66 τὸν βασιλέως Ὀφθαλμόν, *the King's Eye* is the actual title of the Persian king's intelligence official (see Herodotus 1.114).
- ἐκκόψει γέ / κόραξ πατάξας, *may a raven (κόραξ), having struck* (πατάξας)
it, knock it out (ἐκκόψει)
- 67 τὸν γε σὸν τοῦ πρέσβεως, *and yours too, the ambassador's*
- 68 ὦναξ Ἡράκλεις = ὦ ἄναξ Ἡράκλεις, *crasis*, see line 8, *O lord Heracles!*—an exclamation expressing disgust
- 69 σὺ βασιλεὺς . . . Ἀθηναίοισιν (70): = σὺ φράσον ἅτινα (= ἅτινα) βασιλεὺς ἀπέπεμψε σε λέγοντα Ἀθηναίοισιν

- 46 μισθὸν φέροντας δύο δραχμὰς τῆς ἡμέρᾱς
 47 ἐπ' Εὐθυμένους ἄρχοντος. ΔΙΚ. οἴμοι τῶν δραχμῶν. . .
 48 ΠΡΕ. (*ignoring Dicaeopolis and continuing his speech*)
 ξενιζόμενοι δὲ πρὸς βίαν ἐπίνομεν
 49 ἐξ ὑαλίνων ἐκπωμάτων καὶ χρυσίδων
 50 ἄκρατον οἶνον ἡδύν. ΔΙΚ. ὦ Κραναὰ πόλις,
 51 ἄρ' αἰσθάνει τὸν κατάγελων τῶν πρέσβων;
 52 ΠΡΕ. (*continuing to ignore Dicaeopolis*) οἱ βάρβαροι γὰρ
 ἄνδρας ἡγοῦνται μόνους
 53 τοὺς πλεῖστα δυναμένους καταφαγεῖν καὶ πιεῖν. . .
 54 ἔτει τετάρτῳ δ' εἰς τὰ βασίλει' ἦλθομεν·
 55 ἄλλ' εἰς ἀπόπατον ὥχετο στρατιᾶν λαβών,
 56 κᾶχεζεν ὅκτῳ μῆνας ἐπὶ χρυσῶν ὀρῶν.
 57 ΔΙΚ. πόσου δὲ τὸν πρωκτὸν χρόνου ξυνήγαγεν;
 58 τῇ πανσελήνῳ;
 ΠΡΕ. (*continuing his speech*) κᾶτ' ἀπῆλθεν οἴκαδε.
 59 εἶτ' ἐξένιζε παρετίθει θ' ἡμῖν ὅλους
 60 ἐκ κριβάνου βοῦς. ΔΙΚ. καὶ τίς εἶδε πώποτε
 61 βοῦς κριβανίτας; τῶν ἀλαζονευμάτων.
 62 ΠΡΕ. (*ignoring Dicaeopolis*) καὶ ναὶ μὰ Δί' ὄρνιν τριπλάσιον
 Κλεωνύμου
 63 παρέθηκεν ἡμῖν· ὄνομα δ' ἦν αὐτῷ φένᾱξ.
 64 ΔΙΚ. ταῦτ' ἄρ' ἐφενᾶκιζες σὺ δύο δραχμὰς φέρων.
 65 ΠΡΕ. (*ignoring Dicaeopolis*) καὶ νῦν ἄγοντες ἤκομεν
 Ψευδαρτάβαν,
 66 τὸν βασιλέως Ὀφθαλμόν. ΔΙΚ. ἐκκόψειέ γε
 67 κόραξ πατάξᾱς, τὸν γε σὸν τοῦ πρέσβως.
 68 ΚΗΡ. (*formally presenting Pseudartabas to the Assembly*)
 ὁ βασιλέως Ὀφθαλμός. ΔΙΚ. ὦναξ Ἡράκλεις. . .
 69 ΠΡΕ. (*to Pseudartabas*) ἄγε δὴ σὺ βασιλεὺς ἅττα σ' ἀπέπεμψεν
 φράσον

- 71 "Comic Persian, suggesting King (Arta)xerxes and Pissuthnes, satrap of Sardis" (Henderson, page 69).
- 72 ξυνήκαθ' = ξυνήκατε = συνείτε (aorist of συνίημι), *Did you understand?*
 ἔγω = ἐγώ, prodelision, see line 25
- 74 μείζον, *louder*
- 75 This time Pseudartabas speaks a sort of pidgin Greek, of which sense of a sort can be made: *No getty goldy, wide-assed Ioni.*
- 76 δαί: colloquial for δή
- 77 λέγει, *he calls* + two accusatives
- 79 ἀχάνᾱς, *bushels*; ἡ ἀχάνη can mean either a basket for provisions or the Greek name for a Persian measure.
 ὅδε γε: the words suggest that the ambassador has hold of the King's Eye and is trying to make him say his piece again.
- 83 εἰς τὸ πρυτανεῖον, *to the Prytaneum* (for a public banquet)
 ταῦτα δῆτ' οὐκ ἀγγόνῃ; *well, isn't this a hanging (matter)?* i.e., enough to make you hang yourself
- 85 ἔστιν = ἐστίν, prodelision, see line 25
 πάρα = πᾶρειμι
- 87 ποιῆσαι: singular aorist middle imperative
 μόνω: take with ἐμοί (86)
- 88 τοῖσι παιδίοις, *for my young children* τῇ πλάτιδι, *for my wife*
- 89 πρεσβεύεσθε, *be ambassadors!*
 κεχῆνατε: perfect (with present meaning) imperative of χάσκω, *I gape*; the use of the perfect may suggest that their mouths are always hanging open, either because they are naive fools or because they are always half asleep (yawning).



The theater of Dionysus in the second half of the fifth century

- 70 λέξοντ' Ἀθηναίοισιν, ὃ Ψευδαρτάβα.
- 71 **ΨΕΥΔΑΡΤΑΒΑΣ** (*making his announcement to the Assembly*)
ιαρτα ναμε ξαρξανα πισονα σατρα.
- 72 **ΠΡΕ.** (*to the Assembly*) ξυνήκαθ' ὃ λέγει; **ΔΙΚ.** μὰ τὸν
Ἀπόλλω ἡ γὰρ μὲν οὔ.
- 73 **ΠΡΕ.** (*to the Assembly*) πέμψειν βασιλέα φησὶν ὑμῖν χρῦσίον.
- 74 (*to Pseudartabas*) λέγε δὴ σὺ μείζον καὶ σαφῶς τὸ
χρῦσίον.
- 75 **ΨΕΥ.** οὐ λῆψι χρῦσό, χαυνόπρωκτ' Ἰάονα.
- 76 **ΔΙΚ.** οἵμοι κακοδαίμων ὥς σαφῶς. **ΠΡΕ.** τί δαὶ λέγει;
ΔΙΚ. (*standing up and shouting to the ambassador*)
- 77 ὅ τι; χαυνοπρώκτους τοὺς Ἰάονας λέγει,
- 78 εἰ προσδοκῶσι χρῦσίον ἐκ τῶν βαρβάρων.
- 79 **ΠΡΕ.** (*answering Dicaeopolis*) οὐκ, ἀλλ' ἀχάνᾱς ὅδε γε χρῦσίου
λέγει.
- 80 **ΔΙΚ.** (*to the ambassador*) ποίᾱς ἀχάνᾱς; σὺ μὲν ἀλαζῶν εἶ
μέγας. . . .
- 81 **ΚΗΡ.** (*to Dicaeopolis*) σίγα, κάθιζε.
- 82 (*to the Assembly*) τὸν βασιλέως Ὀφθαλμὸν ἢ βουλὴ
καλεῖ
- 83 εἰς τὸ πρυτανεῖον. **ΔΙΚ.** (*refusing to sit down and*
thoroughly disgusted with the ambassador's announcement)
ταῦτα δῆτ' οὐκ ἀγχόνη; . . .
- 84 (*aside*) ἀλλ' ἐργάσομαί τι δεινὸν ἔργον καὶ μέγα.
- 85 (*calling out*) ἀλλ' Ἀμφίθεός μοι ποῦ ἔστιν; **ΑΜΦ.**
οὔτοσ' ἴσα.
- 86 **ΔΙΚ.** (*to Amphitheus*) ἐμοὶ σὺ ταυτᾶσ' λαβὼν ὀκτὼ δραχμᾶς
87 σπονδὰς ποιῆσαι πρὸς Λακεδαιμονίους μόνω
88 καὶ τοῖσι παιδίοισι καὶ τῇ πλάτιδι.
- 89 (*to the ambassadors*) ὑμεῖς δὲ πρεσβεύεσθε καὶ κεχήνατε. . . .
(*Amphitheus rushes off to begin his trip to Sparta.*)

ΑΧΑΡΝΗΣ (γ)

VOCABULARY

Verbs

ἀνακράζω, ἀνέκραγον. *I shout*
 σπένδω, σπείσω, ἔσπεισα,
 ἔσπεισμαι, *I pour a libation;*
 middle, *I make a treaty; I*
make peace (by pouring a liba-
tion with the other party)

Nouns

ἡ ἄμπελος, τῆς ἀμπέλου,
grapevine
 τὸ στόμα, τοῦ στόματος, *mouth*

Adjective

μιαρός, -ᾶ, -όν, *defiled; foul;*
villainous

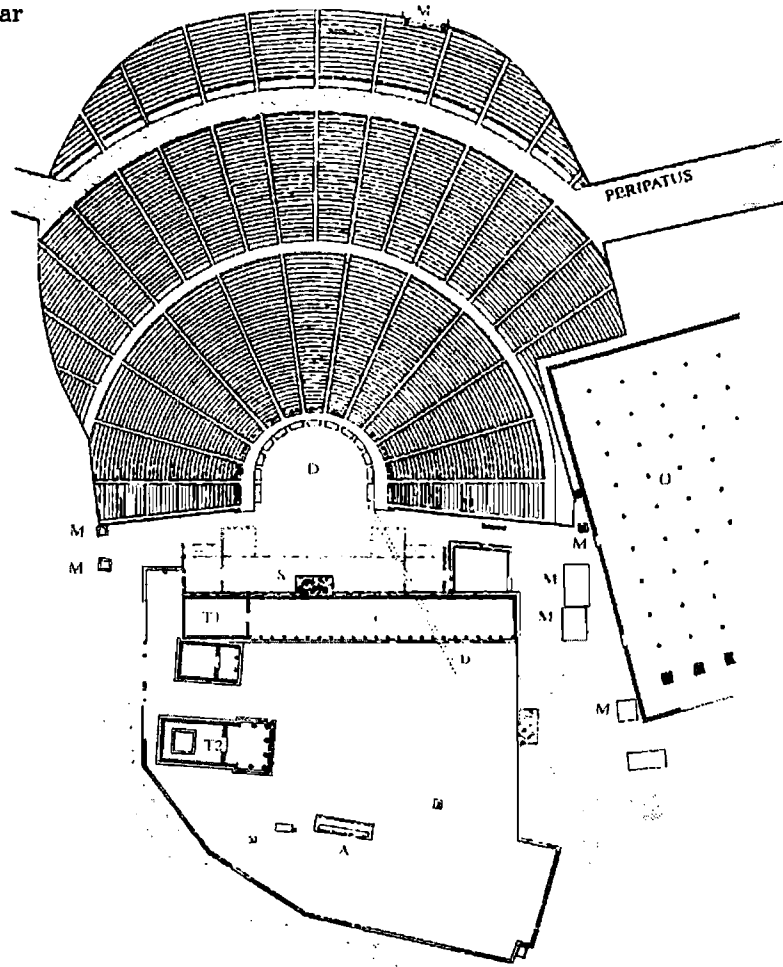
- 90 ἀλλ' . . . γὰρ, *but (look), for . . .*
 ὅδ' , *this here, i.e., here he is*
- 91 μήπω γε, *don't (greet me) yet. . .*
- 93 σπονδᾶς; the word can mean truces or the wine poured in libations to sanctify a truce or the libations themselves. Aristophanes cleverly plays on these meanings in this passage.
- 94 ὄσφροντο (from ὀσφραίνομαι), *smelled (the wine)* πρεσβυταί, *old men*
- 95 στιπτοί, *trodden down; of old men, tough, sturdy*
 πρίνινοι, *oaken*
- 96 ἀτεράμονες, *unsoftened, hard, tough*
 Μαραθωνομάχαι, *fighters at the Battle of Marathon*
 σφενδάμνιναι, *made of maple wood*
- 97 ἀνέκραγον: ingressive aorist, *they began to shout*
- 99 κᾶς = καὶ εἰς, *crasis, see line 8*
 τρίβωνας, *cloaks (usually old and threadbare)*
 ξυνελέγοντο + partitive gen. here, *they began gathering (some of the) stones*
- 100 κᾶβδων . . . ἐδίωκον κᾶβδων: ingressive aorist and inchoative imperfects
 κᾶβδων = καὶ ἐβδων, *crasis, see line 8*
- 101 βοώντων: 3rd person plural imperative, *let them shout*
- 102 γεύματα, *tastes; here, vintages*
- 103 αὐται: the antecedent is τὰς σπονδᾶς (101).
 πεντέτεις, *five-years old; for five years*
 γεῦσαι (aorist imperative of γεύομαι), *taste*
- 104 αἰβοῖ, *ugh (an expression of disgust)* ὅτι, *because*
- 105 ὀζουσι + gen., *they smell of*
 πίττης, *pitch; pitch or resin was used both to caulk ships and to line wine jars (it is still used in making some Greek wine today, called retsina). There is a double-entendre here; both meanings are intended.*
- 106 δεκάτεις, *ten years old; for ten years*
- 107 χαῖται = καὶ αὐται, *crasis, see line 8, this too; if a truce were made for only ten years, both sides would be sending ambassadors to other cities to gain allies, preparing for the next war.*
- 108 ὀξύτατον, *very sharply*

The Assembly continues, with more interruptions from Dicaeopolis. Just as proceedings are coming to an end, Dicaeopolis sees Amphitheus rushing in breathless, having returned from Sparta. He brings with him three specimen truces, which are in the form of wine for libations contained in wine skins.

- 90 ΔΙΚ. ἀλλ' ἐκ Λακεδαίμονος γὰρ Ἀμφίθεος ὁδὶ.
 91 χαῖρ' Ἀμφίθεε. ΑΜΦ. (*still running*) μήπω γε πρίν γ' ἂν
 στῶ τρέχων.
 (*looking behind himself with trepidation*)
 92 δεῖ γάρ με φεύγοντ' ἐκφυγεῖν Ἀχαρνέας.
 93 ΔΙΚ. τί δ' ἔστ'; ΑΜΦ. ἐγὼ μὲν δευρό σοι σπονδὰς φέρων
 94 ἔσπευδον· οἱ δ' ὥσφροντο πρεσβυταὶ τινες
 95 Ἀχαρνικοί, στιπτοὶ γέροντες, πρίνινοι,
 96 ἀτεράμονες, Μαραθωνομάχαι, σφενδάμνινοι.
 97 ἔπειτ' ἀνέκραγον πάντες· “ὦ μιαρῶτατε,
 98 σπονδὰς φέρεις τῶν ἀμπέλων τετμημένων;”
 99 κᾶς τοὺς τρίβωνας ξυνελέγοντο τῶν λίθων·
 100 ἐγὼ δ' ἔφευγον· οἱ δ' ἐδίωκον κᾶβῶν.
 101 ΔΙΚ. (*reassuring Amphitheus*) οἱ δ' οὖν βοῶντων. ἀλλὰ τὰς
 σπονδὰς φέρεις;
 102 ΑΜΦ. (*holding up the wine skins for Dicaeopolis to see*) ἔγωγέ, φημι,
 τρία γε ταυτὶ γεύματα.
 103 (*holding out one of the wine skins*) αὐταὶ μὲν εἰσι πεντέτεις.
 γεῦσαι λαβῶν.
 104 ΔΙΚ. (*taking the skin and smelling the wine*) αἰβοῖ. ΑΜΦ. τί
 ἔστιν; ΔΙΚ. οὐκ ἀρέσκουσιν μ' ὅτι
 105 ὄζουσι πίττης καὶ παρασκευῆς νεῶν.
 106 ΑΜΦ. (*offering another wine skin*) σὺ δ' ἀλλὰ τᾷσδ' ἑταῖς
 δεκέτεις γεῦσαι λαβῶν.
 ΔΙΚ. (*taking the second wine skin and smelling the wine*)
 107 ὄζουσι χαῖται πρέσβων εἰς τὰς πόλεις
 108 ὀξύτατον. . . .

- 109 **τριᾱκοντούτιδες**, *thirty years old; for thirty years*
 110 **ὦ Διονύσια**, *O festival of Dionysus!*
 111 **ἀμβροσίᾳς καὶ νέκταρος**: *ambrosia was the food of the gods, and nectar was their drink.*
 112 **κἄν** = καὶ ἐν, *crasis*, see line 8
ὅπῃ, *where*
 113 **κᾶκπτομαι** = καὶ ἐκπτομαι, *crasis*, see line 8, *and I will drink it off*
 114 **χαίρειν κελεύων πολλὰ**, *bidding a long farewell to, i.e., wishing to have nothing to do with*
 116 **ἀπαλλαγείς** (aorist passive participle of ἀπαλλάττω) + gen., *rid of*
 117 **τὰ κατ' ἀγροῦς . . . Διονύσια**, *the Rural Dionysia*
εἰσιών, *going into* (my house); we are no longer on the Pnyx but outside Diaepolis's house in the country. Such changes of scene, indicated only by the actors' words, are common in comedy.

- A The great altar
of Dionysus
 D-D Drainage
channel
 M Choregic
monuments
 O Odeon of
Pericles
 S Long stoa
 T1 Early
temple
 T2 Later
temple



Plan of the theater of Dionysus in the mid fourth century

- 109 **ΑΜΦ.** (*offering the third wine skin*) ἀλλ' αὐταὶ σπονδαὶ
 τριᾶκοντούτιδες
 110 κατὰ γῆν τε καὶ θάλατταν. **ΔΙΚ.** (*taking the third wine*
 skin and smelling the wine) ὦ Διονύσια,
 111 αὐταὶ μὲν ὄζους' ἀμβροσίᾳς καὶ νέκταρος . . .
 112 (*tasting the wine*) κἄν τῷ στόματι λέγουσι· “βαῖν' ὅπη
 θέλεις.”
 (*clutching the wine skin, pouring a libation, and drinking*
 deeply of the wine)
 113 ταύτᾱς δέχομαι καὶ σπένδομαι κᾶκπίομαι,
 114 χαίρειν κελεύων πολλὰ τοὺς Ἀχαρνέας.
 (*running off stage*)
 115 **ΑΜΦ.** ἐγὼ δὲ φευξοῦμαί γε τοὺς Ἀχαρνέας.
 116 **ΔΙΚ.** ἐγὼ δὲ πολέμου καὶ κακῶν ἀπαλλαγεῖς
 117 ἄξω τὰ κατ' ἀγροὺς εἰσιὼν Διονύσια.
 (*exiting into the house*)



Statuette of a comic Heracles

ΑΧΑΡΝΗΣ (δ)

VOCABULARY

Verbs

- ἄδω, ἄσομαι, ἦσα, ἦσμαι,
ἦσθην, *I sing*
ἀκολουθέω + dat., *I follow*
ἀπάρχομαι, *I begin*
εὐφημέω, *I keep holy silence*
καταχέω, καταχέω, κατα-
έχεα, κατακέχυκα, κατα-
κέχυμαι, κατεχύθην, *I pour*
X (acc.) over Y (gen.)
μηνύω, μηνύσω, ἐμήνυσα, με-
μήνυκα, μεμήνυμαι, ἐμηνύ-
θην, *I inform*

Nouns

- ἡ εὐφημία, τῆς εὐφημίας, *call*
for holy silence
οἱ οἰκέται, τῶν οἰκετῶν,
household

Adjective

- μακάριος, -α, -ον, *blessed*;
happy

Adverb or Preposition

- ἐξόπισθε(ν) + gen., *behind*

Adverbs

- μῆν or καὶ μῆν, *truly, indeed*
σφόδρα, *very much*

- 119 ὁδοιπόρων, *wayfarers, passers-by*
ἄξιόν (ἐστί) + dat. and infin., *it is fit, i.e., it is worth while for X to do Y*
121 ὅποι . . . γῆς, *where in the world*
τέτραπται (perfect of τρέπω), *has turned, has gone*
120 ξυλλαβεῖν (from συλλαμβάνω), here + acc., *to seize, apprehend, arrest*
(compare the use of this verb + dat. = *I help*)
122 προῦδος, *gone, fled, vanished*
123 Βαλλήναδε: a comic coinage punning on the verb βάλλω, *I pelt*, and the name
of an Attic deme, Παλλήνη, + suffix -δε = *toward*; translate *toward Pelting*,
Peltingward.
124 γῆν πρὸ γῆς, *through land* (acc. of extent of space) *after land* (πρὸ + gen. usu-
ally means *before*, but in a few idioms it has the sense of *further, forward, on-*
ward)
125 ἐμπλήμην (2nd aorist passive optative of ἐμπίμπλημι, *I fill full*; passive, *I sate*
myself), potential optative, *I could never have my fill of*
λίθοις: take with βάλλων
128 δεῦρο πᾶς / ἐκποδών, *everyone (come) here, out of the way*
129 ἀνὴρ = ὁ ἀνὴρ, *crasis*, see line 8
131 πρόιθ(ι), *come forward*
ἡ κανηφόρος, *the basket-bearer*; the daughter carries the basket on her head.
132 τὸν φαλλόν, *phallus-pole*, an image carried in Dionysiac processions
στησάτω: 3rd person singular imperative, *let him* (i.e., Xanthias) *stand X up*

The chorus of old Acharnian men rush in, armed with stones, in pursuit of Amphitheus.

- 118 **ΧΟΡΟΣ** τῇδε πᾶς ἔπου, δίωκε καὶ τὸν ἄνδρα πυνθάνου
 119 τῶν ὁδοιπόρων ἀπάντων· τῇ πόλει γὰρ ἄξιον
 120 ξυλλαβεῖν τὸν ἄνδρα τοῦτον. (*to the audience*) ἀλλὰ μοι
 μηνύσατε,
 121 εἴ τις οἶδ' ὅποι τέτραπται γῆς ὁ τᾶς σπονδᾶς φέρων.
 122 ἐκπέφευγ', οἷχεται φροῦδος. . . .
 123 ἀλλὰ δεῖ ζητεῖν τὸν ἄνδρα καὶ βλέπειν Βαλλήναδε
 124 καὶ διώκειν γῆν πρὸ γῆς, ἕως ἂν εὔρεθῇ ποτέ·
 125 ὥς ἐγὼ βάλλων ἐκείνον οὐκ ἂν ἐμπλήμην λίθοις.

As the chorus search fruitlessly for Amphitheus, Dicaeopolis is heard from within the house calling for holy silence.

- 126 **ΔΙΚ.** εὐφημεῖτε, εὐφημεῖτε.
 127 **ΧΟΡ.** (*addressing its own members*) σίγα πᾶς. ἡκούσατ',
 ἄνδρες, ἄρα τῆς εὐφημίας;
 128 οὗτος αὐτός ἐστιν ὃν ζητοῦμεν. (*retiring to one side of the*
 stage) ἀλλὰ δεῦρο πᾶς
 129 ἐκποδὼν· θύσων γὰρ ἄνῆρ, ὥς ἔοικ', ἐξέρχεται.

As the members of the chorus withdraw, Dicaeopolis, carrying a pot, leads his family out of his house—his wife, his daughter, who carries a sacred basket, and Xanthias and a second slave, who carry a phallus-pole.

- 130 **ΔΙΚ.** εὐφημεῖτε, εὐφημεῖτε.
 131 (*to his daughter*) πρόιθ' εἰς τὸ πρόσθεν ὀλίγον, ἡ
 κανηφόρος.
 132 (*referring to his slave Xanthias*) ὁ Ξανθιάς τὸν φαλλὸν
 ὀρθὸν στησάτω.

- 133 τὸ κανοῦν, *basket*; the daughter sets the basket down near the altar.
 134 τὴν ἐντήρυσιν, *soup-ladle*
 135 ἔντος, *soup*, made of peas or beans and contained in the pot that Dicaeopolis carries
 τοῦλατῆρος = τοῦ ἐλατῆρος, *crasis*, see line 8, *broad, flat cake*; the daughter takes one of these cakes from the basket, places it on the altar, and pours the soup over it.
 136 καὶ μὴν . . . γ(ε), *and indeed*. . .
 137 κεχαρισμένως (adverb formed from the perfect participle of χαρίζομαι) + dat., *acceptably, in a manner pleasing to*
 ἐμὲ . . . ἀγαγεῖν (139) . . . τᾷς σπονδᾶς (140) . . . ξυνενεγκεῖν (141; see note below): the infinitives express prayers, (*grant*) *that I may conduct the Rural Dionysia* . . . and (*grant*) *that this truce may turn out well*. . .
 139 τυχερῶς, *with good fortune, with good luck*
 140 ἀπαλλαχθέντα + gen. (see line 115 above), *rid of*
 141 ξυνενεγκεῖν (aorist infinitive of συμφέρει, *it is useful, it is profitable*), with καλῶς, *may turn out well*
 τριακοντούτιδας, *of/lasting thirty years*
 142 ὅπως, (*see to it*) *that*. . .
 143 βλέπουσα θυμβροφάγον, *looking as if you have eaten savory* (the eating of the bitter herb, savory, would pucker the lips up, and give a prim, demure look to the girl's face – W. W. Merry)
 144 ὀπύσει, *will marry* (the Greek verb is from a root meaning *nourish, maintain*)
 145 κἄν = καὶ ἐν, *crasis*, see line 8
 τῶχλῳ = τῷ ὄχλῳ, *crasis*, see line 8, *the crowd*
 φυλάττεσθαι (infinitive for imperative), *watch out!*
 146 περιτράγη (from περιτρώγω, aorist, περιέτραγον), *nibble at, i.e., steal*
 τὰ χρυσία, *your golden jewelry*
 147 σφῶν, dual, *by the two of you* ἐστὶν . . . ἐκτέος/ὁ φαλλός (verbal adjective from ἔχω, see Chapter 26, Grammar 4, page 173), *the phallus-pole must be held*
 150 θεῶ: singular imperative of θεάομαι
 τοῦ τέγους, *the roof*
 πρόβᾱ = πρόβηθι
 151 Βακχίου, *of Bacchus*
 152 ἕκτῳ, *sixth*
 σ' = σε



Dionysus with a panther at his altar

133 (to his daughter) κατάθου τὸ κανοῦν, ὦ θύγατερ, ἵν'
ἀπαρξώμεθα.

134 ΘΥΓΑΤΗΡ ὦ μήτερ, ἀνάδος δεῦρο τὴν ἐτνήρυσιν,
135 ἵν' ἔτνος καταχέω τούλατῆρος τουτουί.

ΔΙΚ. (*addressing Dionysus, at his altar on the stage*)

136 καὶ μὴν καλὸν γ' ἔστ'. ὦ Διόνῳσε δέσποτα,
137 κεχαρισμένως σοι τήνδε τὴν πομπὴν ἐμὲ
138 πέμψαντα καὶ θύσαντα μετὰ τῶν οἰκετῶν
139 ἀγαγεῖν τυχηρῶς τὰ κατ' ἀγροὺς Διονύσια,
140 στρατιᾶς ἀπαλλαχθέντα, τὰς σπονδὰς δέ μοι
141 καλῶς ξυνενεγκεῖν τὰς τριᾶκοντούτιδας.

142 (*addressing his daughter and arranging the procession*)

ἄγ', ὦ θύγατερ, ὅπως τὸ κανοῦν καλὴ καλῶς
143 οἴσεις βλέπουσα θυμβροφάγον. ὥς μακάριος
144 ὅστις σ' ὀπύσει. . . .

(*urging his daughter to lead the procession forward, into the*

145 *audience*) πρόβαινε, κἄν τῷχλω φυλάττεσθαι σφόδρα
146 μὴ τις λαθὼν σου περιτράγῃ τὰ χρῦσία.

147 (*urging Xanthias and the second slave to perform their duty*
properly) ὦ Ξανθίᾳ, σφῶν δ' ἐστὶν ὀρθὸς ἐκτέος

148 ὁ φαλλὸς ἐξόπισθε τῆς κανηφόρου.

149 ἐγὼ δ' ἀκολουθῶν ἄσομαι τὸ φαλλικόν.

150 (*sending his wife to watch from the roof*) σὺ δ', ὦ γύναι, θεῶ
μ' ἀπὸ τοῦ τέγους. (*urging on his daughter*) πρόβᾳ.

Dicaeopolis celebrates his own Rural Dionysia by singing the following joyous song to Phales, Dionysiac god of the phallus, in honor of the peace he has made:

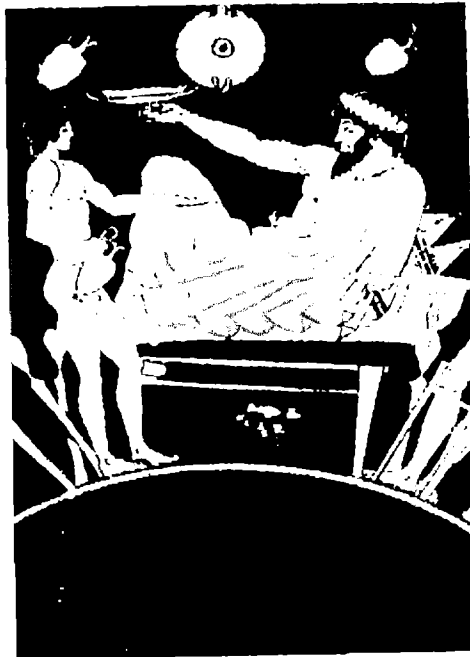
151 Φαλῆς, ἑταῖρε Βακχίου, . . .

152 ἔκτω σ' ἔτει προσεῖπον εἰς

153 τὸν δῆμον ἐλθὼν ἄσμενος,

154 σπονδὰς ποιησάμενος ἐμαυ-

- 156 ἀπαλλαγείς: see lines 115 and 140.
 158 ξυμπίης, *drink with*
 ἐκ κραιπάλης, *in (lit., from) a drinking-bout*
 159 ἔωθεν, *from earliest dawn*
 ῥοφήσει (from ῥοφέω, fut., ῥοφήσομαι), *you will gulp down; you will drain dry,*
will empty
 τρύβλιον, *cup*
 160 φεγάλας, *chimney*
 κρεμήσεται, *will be hung* (cf. line 38)



εἰρήνης ῥοφήση τρύβλιον

- 155 τῷ, πρᾶγματων τε καὶ μαχῶν
 156 . . . ἀπαλλαγείς. . .
 157 Φαλῆς Φαλῆς,
 158 ἐὰν μεθ' ἡμῶν ξυμπίης, ἐκ κραιπάλης
 159 ἔωθεν εἰρήνης ῥοφήσει τρύβλιον·
 160 ἢ δ' ἄσπις ἐν τῷ φεψάλῳ κρεμήσεται.



Warrior with shield

PRINCIPAL PARTS: Verbs in -μι

- δείκ-νυ-μι, δείξω, ἔδειξα, δέδειχα, δέδειγμαι, ἐδείχθην, *I show*
 ζεύγ-νυ-μι, ζεύξω, ἔζευξα, ἔζευγμαι, ἐζεύχθην or ἐζύγην, *I yoke*
 ἀνοίγ-νυ-μι [= ἀνα- + οἶγ-νυ-μι], imperfect, ἀνέφρον (double augment),
 ἀνοίξω, ἀνέφξα, ἀνέφχα, ἀνέφγμαι (*I stand open*), ἀνέφχθην,
I open
 ῥήγ-νυ-μι, ῥήξω, ἔρρηξα, ἔρρωγα (*I am broken*), ἐρράγην, aorist pas-
 sive participle, ῥαγείς, *I break*
 σβέν-νυ-μι, [σβε-] σβέσω, ἔσβεσα, ἔσβηκα (*I have gone out*), ἐσβέ-
 σθην, *I put out, extinguish*
- δί-δω-μι [δω-/δο-], imperfect, ἐδίδουν, δώσω, ἔδωκα, infinitive, δοῦναι, par-
 ticiple, δοῦς, imperative, δός, δέδωκα, δέδομαι, ἐδόθην, *I give*
- εἰμί [ἐσ-], imperfect, ἦ or ἦν, ἔσομαι, *I am*
- εἶμι [εἰ-/ι-], imperfect, ἦα or ἦειν, *I will go*
- ἔμι, imperative, ἔει, infinitive, ἔναι, participle, ἔεις, imperfect, ἔην, [ή-] ἦσω, ἦκα,
 imperative, [έ-] ἔς, infinitive, εἶναι, participle, εἶς, εἶκα, εἶμαι, εἵθην, *I let go,*
release; I send; I throw; middle, ἔμαι, imperfect, ἔμην, I hasten
- ἵστημι, imperfect, ἵστην, [στη-] στήσω, ἔστησα, *I make X stand; I stop X; I am*
setting X (up)
 athematic 2nd aorist, ἔστην, intransitive, *I stood*
 -κα- 1st perfect, ἔστηκα, intransitive, *I stand*
 -θη- 1st aorist passive, [στα-] ἐστάθην, *I was set (up)*
- τί-θη-μι [θη-/θε-], imperfect, ἐτίθην, θήσω, ἔθηκα, infinitive, θεῖναι, participle,
 θεῖς, imperative, θές, τέθηκα, (τέθειμαι; κείμει usually used instead), ἐτέθην,
I put, place



The fertile valley of the river Eurotas, in which Sparta lay,
 with the Taygetus range of mountains behind

GRAMMAR

1. Complex Sentences in Indirect Statement: Secondary Sequence

If the introductory verb is in a past tense (imperfect, aorist, or pluperfect), the following rules for secondary sequence apply:

- a. An indicative verb in the main clause of the direct statement may be retained or may be changed to the corresponding tense of the optative when the indirect statement is introduced by ὅτι or ὥς in secondary sequence (see Chapter 25, Grammar 6, pages 155–156), e.g.:

Direct Statement:

εἰ ὁ Φίλιππος τοῦτο εἶπεν, ἐψεύσατο. (past particular condition)
If Philip said this, he lied.

Indirect Statement:

εἶπεν ὅτι/ὥς εἰ ὁ Φίλιππος τοῦτο εἶπεν, ἐψεύσατο/ψεύσαιτο.
He/She said that if Philip said this, he lied.

Note, however, that an indicative with ἄν in the main clause of *contrary to fact conditions* is retained after ὅτι or ὥς, e.g.:

Direct Statement:

εἰ ὁ Φίλιππος τοῦτο εἶπεν, ἐψεύσατο ἄν. (past contrary to fact condition)
If Philip had said this, he would have lied.

Indirect Statement:

εἶπεν ὅτι/ὥς εἰ ὁ Φίλιππος τοῦτο εἶπεν, ἐψεύσατο ἄν.
He/She said that if Philip had said this, he would have lied.

With ἔφη and ᾔδει this sentence would be as follows:

ἔφη τὸν Φίλιππον ψεύσασθαι ἄν, εἰ τοῦτο εἶπεν.
He/She said that Philip would have lied, if he had said this.

ᾔδει τὸν Φίλιππον ψευσάμενον ἄν, εἰ τοῦτο εἶπεν.

He/She knew that Philip would have lied, if he had said this.

- b. *Secondary tenses of the indicative in the subordinate clause* of the direct statement remain unchanged in mood and tense when put into indirect statements. See the examples above, in which the verbs in the subordinate clauses remain unchanged.

- c. *Primary tenses of the indicative in the subordinate clause* of the direct statement may be retained or may be changed to the optative, e.g.:

Direct Statement:

εἰ ὁ Φίλιππος τοῦτο λέγει, ψεύδεται. (present particular condition)
If Philip says this, he is lying.

Indirect Statement:

εἶπεν ὅτι/ὥς εἰ ὁ Φίλιππος τοῦτο λέγει/λέγοι, ψεύδεται.

He/She said that if Philip was saying this, he was lying.

(Note that we switch to the past tense in English, where Greek keeps the present tense; and note that ψεύδεται could have been changed to ψεύδοιτο according to rule a above.)

- d. All *subjunctives* (with or without ἄν) in the subordinate clause of the direct statement may be retained or may be changed to the corresponding tenses of the optative (ἐάν becomes εἰ, ὅταν becomes ὅτε, πρὶν ἄν becomes πρὶν, etc., i.e., the ἄν drops out when the subjunctive is changed to optative). Greek writers often chose *not* to make the optional changes to the optative but to retain the original indicatives or subjunctives for the sake of vividness.

Direct Statement:

ἐάν στρατεύηται Κροῖσος ἐπὶ Πέρσας, μεγάλην ἀρχὴν καταλύσει.

If Croesus wages war against the Persians, he will destroy a great empire.
(future more vivid condition)

Indirect Statement without Changes:

ἡ δὲ Πυθίη τάδε ἀπεκρίνατο, ὅτι ἐάν στρατεύηται Κροῖσος ἐπὶ Πέρσας, μεγάλην ἀρχὴν καταλύσει. (27a:32–33)

And the Pythia answered these things, that if Croesus waged war against the Persians, he would destroy a great empire.

(The ἐάν + subjunctive in the original subordinate clause and the future indicative in the original main clause are here retained in the indirect statement. See rules a and d above.)

Indirect Statement with Changes:

ἡ δὲ Πυθίη τάδε ἀπεκρίνατο, ὅτι εἰ στρατεύοιτο Κροῖσος ἐπὶ Πέρσας, μεγάλην ἀρχὴν καταλύσει.

And the Pythia answered these things, that if Croesus waged war against the Persians, he would destroy a great empire.

(Optatives are here substituted in both clauses, with ἐάν changing to εἰ. Again, see rules a and d above.)

- e. All optatives in the direct statement remain unchanged in mood and tense after ὅτι or ὥς.

Direct Statement:

εἰ ὁ Φίλιππος τοῦτο εἴποι, ψεύδοιτο ἄν. (future less vivid condition)

If Philip should say this, he would be lying.

Indirect Statement:

εἶπεν ὅτι/ὥς εἰ ὁ Φίλιππος τοῦτο εἴποι, ψεύδοιτο ἄν.

He/She said that if Philip should say this, he would be lying.

(Both optatives are retained, along with ἄν.)

With ἔφη and ἤδει this sentence would be as follows:

ἔφη τὸν Φίλιππον **ψεύδεσθαι ἄν**, εἰ τοῦτο εἴποι.

ἤδει τὸν Φίλιππον **ψευδόμενον ἄν**, εἰ τοῦτο εἴποι.

He/She said/knew that Philip would be lying, if he should say this.

(The optative of the main clause changes to the same tense of the infinitive after ἔφη and to the same tense of the participle after ἤδει, with ἄν retained. The optative of the original subordinate clause remains unchanged.)

Note that ἄν with an infinitive or participle in indirect statement may also represent a direct statement with a potential optative, e.g.:

Direct Statement:

βουλοίμην ἄν τὸν ἰατρὸν ἰδεῖν.

(potential optative)

I would like to see the doctor.

Indirect Statements:

οἶμαι τὸν Φίλιππον **ἄν βούλεσθαι** τὸν ἰατρὸν ἰδεῖν.

I think that Philip would like to see the doctor.

οἶδα τὸν Φίλιππον **ἄν βουλόμενον** τὸν ἰατρὸν ἰδεῖν.

I know that Philip would like to see the doctor.

Exercise 30α

Translate the following pairs of sentences and explain each change that has been made in the versions in indirect statement, with reference to the rules above.

1. εἰάν στρατεύηται ὁ Κροῖσος ἐπὶ Πέρσας, μεγάλην ἀρχὴν καταλύσει.
ἡ Πυθίᾳ ἔφη τὸν Κροῖσον μεγάλην ἀρχὴν καταλύσειν, εἰ στρατεύοιτο ἐπὶ Πέρσας.
2. οἱ παῖδες πάντα ἐποίησαν ὅσα ἐκέλευσεν ὁ πατήρ.
οἱ παῖδες εἶπον ὅτι πάντα ποιήσκειαν ὅσα ἐκέλευσεν ὁ πατήρ.
3. ὁ ποιμὴν τὰ πρόβατα φυλάξει ἕως ἄν νύξ γένηται.
ἤσμεν τὸν ποιμένα τὰ πρόβατα φυλάζοντα ἕως νύξ γένοιτο.
4. ὅστις ἄν ἔξω τῶν τειχῶν μένη, ὑπὸ τῶν πολεμίων ἀποθανεῖται.
ὁ Δικαιοπόλις εἶπεν ὅτι ὅστις ἔξω τῶν τειχῶν μένοι, ὑπὸ τῶν πολεμίων ἀποθανεῖται.
5. οἱ παῖδες, εἰ ταῦτα ἐποίησαν, οὐκ ἄν εἰς κίνδυνον κατέστησαν.
ὁ πατήρ ἔφη τοὺς παῖδας, εἰ ταῦτα ἐποίησαν, οὐκ ἄν εἰς κίνδυνον καταστήναι.

VERB CHART: PRESENT AND IMPERFECT

Principal Parts of Verb: _____

Exercise Number: _____

Voice: _____

Present

Indicative

Subjunctive

Optative

Imperative

Infinitive

Participle

Imperfect

For participles, fill in the nominative singular, masculine, feminine, and neuter and the genitive singular masculine of participles having 3rd and 1st declension forms.

For middle voice participles, give the masculine nominative singular and the feminine and neuter endings.

VERB CHART: FUTURE AND AORIST

First Principal Part of Verb: _____

Exercise Number: _____

Voice: _____

Future

Indicative

Subjunctive

Optative

Imperative

Infinitive

Participle

Aorist

VERB CHART: PERFECT AND PLUPERFECT

First Principal Part of Verb: _____

Exercise Number: _____

Voice: _____

Perfect

Indicative

Subjunctive

Optative

Imperative*

Infinitive

Participle

Pluperfect

*Very rare and not given in charts

FORMS

1. THE DEFINITE ARTICLE (see Book I, page 50)

	Singular			Plural		
	M.	F.	N.	M.	F.	N.
N.	ὁ	ἡ	τό	οἱ	αἱ	τά
G.	τοῦ	τῆς	τοῦ	τῶν	τῶν	τῶν
D.	τῷ	τῇ	τῷ	τοῖς	ταῖς	τοῖς
A.	τόν	τήν	τό	τούς	τάς	τά

2. NOUNS OF THE 1ST DECLENSION

Feminine (see Book I, pages 40–42)

	Singular	Plural		Singular	Plural
N.	ἡ κρήνη	αἱ κρήναι	ἡ ὑδρία	αἱ ὑδρίαί	
G.	τῆς κρήνης	τῶν κρηνῶν	τῆς ὑδρίας	τῶν ὑδριῶν	
D.	τῇ κρήνῃ	ταῖς κρήναις	τῇ ὑδρίᾳ	ταῖς ὑδρίαίς	
A.	τήν κρήνην	τάς κρήνας	τήν ὑδρίαν	τάς ὑδρίας	
V.	ὦ κρήνη	ὦ κρήναι	ὦ ὑδρία	ὦ ὑδρίαί	
N.	ἡ μέλιττα	αἱ μέλιτται	ἡ μάχαιρα	αἱ μάχαιραι	
G.	τῆς μελίττης	τῶν μελιττῶν	τῆς μαχαίρας	τῶν μαχαιρῶν	
D.	τῇ μελίττῃ	ταῖς μελίτταις	τῇ μαχαίρᾳ	ταῖς μαχαίραις	
A.	τήν μέλιτταν	τάς μελιττάς	τήν μάχαιραν	τάς μαχαίρας	
V.	ὦ μέλιττα	ὦ μέλιτται	ὦ μάχαιρα	ὦ μάχαιραι	

Masculine (see Book I, pages 47–48)

	Singular		Plural			Singular		Plural	
N.	ὁ	δεσπότης	οἱ	δεσπότες	ὁ	νεανίας	οἱ	νεανίαι	
G.	τοῦ	δεσπότη	τῶν	δεσποτῶν	τοῦ	νεανίου	τῶν	νεανιῶν	
D.	τῷ	δεσπότη	τοῖς	δεσπότης	τῷ	νεανίᾳ	τοῖς	νεανίαίς	
A.	τόν	δεσπότην	τούς	δεσπότες	τόν	νεανίαν	τούς	νεανίας	
V.	ὦ	δέσποτα*	ὦ	δεσπότες	ὦ	νεανία	ὦ	νεανίαι	

*Irregular accent. Normally the accent is persistent as with the noun ὁ πολίτης, vocative, ὦ πολίτα.

3. NOUNS OF THE 2ND DECLENSION

Masculine (see Book I, page 31)

	Singular	Plural
N.	ὁ ἀγρός	οἱ ἀγροί
G.	τοῦ ἀγροῦ	τῶν ἀγρῶν
D.	τῷ ἀγρῷ	τοῖς ἀγροῖς
A.	τὸν ἀγρόν	τοὺς ἀγρούς
V.	ὁ ἀγρέ	ὁ ἀγροί

Neuter (see Book I, page 31)

	Singular	Plural
	τὸ δένδρον	τὰ δένδρα
G.	τοῦ δένδρου	τῶν δένδρων
D.	τῷ δένδρῳ	τοῖς δένδροις
A.	τὸ δένδρον	τὰ δένδρα
V.	ὁ δένδρον	ὁ δένδρα

Feminine: e.g., ἡ ὁδός (see Book I, page 48)**Contract: Masculine**
(see Book I, page 263):**Attic Declension**

	Singular	Plural		Singular	Plural
N.	ὁ νοῦς	οἱ νοῖ		ὁ λαγώς	οἱ λαγῶ
G.	τοῦ νοῦ	τῶν νῶν		τοῦ λαγῶ	τῶν λαγῶν
D.	τῷ νῷ	τοῖς νοῖς		τῷ λαγῷ	τοῖς λαγῶς
A.	τὸν νοῦν	τοὺς νοῦς		τὸν λαγῶν/ῶ	τοὺς λαγῶς
V.	ὁ νοῦ	ὁ νοῖ		ὁ λαγῶς	ὁ λαγῶ

Contract Neuter: τὸ κανοῦν (rare; not formally presented in this course; for an example, see κανᾶ, 9β:6)

4. NOUNS OF THE 3RD DECLENSION

Labial Stems (β, π, φ; see Book I, page 107)

	Singular	Plural
N.	ὁ κλώψ	οἱ κλῶπες
G.	τοῦ κλωπός	τῶν κλωπῶν
D.	τῷ κλωπί	τοῖς κλωψί(ν)
A.	τὸν κλῶπα	τοὺς κλῶπας
V.	ὁ κλώψ	ὁ κλῶπες

Velar Stems (γ, κ, χ; see Book I, page 98)

	Singular	Plural		Singular	Plural
N.	ὁ φύλαξ	οἱ φύλακες		ὁ αἵξ	οἱ αἶγες
G.	τοῦ φύλακος	τῶν φυλάκων		τοῦ αἰγός	τῶν αἰγῶν
D.	τῷ φύλακι	τοῖς φύλαξι(ν)		τῷ αἰγί	τοῖς αἰξί(ν)
A.	τὸν φύλακα	τοὺς φύλακας		τὸν αἶγα	τοὺς αἶγας
V.	ὁ φύλαξ	ὁ φύλακες		ὁ αἵξ	ὁ αἶγες

Dental Stems (δ, θ, τ; see Book I, page 99)

	Singular		Plural			Singular		Plural	
N.	ὁ	παῖς	οἱ	παῖδες	τὸ	ὄνομα	τὰ	ὀνόματα	
G.	τοῦ	παιδός	τῶν	παίδων	τοῦ	ὀνόματος	τῶν	ὀνομάτων	
D.	τῷ	παιδί	τοῖς	παισί(ν)	τῷ	ὀνόματι	τοῖς	ὀνόμασι(ν)	
A.	τὸν	παῖδα	τοὺς	παῖδας	τὸ	ὄνομα	τὰ	ὀνόματα	
V.	ὦ	παῖ	ὦ	παῖδες	ὦ	ὄνομα	ὦ	ὀνόματα	

Stems in -vt- (see Book I, page 145)

	Singular	Plural
N.	ὁ γέρων	οἱ γέροντες
G.	τοῦ γέροντος	τῶν γερόντων
D.	τῷ γέροντι	τοῖς γέρουσι(ν)
A.	τὸν γέροντα	τοὺς γέροντας
V.	ὦ γέρον	ὦ γέροντες

Liquid Stems (λ, ρ; see Book I, page 107) **Nasal Stems** (ν; see Book I, pages 106–107)

	Singular	Plural		Singular	Plural
N.	ὁ ῥήτωρ	οἱ ῥήτορες	ὁ χειμῶν	οἱ χειμῶνες	
G.	τοῦ ῥήτορος	τῶν ῥητόρων	τοῦ χειμῶνος	τῶν χειμῶνων	
D.	τῷ ῥήτορι	τοῖς ῥήτορσι(ν)	τῷ χειμῶνι	τοῖς χειμῶσι(ν)	
A.	τὸν ῥήτορα	τοὺς ῥήτορας	τὸν χειμῶνα	τοὺς χειμῶνας	
V.	ὦ ῥήτωρ	ὦ ῥήτορες	ὦ χειμῶν	ὦ χειμῶνες	

Stems in -p- (see Book I, pages 124–125)

Singular								
N.	ὁ	ἀνὴρ	ὁ	πατήρ	ἡ	μήτηρ	ἡ	θυγάτηρ
G.	τοῦ	ἀνδρός	τοῦ	πατρός	τῆς	μητρός	τῆς	θυγατρὸς
D.	τῷ	ἀνδρί	τῷ	πατρί	τῇ	μητρί	τῇ	θυγατρὶ
A.	τὸν	ἄνδρα	τὸν	πατέρα	τὴν	μητέρα	τὴν	θυγατέρα
V.	ὦ	ἄνερ	ὦ	πάτερ	ὦ	μήτερ	ὦ	θύγατερ
Plural								
N.	οἱ	ἄνδρες	οἱ	πατέρες	αἱ	μητέρες	αἱ	θυγατέρες
G.	τῶν	ἀνδρῶν	τῶν	πατέρων	τῶν	μητέρων	τῶν	θυγατέρων
D.	τοῖς	ἀνδράσι(ν)	τοῖς	πατράσι(ν)	ταῖς	μητράσι(ν)	ταῖς	θυγατράσι(ν)
A.	τοὺς	ἄνδρας	τοὺς	πατέρας	τὰς	μητέρας	τὰς	θυγατέρας
V.	ὦ	ἄνδρες	ὦ	πατέρες	ὦ	μητέρες	ὦ	θυγατέρες

Stems in -εσ- (see Book I, pages 226–227)

	Singular	Plural		Singular	Plural
N.	τὸ τεῖχος	τὰ τεῖχη		ἡ τριήρης	αἱ τριήρεις
G.	τοῦ τείχους	τῶν τευχῶν		τῆς τριήρους	τῶν τριήρων
D.	τῷ τείχει	τοῖς τείχεσι(ν)		τῇ τριήρει	ταῖς τριήρεσι(ν)
A.	τὸ τεῖχος	τὰ τεῖχη		τὴν τριήρη	τὰς τριήρεις
V.	ὦ τεῖχος	ὦ τεῖχη		ὦ τριήρες	ὦ τριήρεις

Also ὁ Θεμιστοκλῆς (see Book I, page 254)

N.	ὁ Θεμιστοκλῆς
G.	τοῦ Θεμιστοκλέους
D.	τῷ Θεμιστοκλεῖ
A.	τὸν Θεμιστοκλέα
V.	ὦ Θεμιστόκλεις

Stems Ending in a Vowel (see Book I, page 145)

	Singular	Plural		Singular	Plural
N.	ἡ πόλις	αἱ πόλεις		τὸ ἄστυ	τὰ ἄστυ
G.	τῆς πόλεως	τῶν πόλεων		τοῦ ἄστεως	τῶν ἄστεων
D.	τῇ πόλει	ταῖς πόλεσι(ν)		τῷ ἄστει	τοῖς ἄστεσι(ν)
A.	τὴν πόλιν	τὰς πόλεις		τὸ ἄστυ	τὰ ἄστυ
V.	ὦ πόλι	ὦ πόλεις		ὦ ἄστυ	ὦ ἄστυ

Stems in Diphthongs or Vowels (see Book I, page 146)

	Singular	Plural
N.	ὁ βασιλεύς	οἱ βασιλεῖς
G.	τοῦ βασιλέως	τῶν βασιλέων
D.	τῷ βασιλεῖ	τοῖς βασιλεῦσι(ν)
A.	τὸν βασιλέα	τοὺς βασιλεῖς
V.	ὦ βασιλεῦ	ὦ βασιλεῖς

Irregular

	Singular	Plural		Singular	Plural
N.	ἡ ναῦς	αἱ νῆες		ὁ βοῦς	οἱ βόες
G.	τῆς νεώς	τῶν νεῶν		τοῦ βοός	τῶν βοῶν
D.	τῇ νηί	ταῖς ναυσί(ν)		τῷ βοί	τοῖς βουσί(ν)
A.	τὴν ναῦν	τὰς ναῦς		τὸν βόυν	τοὺς βόους
V.	ὦ ναῦ	ὦ νῆες		ὦ βοῦ	ὦ βόες

Irregular (see Book I, page 125)

Singular		Plural	Singular		Plural
N.	ἡ γυνή	αἱ γυναῖκες	ἡ χεῖρ	αἱ	χεῖρες
G.	τῆς γυναικός	τῶν γυναικῶν	τῆς χειρός	τῶν	χειρῶν
D.	τῇ γυναικί	ταῖς γυναιξί(ν)	τῇ χειρί	ταῖς	χερσί(ν)
A.	τὴν γυναῖκα	τὰς γυναῖκας	τὴν χεῖρα	τὰς	χεῖρας
V.	ὦ γύναι	ὦ γυναῖκες	ὦ χεῖρ	ὦ	χεῖρες

5. ADJECTIVES AND PARTICIPLES OF THE 1ST AND 2ND DECLENSIONS**Adjectives** (see Book I, pages 48–49)

Singular			Plural			
M.	F.	N.	M.	F.	N.	
N.	καλός	καλή	καλόν	καλοί	καλαί	καλά
G.	καλοῦ	καλῆς	καλοῦ	καλῶν	καλῶν	καλῶν
D.	καλῷ	καλῇ	καλῷ	καλοῖς	καλαῖς	καλοῖς
A.	καλόν	καλήν	καλόν	καλούς	καλάς	καλά
V.	καλέ	καλή	καλόν	καλοί	καλαί	καλά

Singular			Plural		
M.	F.	N.	M.	F.	N.
N.	ῥάδιος	ῥαδίᾱ	ῥάδιον	ῥάδιοι	ῥάδια
G.	ῥαδίου	ῥαδίᾱς	ῥαδίου	ῥαδίων	ῥαδίων
D.	ῥαδίῳ	ῥαδίᾳ	ῥαδίῳ	ῥαδίοις	ῥαδίοις
A.	ῥάδιον	ῥαδίᾱν	ῥάδιον	ῥαδίους	ῥάδια
V.	ῥάδιε	ῥαδίᾱ	ῥάδιον	ῥάδιοι	ῥάδια

Present or Progressive Middle Participles (see Book I, pages 115–116, and 262)

Singular		
M.	F.	N.
N. λυόμενος	λυομένη	λυόμενον
G. λυομένου	λυομένης	λυομένου
D. λυομένῳ	λυομένῃ	λυομένῳ
A. λυόμενον	λυομένην	λυόμενον
V. λυόμενε	λυομένη	λυόμενον
Plural		
N., V. λυόμενοι	λυόμεναι	λυόμενα
G. λυομένων	λυομένων	λυομένων
D. λυομένοις	λυομέναις	λυομένοις
A. λυομένους	λυομένᾱς	λυόμενα

Singular**M.****F.****N.****N.** φιλούμενος

φιλουμένη

φιλούμενον

G. φιλουμένου

φιλουμένης

φιλουμένου

D. φιλουμένῳ

φιλουμένη

φιλουμένῳ

A. φιλούμενον

φιλουμένην

φιλούμενον

V φιλούμενε

φιλουμένη

φιλούμενον

Plural**N., V.** φιλούμενοι

φιλούμεναι

φιλούμενα

G. φιλουμένων

φιλουμένων

φιλουμένων

D. φιλουμένοις

φιλουμέναις

φιλουμένοις

A. φιλουμένους

φιλουμένᾱς

φιλούμενα

Exempli gratia:**N.** τιμώμενος

τιμωμένη

τιμώμενον

Exempli gratia:**N.** δηλούμενος

δηλουμένη

δηλούμενον

Sigmatic 1st Aorist and Thematic 2nd Aorist Middle Participles (see Book I, pages 199 and 180)

Exempli gratia:**N.** λυσάμενος

λυσαμένη

λυσάμενον

N. γενόμενος

γενομένη

γενόμενον

6. **ADJECTIVES OF IRREGULAR DECLENSION** (see Book I, page 49)

Singular**Plural****M.****F.****N.****M.****F.****N.****N.** μέγας

μεγάλη

μέγα

μεγάλοι

μεγάλαι

μεγάλα

G. μεγάλου

μεγάλης

μεγάλου

μεγάλων

μεγάλων

μεγάλων

D. μεγάλῳ

μεγάλη

μεγάλῳ

μεγάλοις

μεγάλαις

μεγάλοις

A. μέγαν

μεγάλην

μέγα

μεγάλους

μεγάλας

μεγάλα

V. μεγάλε

μεγάλη

μέγα

μεγάλοι

μεγάλαι

μεγάλα

N. πολὺς

πολλή

πολύ

πολλοί

πολλαί

πολλά

G. πολλοῦ

πολλῆς

πολλοῦ

πολλῶν

πολλῶν

πολλῶν

D. πολλῷ

πολλῇ

πολλῷ

πολλοῖς

πολλαῖς

πολλοῖς

A. πολλύν

πολλήν

πολύ

πολλούς

πολλάς

πολλά

V. none

7. ADJECTIVES OF THE 3RD DECLENSION

Adjectives with Stems in -ov- (see Book I, pages 107–108)

Singular		Plural	
M. & F.	N.	M. & F.	N.
N. σῶφρων	σῶφρον	σῶφρονες	σῶφρονα
G. σῶφρονος	σῶφρονος	σωφρόνων	σωφρόνων
D. σῶφρονι	σῶφρονι	σῶφροσι(ν)	σῶφροσι(ν)
A. σῶφρονα	σῶφρον	σῶφρονας	σῶφρονα
V. σῶφρον	σῶφρον	σῶφρονες	σῶφρονα

Comparative Adjectives with Stems in -ov- (see Book II, page 135)

Singular		Plural	
M. & F.	N.	M. & F.	N.
N. βελτίων	βέλτιον	βελτίονες	βελτίονα
		(βελτίους)	(βελτίω)
G. βελτίονος	βελτίονος	βελτιόνων	βελτιόνων
D. βελτίονι	βελτίονι	βελτίοσι(ν)	βελτίοσι(ν)
A. βελτίονα	βέλτιον	βελτίονας	βελτίονα
		(βελτίους)	(βελτίω)
V. βέλτιον	βέλτιον	βελτίονες	βελτίονα

Adjectives with Stems in -εσ- (see Book I, page 227):

Singular	
M. & F.	N.
N. ἀληθής	ἀληθές
G. ἀληθοῦς	ἀληθοῦς
D. ἀληθεῖ	ἀληθεῖ
A. ἀληθῇ	ἀληθές
V. ἀληθές	ἀληθές
Plural	
N. ἀληθεῖς	ἀληθῇ
G. ἀληθῶν	ἀληθῶν
D. ἀληθέσι(ν)	ἀληθέσι(ν)
A. ἀληθεῖς	ἀληθῇ
V. ἀληθεῖς	ἀληθῇ

8. ADJECTIVES AND PARTICIPLES OF THE 1ST AND 3RD DECLENSIONS

Adjectives

πᾶς, πᾶσα, πᾶν, *all; every; whole* (see Book I, page 126).

Singular

	M.	F.	N.
N., V.	πᾶς	πᾶσα	πᾶν
G.	παντός	πάσης	παντός
D.	παντί	πᾶσῃ	παντί
A.	πάντα	πᾶσαν	πᾶν

Plural

N., V.	πάντες	πᾶσαι	πάντα
G.	πάντων	πᾶσῶν	πάντων
D.	πᾶσι(ν)	πᾶσαις	πᾶσι(ν)
A.	πάντας	πᾶσᾶς	πάντα

ταχύς, ταχεῖα, ταχύ, *quick, swift* (see Book I, pages 227–228)

Singular

	M.	F.	N.
N.	ταχύς	ταχεῖα	ταχύ
G.	ταχέως	ταχεῖᾱς	ταχέος
D.	ταχεῖ	ταχεῖᾱ	ταχεῖ
A.	ταχύν	ταχεῖαν	ταχύ
V.	ταχύ	ταχεῖα	ταχύ

Plural

N.	ταχεῖς	ταχεῖαι	ταχέα
G.	ταχέων	ταχειῶν	ταχέων
D.	ταχέσι(ν)	ταχεῖαις	ταχέσι(ν)
A.	ταχεῖς	ταχεῖᾱς	ταχέα
V.	ταχεῖς	ταχεῖαι	ταχέα

Present or Progressive Active Participles

εἰμί (see Book I, page 136):

Singular

	M.	F.	N.
N., V.	ὢν	οὔσα	ὄν
G.	ὄντος	οὔσης	όντος
D.	ὄντι	οὔσῃ	όντι
A.	όντα	οὔσαν	όν

Plural

	M.	F.	N.
N., V.	ὄντες	οὔσαι	ὄντα
G.	ὄντων	οὔσων	ὄντων
D.	οὔσι(ν)	οὔσαις	οὔσι(ν)
A.	ὄντας	οὔσας	ὄντα

λύω (see Book I, page 136):

Singular

N., V.	λύων	λύουσα	λύον
G.	λύοντος	λύούσης	λύοντος
D.	λύοντι	λύούση	λύοντι
A.	λύοντα	λύουσιν	λύον

Plural

N., V.	λύοντες	λύουσαι	λύοντα
G.	λύόντων	λύουσών	λύόντων
D.	λύουσι(ν)	λύούσαις	λύουσι(ν)
A.	λύοντας	λύούσας	λύοντα

φιλέω (see Book I, page 136):

Singular

N., V.	φιλῶν	φιλοῦσα	φιλοῦν
G.	φιλοῦντος	φιλούσης	φιλοῦντος
D.	φιλοῦντι	φιλούση	φιλοῦντι
A.	φιλοῦντα	φιλοῦσιν	φιλοῦν

Plural

N., V.	φιλοῦντες	φιλοῦσαι	φιλοῦντα
G.	φιλοῦντων	φιλουσών	φιλοῦντων
D.	φιλοῦσι	φιλούσαις	φιλοῦσι
A.	φιλοῦντας	φιλούσας	φιλοῦντα

τιμάω (see Book I, pages 136–137):

Singular

N., V.	τιμῶν	τιμῶσα	τιμῶν
G.	τιμῶντος	τιμώσης	τιμῶντος
D.	τιμῶντι	τιμώση	τιμῶντι
A.	τιμῶντα	τιμῶσαν	τιμῶν

	Plural		
	M.	F.	N.
N., V.	τιμῶντες	τιμῶσαι	τιμῶντα
G.	τιμῶντων	τιμωσῶν	τιμώντων
D.	τιμῶσι	τιμώσαις	τιμῶσι
A.	τιμῶντας	τιμώσας	τιμῶντα

δηλόω (see Book I, page 262; declined like φιλῶν above; we give only the nominative):

δηλῶν	δηλοῦσα	δηλοῦν
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Sigmatic 1st Aorist Active Participles (see Book I, page 199)

	Singular		
N., V.	λύσᾱς	λύσᾱσα	λύσαν
G.	λύσαντος	λύσᾱσης	λύσαντος
D.	λύσαντι	λύσᾱσῃ	λύσαντι
A.	λύσαντα	λύσᾱσαν	λύσαν
	Plural		
N., V.	λύσαντες	λύσᾱσαι	λύσαντα
G.	λύσάντων	λύσᾱσῶν	λύσάντων
D.	λύσᾱσι(ν)	λύσᾱσαις	λύσᾱσι(ν)
A.	λύσαντας	λύσᾱσας	λύσαντα

Thematic 2nd Aorist Active Participles (see Book I, page 180)

	Singular		
N., V.	λιπὼν	λιποῦσα	λιπόν
G.	λιπόντος	λιπούσης	λιπόντος
D.	λιπόντι	λιπούσῃ	λιπόντι
A.	λιπόντα	λιποῦσαν	λιπόν
	Plural		
N., V.	λιπόντες	λιποῦσαι	λιπόντα
G.	λιπόντων	λιπουσῶν	λιπόντων
D.	λιποῦσι(ν)	λιπούσαις	λιποῦσι(ν)
A.	λιπόντας	λιπούσας	λιπόντα

-θη- 1st Aorist Passive Participles (see Book II, page 5)

	Singular		
N., V.	λυθείς	λυθεῖσα	λυθέν
G.	λυθέντος	λυθείσης	λυθέντος
D.	λυθέντι	λυθείσῃ	λυθέντι
A.	λυθέντα	λυθεῖσαν	λυθέν

Plural

	M.	F.	N.
N., V.	λυθέντες	λυθείσαι	λυθέντα
G.	λυθέντων	λυθεισῶν	λυθέντων
D.	λυθείσι(ν)	λυθείσαις	λυθείσι(ν)
A.	λυθέντας	λυθείσας	λυθέντα

-η- 2nd Aorist Passive Participles (see Book II, page 13)**Exempli gratia:**

N., V.	γραφείς	γραφείσα	γραφέν
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-κα 1st Perfect Active Participles (see Book II, page 208)**Singular**

N., V.	λελυκώς	λελυκυῖα	λελυκός
G.	λελυκότος	λελυκυίδος	λελυκότος
D.	λελυκότι	λελυκυίᾳ	λελυκότι
A.	λελυκότα	λελυκυῖαν	λελυκός

Plural

N., V.	λελυκότες	λελυκυῖαι	λελυκότα
G.	λελυκότων	λελυκυῖων	λελυκότων
D.	λελυκόσι(ν)	λελυκυῖαις	λελυκόσι(ν)
A.	λελυκότας	λελυκυῖας	λελυκότα

-α 2nd Perfect Active Participles (see Book II, pages 210–211)**Exempli gratia:**

N., V.	γεγονώς	γεγονυῖα	γεγονός
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9. COMPARISON OF ADJECTIVES (see Book II, pages 126–128 and 134–135)

Positive	Comparative	Superlative
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Regular (see Book II, pages 126–127)**1st and 2nd Declension**

ἀνδρείος, -ᾱ, -ον	ἀνδρειότερος, -ᾱ, -ον	ἀνδρειότατος, -η, -ον
χαλεπός, -ή, -όν	χαλεπώτερος, -ᾱ, -ον	χαλεπώτατος, -η, -ον

3rd Declension

ἀληθής, ἀληθές	ἀληθέστερος, -ᾱ, -ον	ἀληθέστατος, -η, -ον
σώφρων, σῶφρον	σωφρονέστερος, -ᾱ, -ον	σωφρονέστατος, -η, -ον

Irregular (see Book II, pages 127–128 and 134–135)

ἄγαθός, -ή, -όν	ἄμεινων, ἄμεινον	ἄριστος, -η, -ον
	βέλτιων, βέλτιον	βέλτιστος, -η, -ον
	κρείττων, κρείτταν	κράτιστος, -η, -ον

αἰσχρός, -ᾶ, -όν	αἰσχρίων, αἰσχρίον	αἴσχιστος, -η, -ον
ἐχθρός, -ᾶ, -όν	ἐχθρίων, ἐχθρίον	ἐχθιστος, -η, -ον
ἡδύς, ἡδεῖα, ἡδύ	ἡδίων, ἡδίον	ἡδιστος, -η, -ον
κακός, -ή, -όν	κακίων, κάκιον	κάκιστος, -η, -ον
	χειρών, χείρον	χειρίστος, -η, -ον
	ἥτων, ἥτιον	
καλός, -ή, -όν	καλλίων, κάλλιον	κάλλιστος, -η, -ον
μέγας, μεγάλη, μέγα	μείζων, μείζον	μέγιστος, -η, -ον
ὀλίγος, -η, -ον	ἐλάτιων, ἔλαττον	ὀλίγιστος, -η, -ον
		ἐλάχιστος, -η, -ον
πολύς, πολλή, πολύ	πλείων/πλέων,	πλείστος, -η, -ον
	πλείον/πλέον	
ῥάδιος, -ᾶ, -ον	ῥάων, ῥᾶον	ῥᾶστος, -η, -ον
ταχύς, ταχεῖα, ταχύ	θάττων, θάττον	τάχιστος, -η, -ον
φίλος, -η, -ον	φιλαίτερος, -ᾶ, -ον	φιλαίτατος, -η, -ον or
		φίλτατος, -η, -ον

For the declension of irregular comparative adjectives, see No. 7 above.

10. DEMONSTRATIVE ADJECTIVES

οὗτος, αὕτη, τοῦτο, *this* (see Book I, pages 244–245)

Singular			Plural		
M.	F.	N.	M.	F.	N.
N. οὗτος	αὕτη	τοῦτο	οὗτοι	αὗται	ταῦτα
G. τούτου	ταύτης	τούτου	τούτων	ταύτων	τούτων
D. τούτῳ	ταύτῃ	τούτῳ	τούτοις	ταύταις	τούτοις
A. τοῦτον	ταύτην	τοῦτο	τούτους	ταύτᾱς	ταῦτα

ἐκεῖνος, ἐκεῖνη, ἐκεῖνο, *that* (see Book I, page 245):

Singular			Plural		
M.	F.	N.	M.	F.	N.
N. ἐκεῖνος	ἐκεῖνη	ἐκεῖνο	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
G. ἐκεῖνου	ἐκεῖνης	ἐκεῖνου	ἐκεῖνων	ἐκεῖνων	ἐκεῖνων
D. ἐκεῖνῳ	ἐκεῖνῃ	ἐκεῖνῳ	ἐκεῖνοῖς	ἐκεῖναις	ἐκεῖνοῖς
A. ἐκεῖνον	ἐκεῖνην	ἐκεῖνο	ἐκεῖνους	ἐκεῖνᾱς	ἐκεῖνα

ὅδε, ἥδε, τόδε, *this here* (see Book I, page 245):

Singular			Plural		
M.	F.	N.	M.	F.	N.
N. ὅδε	ἥδε	τόδε	οἷδε	αἷδε	τάδε
G. τοῦδε	τῆσδε	τοῦδε	τῶνδε	τῶνδε	τῶνδε
D. τῷδε	τῇδε	τῷδε	τοῖσδε	ταῖσδε	τοῖσδε
A. τόνδε	τήνδε	τόδε	τούσδε	τάσδε	τάδε

11. THE ADJECTIVE αὐτός, -ή, -ό, *-self, -selves; same* (see Book I, pages 68–69)**Singular**

	M.	F.	N.
N.	αὐτός	αὐτή	αὐτό
G.	αὐτοῦ	αὐτῆς	αὐτοῦ
D.	αὐτῷ	αὐτῇ	αὐτῷ
A.	αὐτόν	αὐτήν	αὐτό

Plural

N.	αὐτοί	αὐταί	αὐτά
G.	αὐτῶν	αὐτῶν	αὐτῶν
D.	αὐτοῖς	αὐταῖς	αὐτοῖς
A.	αὐτούς	αὐτάς	αὐτά

12. THE INTERROGATIVE ADJECTIVE (see Book I, page 108)

Singular

	M. & F.	N.
N.	τίς	τί
G.	τίνος	τίνος
D.	τίνι	τίνι
A.	τίνα	τί

Plural

	M. & F.	N.
N.	τίνες	τίνα
G.	τίνων	τίνων
D.	τίσι(ν)	τίσι(ν)
A.	τίνας	τίνα

13. THE INDEFINITE ADJECTIVE (see Book I, page 109)

Singular

	M. & F.	N.
N.	τις	τι
G.	τινός	τινός
D.	τινί	τινί
A.	τινά	τι

Plural

	M. & F.	N.
N.	τινές	τινά
G.	τινῶν	τινῶν
D.	τισί(ν)	τισί(ν)
A.	τινάς	τινά

14. NUMERICAL ADJECTIVES (see Book I, pages 128 and 263–264)

Cardinals

1	εἷς, μία, ἓν	11	ἑνδεκα
2	δύο	12	δώδεκα
3	τρεις, τρία	13	τρεις (τρία) καὶ δέκα or τρεισκαίδεκα
4	τέτταρες, τέτταρα	14	τέτταρες (τέτταρα) καὶ δέκα
5	πέντε	15	πεντεκαίδεκα
6	ἕξ	16	ἑκκαίδεκα
7	ἐπτά	17	ἑπτακαίδεκα
8	ὀκτώ	18	ὀκτωκαίδεκα
9	ἐννέα	19	ἐννεακαίδεκα
10	δέκα	20	εἴκοσι(ν)

21	εἷς καὶ εἴκοσι(ν)
100	ἐκατόν
1,000	χίλιοι, -αι, -α
10,000	μύριοι, -αι, -α

M.	F.	N.
N. εἷς	μία	έν
G. ενός	μιᾶς	ένός
D. ἐνί	μιᾷ	ἐνί
A. ἕνα	μίαν	έν

M. F. N.	M. F.	N.	M. F.	N.
N. δύο	τρεις	τρία	τέτταρες	τέτταρα
G. δυοῖν	τριῶν	τριῶν	τεττάρων	τεττάρων
D. δυοῖν	τρισί(ν)	τρισί(ν)	τέτταρσι(ν)	τέτταρσι(ν)
A. δύο	τρεις	τρία	τέτταρας	τέτταρα

Ordinals

1st	πρῶτος, -η, -ον	6th	ἕκτος, -η, -ον
2nd	δεύτερος, -ᾱ, -ον	7th	ἑβδομος, -η, -ον
3rd	τρίτος, -η, -ον	8th	ὀγδοος, -η, -ον
4th	τέταρτος, -η, -ον	9th	ἐνατος, -η, -ον
5th	πέμπτος, -η, -ον	10th	δέκατος, -η, -ον
		11th	ἐνδέκατος, -η, -ον
		12th	δωδέκατος, -η, -ον
		20th	εἰκοστός, -ή, -όν
		100th	ἐκατοστός, -ή, -όν
		1,000th	χίλιοστός, -ή, -όν
		10,000th	μύριοστός, -ή, -όν

15. PERSONAL PRONOUNS (see Book I, pages 64–65)

1st Person Singular			1st Person Plural	
N.	ἐγώ	<i>I</i>	ἡμεῖς	<i>we</i>
G.	ἐμοῦ μου	<i>of me</i>	ἡμῶν	<i>of us</i>
D.	ἐμοί μοι	<i>to or for me</i>	ἡμῖν	<i>to or for us</i>
A.	ἐμέ με	<i>me</i>	ἡμᾶς	<i>us</i>
2nd Person Singular			2nd Person Plural	
N.	σύ	<i>you</i>	ὑμεῖς	<i>you</i>
G.	σοῦ σου	<i>of you</i>	ὑμῶν	<i>of you</i>
D.	σοί σοι	<i>to or for you</i>	ὑμῖν	<i>to or for you</i>
A.	σέ σε	<i>you</i>	ὑμᾶς	<i>you</i>

3rd Person

Singular

M.		F.		N.	
G.	αὐτοῦ <i>of him or it</i>	αὐτῆς <i>of her or it</i>		αὐτοῦ <i>of it</i>	
D.	αὐτῷ <i>to or for him or it</i>	αὐτῇ <i>to or for her or it</i>		αὐτῷ <i>to it</i>	
A.	αὐτόν <i>him or it</i>	αὐτήν <i>her or it</i>		αὐτό <i>it</i>	

Plural

G.	αὐτῶν <i>of them</i>	αὐτῶν <i>of them</i>	αὐτῶν <i>of them</i>
D.	αὐτοῖς <i>to or for them</i>	αὐταῖς <i>to or for them</i>	αὐτοῖς <i>to or for them</i>
A.	αὐτούς <i>them</i>	αὐτάς <i>them</i>	αὐτά <i>them</i>

16. REFLEXIVE PRONOUNS (see Book I, pages 100–101)

1st Person

2nd Person

Singular

M.	F.	M.	F.
G.	ἐμαυτοῦ	σεαυτοῦ	σεαυτῆς
D.	ἐμαυτῷ	σεαυτῷ	σεαυτῇ
A.	ἐμαυτόν	σεαυτόν	σεαυτήν

Plural

G.	ἡμῶν αὐτῶν	ἡμῶν αὐτῶν	ὁμῶν αὐτῶν	ὁμῶν αὐτῶν
D.	ἡμῖν αὐτοῖς	ἡμῖν αὐταῖς	ὕμῖν αὐτοῖς	ὕμῖν αὐταῖς
A.	ἡμᾶς αὐτούς	ἡμᾶς αὐτάς	ὕμᾶς αὐτούς	ὕμᾶς αὐτάς

3rd Person

Singular

M.	F.	N.
G.	ἐαυτοῦ	ἐαυτοῦ
D.	ἐαυτῷ	ἐαυτῷ
A.	ἐαυτόν	ἐαυτό

Plural

G.	ἐαυτῶν	ἐαυτῶν	ἐαυτῶν
D.	ἐαυτοῖς	ἐαυταῖς	ἐαυτοῖς
A.	ἐαυτούς	ἐαυτάς	ἐαυτά

17. THE RECIPROCAL PRONOUN

M.	F.	N.
G.	ἀλλήλων	ἀλλήλων
D.	ἀλλήλοις	ἀλλήλοις
A.	ἀλλήλους	ἀλλήλα

18. POSSESSIVES (see Book I, pages 66–67)

Possessive Adjectives

	Singular	Plural
1st Person	ἐμός, -ή, -όν, <i>my, mine</i>	ἡμέτερος, -ᾱ, -ον, <i>our, ours</i>
2nd Person	σός, -ή, -όν, <i>your, yours</i>	ὑμέτερος, -ᾱ, -ον, <i>your, yours</i>

Possessive Pronouns (used for 3rd person possessives)**Singular**

M.	αὐτοῦ, <i>of him, his; of it, its</i>
F.	αὐτῆς, <i>of her, her; of it, its</i>
N.	αὐτοῦ, <i>of it, its</i>

Plural

M., F., N.	αὐτῶν, <i>of them, their</i>
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19. THE INTERROGATIVE PRONOUN

For the interrogative pronoun τίς, τί, *who? what?* see Book I, page 108. Its forms are the same as those of the interrogative adjective (see above) and are not repeated here; it always has an acute accent on the first syllable.

20. THE INDEFINITE PRONOUN

For the indefinite pronoun τις, τι, *someone; something; anyone; anything*, see Book I, page 109. This pronoun is enclitic, and it has the same forms as the indefinite adjective (see above).

21. THE RELATIVE PRONOUN (see Book I, pages 224–225)

	Singular			Plural		
	M.	F.	N.	M.	F.	N.
N.	ὅς	ἥ	ὅ	οἷ	αἷ	ἃ
G.	οὗ	ῆς	οὔ	ῶν	ῶν	ῶν
D.	ὃν	ῇ	ὃ	οἷς	αἷς	οἷς
A.	ὅν	ῇν	ὅ	οὓς	ἃς	ἃ

22. FORMATION OF ADVERBS (see Book I, page 50):

Adverbs regularly have the same spelling and accent as the genitive plural of the corresponding adjective, but with the final ν changed to ς:

- Adjective καλός (genitive plural, καλῶν) > adverb καλῶς
- Adjective σώφρων (genitive plural, σωφρόνων) > adverb σωφρόνως
- Adjective ἀληθής (genitive plural, ἀληθῶν) > adverb ἀληθῶς
- Adjective ταχός (genitive plural, ταχέων) > adverb ταχέως

23. COMPARISON OF ADVERBS (see Book I, page 236)

For the comparative adverb the neuter singular of the comparative adjective is used, and for the superlative, the neuter plural of the superlative adjective:

Regular

ἀνδρείως	ἀνδρειότερον	ἀνδρειότατα
χαλεπῶς	χαλεπώτερον	χαλεπώτατα
ἀληθῶς	ἀληθέστερον	ἀληθέστατα
σωφρόνως	σωφρονέστερον	σωφρονέστατα

Irregular

εὖ	ἄμεινον	ἄριστα
κακῶς	κάκιον	κάκιστα
πόλυ	πλέον	πλεῖστα
μάλα	μᾶλλον	μάλιστα

Verbs

24. VERBS WITH THEMATIC PRESENTS, SIGMATIC FUTURES, SIGMATIC 1ST AORISTS, -κα 1ST PERFECTS, -κη 1ST PLUPERFECTS, -θη- 1ST AORIST PASSIVES, AND -θη- 1ST FUTURE PASSIVES

λύω, λύσω, ἔλυσα, λέλυκα, λέλυμαι, ἐλύθην, *I loosen, loose; middle, I ransom*

PRESENT ACTIVE (THEMATIC) (see Book I, pages 38 and 136, and Book II, pages 75 and 145)

Indic.	Subjn.	Opt.	Imper.	Infinitive	Participle
λύω	λύω	λύοιμι		λύειν	λύων,
λύεις	λύης	λύοις	λύε		λύουσα,
λύει	λύη	λύοι			λύον,
λύομεν	λύωμεν	λύοιμεν			gen., λύοντος, etc.
λύετε	λύητε	λύοιτε	λύετε		
λύουσι(ν)	λύωσι(ν)	λύοιεν			

PRESENT MIDDLE/PASSIVE (THEMATIC) (see Book I, pages 77 and 115, and Book II, pages 76 and 145)

λύομαι	λύωμαι	λύοίμην		λύεσθαι	λύόμενος,
λύεῖν/η	λύῃ	λύοιο	λύου		-η,
λύεται	λύηται	λύοιτο			-ον
λύόμεθα	λύώμεθα	λύοίμεθα			
λύεσθε	λύησθε	λύοισθε	λύεσθε		
λύονται	λύωνται	λύοιντο			

IMPERFECT ACTIVE (THEMATIC) (see Book I, page 214)

ἔλυον
ἔλυες
ἔλυε(ν)
ἐλύομεν
ἐλύετε
ἔλυον

IMPERFECT MIDDLE/PASSIVE (THEMATIC) (see Book I, page 214)

ἐλύομην
ἐλύου
ἐλύετο
ἐλύόμεθα
ἐλύεσθε
ἐλύοντο

SIGMATIC FUTURE ACTIVE (THEMATIC) (see Book I, page 158, and Book II, page 146; for consonant-stem verbs, see Book I, pages 158–159)

Indic.	Opt.	Inf.	Part.
λύσω	λύσοιμι	λύσειν	λύσων,
λύσεις	λύσοις		λύσουσα,
λύσει	λύσοι		λύσον,
λύσομεν	λύσοιμεν		gen., λύσοντος, etc.
λύσετε	λύσοιτε		
λύσουσι(ν)	λύσοιεν		

SIGMATIC FUTURE MIDDLE (THEMATIC) (see Book I, page 158, and Book II, page 146; for consonant-stem verbs, see Book I, pages 158–159)

λύσομαι	λύσοίμην	λύσεσθαι	λύσόμενος,
λύσει/η	λύσοιο		-η,
λύσεται	λύσοιτο		-ον
λύσόμεθα	λύσοίμεθα		
λύσεσθε	λύσοισθε		
λύσονται	λύσονται		

-θη- 1ST FUTURE PASSIVE (THEMATIC) (see Book II, pages 5 and 146)

λυθήσομαι	λυθήσοίμην	λυθήσεσθαι	λυθησόμενος
λυθήσει/η	λυθήσοιο		-η,
λυθήσεται	λυθήσοιτο		-ον
λυθησόμεθα	λυθησοίμεθα		
λυθήσεσθε	λυθήσοισθε		
λυθήσονται	λυθήσονται		

SIGMATIC 1ST AORIST ACTIVE (see Book I, page 196, and Book II, pages 76 and 145; for consonant-stem verbs, see Book I, pages 197–198; for alternative forms of the optative, see Book II, page 145)

Indic.	Subjn.	Opt.	Imper.	Inf.	Part.
ἔλῳσα	λύσω	λύσαιμι	λύσον	λῳσαι	λύσᾱς,
ἔλῳσας	λύῃς	λύσειας			λύσᾱσα,
ἔλῳσε(ν)	λύσῃ	λύσειε			λύσαν,
ἐλύσαμεν	λύσωμεν	λύσαιμεν			gen., λύσαντος, etc.
ἐλύσατε	λύσητε	λύσαιτε			
ἔλῳσαν	λύσωσι(ν)	λύσειαν			

SIGMATIC 1ST AORIST MIDDLE (see Book I, page 197, and Book II, pages 77 and 145; for consonant-stem verbs, see Book I, pages 197–198)

ἐλῳσάμην	λύσωμαι	λῳσαίμην	λῳσαι,	λῳσασθαι	λῳσάμενος,
ἐλῳσω	λύσῃ	λῳσαιο			-η,
ἐλῳσατο	λῳσῃται	λῳσαιτο			-ον
ἐλῳσάμεθα	λῳσώμεθα	λῳσαίμεθα			
ἐλῳσασθε	λῳσησθε	λῳσαισθε			
ἐλῳσαντο	λῳσωνται	λῳσαιντο			

-θη- 1ST AORIST PASSIVE (see Book II, pages 5, 77, and 145)

Indic.	Subjn.	Opt.	Imper.	Infjn.	Part.
ἐλύθην	λυθῶ	λυθείην		λυθῆναι	λυθείς,
ἐλύθης	λυθῇς	λυθείης	λύθητι		λυθείσα,
ἐλύθη	λυθῇ	λυθείη			λυθέν,
ἐλύθημεν	λυθῶμεν	λυθείμεν			gen., λυθέντος
ἐλύθητε	λυθῆτε	λυθεῖτε	λύθητε		
ἐλύθησαν	λυθῶσι(ν)	λυθεῖν			

-κα 1ST PERFECT ACTIVE (see Book II page 207; for alternative forms of the subjunctive and optative, see Book II, page 207)

λέλυκα	λελυκῶς	λελυκῶς	λελυκέναι	λελυκώς,
	ῶ	εῖην		λελυκυῖα,
λέλυκας	λελυκῶς	λελυκῶς		λελυκός,
	ῆς	εῖης		gen., λελυκότος
λέλυκε(ν)	λελυκῶς	λελυκῶς		
	ῆ	εῖη		
λέλυκάμεν	λελυκότες	λελυκότες		
	ῶμεν	εἶμεν or εἴημεν		
λέλυκατε	λελυκότες	λελυκότες		
	ῆτε	εἶτε or εἴητε		
λέλυκάσι(ν)	λελυκότες	λελυκότες		
	ῶσι(ν)	εἶεν or εἴησαν		

PERFECT MIDDLE/PASSIVE (ATHEMATIC) (see Book II, page 186)

λέλυμαι	λελυμένος	λελυμένος	λελύσθαι	λελυμένος,
	ῶ	εῖην		-η,
λέλυσαι	λελυμένος	λελυμένος		-ον
	ῆς	εῖης		
λέλυνται	λελυμένος	λελυμένος		
	ῆ	εῖη		
λέλυμεθα	λελυμένοι	λελυμένοι		
	ῶμεν	εἶμεν or εἴημεν		
λέλυσθε	λελυμένοι	λελυμένοι		
	ῆτε	εἶτε or εἴητε		
λέλυνται	λελυμένοι	λελυμένοι		
	ῶσι(ν)	εἶεν or εἴησαν		

-κη 1ST PLUPERFECT ACTIVE (see Book II, page 210)

ἐλελύκη
ἐλελύκης
ἐλελύκει
ἐλελύκεμεν
ἐλελύκετε
ἐλελύκεσαν

PLUPERFECT MIDDLE/PASSIVE (ATHEMATIC) (see Book II, page 187)

Indic.

ἐλελύμην
ἐέλωσο
ἐέλωτο
ἐελύμεθα
ἐέλωσθε
ἐέλυντο

For the perfect and pluperfect middle/passive of verbs with stems ending in consonants, see Book II, pages 197–199.

25. VERBS WITH -η- 2ND FUTURE PASSIVES AND -η- 2ND AORIST PASSIVES

γράφω, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, ἐγράφην, *I write*

-η- 2ND FUTURE PASSIVE (see Book II, pages 13 and 146)

Indic.	Opt.	Infin.	Part.
γραφήσομαι	γραφησοίμην	γραφήσεσθαι	γραφησόμενος,
γραφήσει/η	γραφήσοιο		-η
γραφήσεται	γραφήσοιτο		-ον
γραφησόμεθα	γραφησοίμεθα		
γραφήσεσθε	γραφήσοισθε		
γραφήσονται	γραφήσوينτο		

-η- 2ND AORIST PASSIVE (see Book II, pages 13, 77, and 145)

Indic.	Subjn.	Opt.	Imper.	Infin.	Part.
ἐγράφην	γραφῶ	γραφείην		γραφῆναι	γραφείς,
ἐγράφης	γραφῆς	γραφείης	γράφητι		γραφείσα,
ἐγράφη	γραφῇ	γραφείη			γραφέν,
ἐγράφημεν	γραφῶμεν	γραφείμεν			gen., γραφέντος, etc.
ἐγράφητε	γραφῆτε	γραφείτε	γράφητε		
ἐγράφησαν	γραφῶσι(v)	γραφείεν			

26. VERBS WITH ATHEMATIC PRESENTS AND IMPERFECTS (see Book I, pages 276–277)

δύναμαι, δυνήσομαι, ἐδυνήθην, *I am able; I can*

PRESENT

Indic.	Subjn.	Opt.	Imper.	Infin.	Part.
δύναμαι	δύνωμαι	δυναίμην		δύνασθαι	δυνάμενος,
δύνασαι	δύνῃ	δύναιτο	δύνασο		-η,
δύναται	δύνηται	δύναιτο			-ον
δυνάμεθα	δυνώμεθα	δυναίμεθα			
δύνασθε	δύνησθε	δύναισθε	δύνασθε		
δύνανται	δύνωνται	δύναιντο			

IMPERFECT

Indic.

ἐδυνάμην
 ἐδύνασο or ἐδύνω
 ἐδύνατο
 ἐδυνάμεθα
 ἐδύνασθε
 ἐδύναντο

κείμαι, κείσομαι, *I lie*

PRESENT

Indic.	Subjn.	Opt.	Imper.	Infin.	Part.
κείμαι	κέωμαι	κεοίμην		κείσθαι	κείμενος, -η, -ον
κείσαι	κέη	κέοιο	κείσο		
κείται	κέηται	κέοιτο			
κείμεθα	κεώμεθα	κεοίμεθα			
κείσθε	κέησθε	κέοισθε	κείσθε		
κείνται	κέωνται	κέοιντο			

IMPERFECT

ἐκείμην
 ἔκεισο
 ἔκειτο
 ἐκείμεθα
 ἔκεισθε
 ἔκειντο

ἐπίσταμαι, ἐπιστήσομαι, ἠπιστήθην, *I understand; I know*

PRESENT

ἐπίσταμαι	ἐπίστωμαι	ἐπισταίμην		ἐπίστασθαι	ἐπιστάμενος, -η, -ον
ἐπίστασαι	ἐπίστη	ἐπίσταιο	ἐπίστασο		
ἐπίσταιται	ἐπίστηται	ἐπίσταιτο			
ἐπιστάμεθα	ἐπιστώμεθα	ἐπισταίμεθα			
ἐπίστασθε	ἐπίστησθε	ἐπίσταισθε	ἐπίστασθε		
ἐπίστανται	ἐπίστανται	ἐπίσταιντο			

IMPERFECT

ἠπιστάμην
 ἠπίστασο or ἠπίστω
 ἠπίστατο
 ἠπιστάμεθα
 ἠπίστασθε
 ἠπίσταντο

27. CONTRACT VERBS

φιλέω, φιλήσω, ἐφίλησα, πεφίληκα, πεφίλημαι, ἐφιλήθην, *I love*

PRESENT ACTIVE (see Book I, pages 39 and 136, and Book II, pages 75 and 145)

Indic.	Subjn.	Opt.	Imper.	Infjn.	Part.
φιλῶ	φιλῶ	φιλοῖην		φιλεῖν	φιλῶν,
φιλεῖς	φιλήῃς	φιλοῖης	φίλει		φιλοῦσα,
φιλεῖ	φιλήῃ	φιλοῖῃ			φιλοῦν
φιλοῦμεν	φιλῶμεν	φιλοῖμεν			gen., φιλοῦντος, etc.
φιλεῖτε	φιλήτε	φιλοῖτε	φιλεῖτε		
φιλοῦσι(ν)	φιλῶσι(ν)	φιλοῖεν			

PRESENT MIDDLE/PASSIVE (see Book I, pages 77 and 115–116, and Book II, pages 76 and 145)

φιλοῦμαι	φιλῶμαι	φιλοίμην		φιλεῖσθαι	φιλούμενος,
φιλεῖ or φιλήῃ	φιλήῃ	φιλοῖο	φιλοῦ		- η,
φιλεῖται	φιλήται	φιλοῖτο			- ον
φιλούμεθα	φιλώμεθα	φιλοίμεθα			
φιλεῖσθε	φιλήσθε	φιλοῖσθε	φιλεῖσθε		
φιλοῦνται	φιλῶνται	φιλοῖντο			

IMPERFECT ACTIVE (see Book I, page 214)

ἐφίλουν
ἐφίλεις
ἐφίλει
ἐφιλοῦμεν
ἐφιλεῖτε
ἐφίλουν

IMPERFECT MIDDLE/PASSIVE (see Book I, page 214)

ἐφιλούμην
ἐφιλοῦ
ἐφιλεῖτο
ἐφιλούμεθα
ἐφιλεῖσθε
ἐφιλοῦντο

FUTURE ACTIVE (see Book I, page 159)

φιλήσω, etc., like λύσω above

FUTURE MIDDLE (see Book I, page 159)

φιλήσομαι, etc., like λύσομαι above

FUTURE PASSIVE (see Book II, page 6)

φιληθήσομαι, etc., like λυθήσομαι above

AORIST ACTIVE (see Book I, page 198)

ἐφίλησα, etc., like ἔλυσα above

AORIST MIDDLE (see Book I, page 198)

ἐφιλησάμην, etc., like ἐλύσάμην above

AORIST PASSIVE (see Book II, page 6)

ἐφιλήθην, etc., like ἐλύθην above

PERFECT ACTIVE (see Book II, page 208)

πεφίληκα etc., like λέλυκα above

PERFECT MIDDLE/PASSIVE (see Book II, page 187)

πεφίλημαι etc., like λέλυμαι above

PLUPERFECT ACTIVE (see Book II, page 210)

ἔπεφίληκα, etc., like ἐλελύκα above

PLUPERFECT MIDDLE/PASSIVE (see Book II, page 188)

ἔπεφίλημην, etc., like ἐλελύμην above

τίμᾶω, τιμήσω, ἐτίμησα, τετίμηκα, τετίμημαι, ἐτιμήθην, I honor

PRESENT ACTIVE (see Book I, pages 56 and 136–137, and Book II, pages 76 and 146)

Indic.	Subjn.	Opt.	Imper.	Infin.	Part.
τίμῶ	τίμῶ	τίμῶην		τίμᾶν	τίμῶν,
τίμῃς	τίμῃς	τίμῃης	τίμᾶ		τίμῶσα,
τίμῃ	τίμῃ	τίμῃη			τίμῶν,
τίμῶμεν	τίμῶμεν	τίμῶμεν			gen., τίμῶντος, etc.
τίμᾶτε	τίμᾶτε	τίμῶτε	τίμᾶτε		
τίμῶσι(ν)	τίμῶσι(ν)	τίμῶεν			

PRESENT MIDDLE/PASSIVE (see Book I, pages 77–78 and 116, and Book II, pages 76 and 146)

τίμῶμαι	τίμῶμαι	τίμῶμην		τίμᾶσθαι	τίμώμενος,
τίμῃ	τίμῃ	τίμῃο	τίμῶ		- η,
τίμᾶται	τίμᾶται	τίμῃτο			- ον

τίμώμεθα	τίμώμεθα	τίμώμεθα	
τίμᾶσθε	τίμᾶσθε	τίμῶσθε	τίμᾶσθε
τίμῶνται	τίμῶνται	τίμῶντο	

IMPERFECT ACTIVE (see Book I, page 214)

Indic.

ἐτίμων
ἐτίμας
ἐτίμα
ἐτίμωμεν
ἐτίμάτε
ἐτίμων

IMPERFECT MIDDLE/PASSIVE (see Book I, page 214)

ἐτίμωμην
ἐτίμῳ
ἐτίμᾶτο
ἐτίμώμεθα
ἐτίμᾶσθε
ἐτίμῶντο

FUTURE ACTIVE (see Book I, page 159)

τιμήσω, etc., like λύσω above

FUTURE MIDDLE (see Book I, page 159)

τιμήσομαι, etc., like λύσομαι above

FUTURE PASSIVE (see Book II, page 6)

τιμηθήσομαι, etc., like λυθήσομαι above

AORIST ACTIVE (see Book I, page 198)

ἐτίμησα etc., like ἔλυσα above

AORIST MIDDLE (see Book I, page 198)

ἐτιμησάμην, etc., like ἐλύσάμην above

AORIST PASSIVE (see Book II, page 6)

ἐτιμήθην, etc., like ἐλύθην above

PERFECT ACTIVE (see Book II, page 208)

τετίμηκα, etc., like λέλυκα above

PERFECT MIDDLE/PASSIVE (see Book II, page 187)

τετίμημαι etc., like λέλυμαι above

PLUPERFECT ACTIVE (see Book II, page 210)

ἐτετιμήκη, etc., like ἐλέλυκη above

PLUPERFECT MIDDLE/PASSIVE (see Book II, page 188)

ἐτετιμήμην, etc., like ἐλελύμην above

δηλώω, δηλώσω, ἐδήλωσα, δεδήλωκα, δεδήλωμαι, ἐδηλώθην, *I show***PRESENT ACTIVE** (see Book I, page 262, and Book II, pages 76 and 146)

Indic.	Subjn.	Opt.	Imper.	Infinitive	Participle
δηλῶ	δηλῶ	δηλοίην		δηλοῦν	δηλῶν,
δηλοῖς	δηλοῖς	δηλοίης	δήλου		δηλοῦσα,
δηλοῖ	δηλοῖ	δηλοίη			δηλοῦν,
δηλοῦμεν	δηλῶμεν	δηλοίμεν		gen., δηλοῦντος, etc.	
δηλοῦτε	δηλῶτε	δηλοίτε	δηλοῦτε		
δηλοῦσι(ν)	δηλῶσι(ν)	δηλοίεν			

PRESENT MIDDLE/PASSIVE (see Book I, page 262, and Book II, pages 76 and 146)

δηλοῦμαι	δηλῶμαι	δηλοίμην		δηλοῦσθαι	δηλούμενος,
δηλοῖ	δηλοῖ	δηλοίῃ	δηλοῦ		-η,
δηλοῦται	δηλῶται	δηλοίτο			-ον
δηλούμεθα	δηλώμεθα	δηλοίμεθα			
δηλοῦσθε	δηλῶσθε	δηλοίσθε	δηλοῦσθε		
δηλοῦνται	δηλῶνται	δηλοίντο			

IMPERFECT ACTIVE (see Book I, page 262)

ἐδήλουν
 ἐδήλους
 ἐδήλου
 ἐδηλοῦμεν
 ἐδηλοῦτε
 ἐδήλουν

IMPERFECT MIDDLE/PASSIVE (see Book I, page 262)

ἐδηλούμην
 ἐδηλοῦ
 ἐδηλοῦτο
 ἐδηλούμεθα
 ἐδηλοῦσθε
 ἐδηλοῦντο

FUTURE ACTIVE (see Book I, page 262)

δηλώσω, etc., like λῦσω above

FUTURE MIDDLE (see Book I, page 262)

δηλώσομαι, etc., like λῦσομαι above

FUTURE PASSIVE (see Book II, page 6)

δηλωθήσομαι, etc., like λυθήσομαι above

AORIST ACTIVE (see Book I, page 262)

ἐδήλωσα, etc., like ἔλυσα above

AORIST MIDDLE (see Book I, page 262)

ἐδηλώσαμην, etc., like ἐλύσαμην above

AORIST PASSIVE (see Book II, page 6)

ἐδηλώθην, etc., like ἐλύθην above

PERFECT ACTIVE (see Book II, page 208)

δεδήλωκα, etc., like λέλυκα above

PERFECT MIDDLE/PASSIVE (see Book II, page 187)

δεδήλωμαι, etc., like λέλυμαι above

PLUPERFECT ACTIVE (see Book II, page 210)

ἐδεδηλώκη, etc., like ἐλέλύκη above

PLUPERFECT MIDDLE/PASSIVE (see Book II, page 188)

ἐδεδηλώμην, etc., like ἐλελύμην above

28. ASIGMATIC CONTRACT FUTURE OF VERBS IN -ίζω (see Book I, page 159)

κομίζω, κομιῶ, ἐκόμισα, κεκόμικα, κεκόμισμαι, ἐκομίσθην, *I bring; I take; middle, I get for myself, acquire*

FUTURE ACTIVE

Indic.	Opt.	Infin.	Part.
κομιῶ	κομιοίην	κομιεῖν	κομιῶν,
κομιεῖς	κομιοίης		κομιοῦσα,
κομιεῖ	κομιοίῃ		κομιοῦν,
κομιοῦμεν	κομιοῖμεν		gen., κομιοῦντος, etc.
κομιεῖτε	κομιοῖτε		
κομιοῦσι(ν)	κομιοῖεν		

FUTURE MIDDLE

Indic.	Opt.	Infin.	Part.
κομιῶμαι	κομοίμην	κομεισθαι	κομιούμενος,
κομειῖ/ῆ	κομοίω		-η,
κομείται	κομοίτο		-ον
κομιούμεθα	κομοίμεθα		
κομεισθε	κομοίσθε		
κομιούνται	κομοίντο		

29. ASIGMATIC CONTRACT FUTURE OF VERBS WITH LIQUID AND NASAL STEMS (see Book I, pages 166–167, and Book II, page 146)

μένω, μενῶ, ἔμεινα, μεμένηκα, intransitive, *I stay* (in one place); *I wait*; transitive, *I wait for*

FUTURE ACTIVE

μενῶ	μενοίην	μενεῖν	μενῶν,
μενεῖς	μενοίης		μενούσα,
μενεῖ	μενοίη		μενούν,
μενούμεν	μενοίμεν		gen., μενούντος, etc.
μενεῖτε	μενοῖτε		
μενούσι(ν)	μενοῖεν		

κάμνω, καμῶμαι, ἔκαμον, κέκμηκα, *I am sick*; *I am tired*

FUTURE MIDDLE

καμῶμαι	καμοίμην	καμεισθαι	καμούμενος,
καμειῖ/ῆ	καμοίω		-η,
καμείται	καμοίτο		-ον
καμούμεθα	καμοίμεθα		
καμεισθε	καμοίσθε		
καμούνται	καμοίντο		

30. ASIGMATIC 1ST AORIST OF VERBS WITH LIQUID AND NASAL STEMS (see Book I, page 207, and Book II, pages 77 and 145)

αἴρω, ἀρῶ, ἦρα, ἦρκα, ἦρμαι, ἦρθην, *I lift, raise up*; with reflexive pronoun, *I get up*; intransitive, *I get under way, set out*

AORIST ACTIVE

Indic.	Subjn.	Opt.	Imper.	Infin.	Part.
ἦρα	ἄρω	ἄραιμι	ἄρον	ἄραι	ἄρᾱς,
ἦρας	ἄρης	ἄρειας/αις			ἄραν,
ἦρε(ν)	ἄρη	ἄρειε/αι			gen., ἄραντος, etc.
ἦραμεν	ἄρωμεν	ἄραιμεν			
ἦρατε	ἄρητε	ἄραιτε			
ἦραν	ἄρωσι(ν)	ἄρειαν/αιεν			

AORIST MIDDLE

Indic.	Subjn.	Opt.	Imper.	Infin.	Part.
ἤράμην	ἄρωμαι	ἄραίμην		ἄρασθαι	ἄράμενος,
ἦρω	ἄρῃ	ἄрайο	ἄραι		-η,
ἦρατο	ἄρῃται	ἄрайτο			-ον
ἤράμεθα	ἄρώμεθα	ἄραίμεθα			
ἦρασθε	ἄρησθε	ἄрайσθε	ἄρασθε		
ἦραντο	ἄρωνται	ἄрайντο			

31. THEMATIC 2ND AORISTS (see Book I, pages 177–178, and Book II, pages 77 and 146)

λείπω, λείψω, ἔλιπον, λέλοιπα, λέλειμμαι (*I am left behind; I am inferior*),
 ἐλείφθην, *I leave*

AORIST ACTIVE

ἔλιπον	λίπω	λίποιμι		λιπεῖν	λιπών,
ἔλιπες	λίπῃς	λίποις	λίπε		λιποῦσα,
ἔλιπε(ν)	λίπῃ	λίποι			λιπόν,
ἐλίπομεν	λίπωμεν	λίπομεν			gen., λιπόντος, etc.
ἐλίπετε	λίπητε	λίποιτε	λίπετε		
ἔλιπον	λίπωσι(ν)	λίποιεν			

γίγνομαι, γενήσομαι, ἐγενόμην, γέγονα, γεγέννημαι, *I become*

AORIST MIDDLE

ἐγενόμην	γένωμαι	γενοίμην		γενέσθαι	γενόμενος,
ἐγένου	γένῃ	γένοιο	γενοῦ		-η,
ἐγένετο	γένηται	γένοιτο			-ον
ἐγενόμεθα	γενώμεθα	γενοίμεθα			
ἐγένεσθε	γένησθε	γένοισθε	γένεσθε		
ἐγένοντο	γένωνται	γένοιντο			

32. ATHEMATIC 2ND AORISTS (see Book I, pages 252–253, and Book II, pages 77 and 146)

βαίνω, βήσομαι, ἔβην, βέβηκα, *I step; I walk; I go*

AORIST ACTIVE

ἔβην	βῶ	βαίην		βῆναι	βάς,
ἔβης	βῆς	βαίης	βῆθι		βάσα,
ἔβη	βῆ	βαίη			βάν
ἔβημεν	βῶμεν	βαίμεν			gen., βάντος, etc.
ἔβητε	βῆτε	βαῖτε	βῆτε		
ἔβησαν	βῶσι(ν)	βαίεν			

γινώσκω, γινώσσομαι, ἔγνων, ἔγνωκα, ἔγνωσμαι, ἐγνώσθην, *I come to know; I perceive; I learn*

AORIST ACTIVE

Indic.	Subjn.	Opt.	Imper.	Infin.	Part.
ἔγνων	γνῶ	γνοιήν		γνῶναι	γνούς,
ἔγνως	γνῶς	γνοιής	γνῶθι		γνούσα,
ἔγνω	γνῶ	γνοιή			γνόν,
ἔγνωμεν	γνῶμεν	γνοιῖμεν			gen., γνόντος, etc.
ἔγνωτε	γνῶτε	γνοιτε	γνῶτε		
ἔγνωσαν	γνῶσι(ν)	γνοιέν			

ἵστημι, στήσω, ἔστησα, *I make X stand; I stop X; I am setting X (up)*; athematic 2nd aorist, ἔστην, intransitive, *I stood*; -κα 1st perfect, ἔστηκα, intransitive, *I stand*; -θη- 1st aorist passive, ἐστάθην, *I was set (up)*

AORIST ACTIVE

ἔστην	στῶ	σταίην		στήναι	στάς,
ἔστης	στῆς	σταίης	στήθι		στάσα,
ἔστη	στῆ	σταίη			σάν,
ἔστημεν	στώμεν	σταίμεν			gen., σάντος, etc.
ἔστητε	στήτε	σταίτε	στήτε		
ἔστησαν	στώσι(ν)	σταίεν			

33. THE IRREGULAR VERB εἰμί, *I am*

εἰμί, ἔσομαι, *I am*

PRESENT (see Book I, pages 39 and 136, and Book II, pages 75 and 153)

εἰμί	ᾶ	εἶην		εἶναι	ὦν,
εἶ	ῆς	εἶης	ἴσθι		οὔσα,
ἔστί(ν)	ῆ	εἶη			ὄν,
ἔσμεν	ᾶμεν	εἶμεν/εἶημεν			gen., ὄντος, etc.
ἐστέ	ῆτε	εἶτε/εἶητε	ἔστε		
εἰσί(ν)	ᾶσι(ν)	εἶεν/εἶησαν			

IMPERFECT (see Book I, page 215)

ῆ or ῆν
ῆσθα
ῆν
ῆμεν
ῆτε
ῆσαν

FUTURE (see Book I, page 160, and Book II, page 154)

Indic.	Opt.	Infin.	Part.
ἔσομαι	ἔσοίμην	ἔσεσθαι	ἔσόμενος, -η, -ον
ἔσει or ἔση	ἔσοιο		
ἔσται	ἔσοιτο		
ἔσόμεθα	ἔσοίμεθα		
ἔσεσθε	ἔσοισθε		
ἔσονται	ἔσονται		

34. THE IRREGULAR VERB εἶμι, *I will go*

FUTURE/PRESENT (see Book I, pages 168–169, and Book II, pages 85 and 153)

Future	Present	Usually Present	Present	Usually Present	Usually Present
Indic.	Subjn.	Opt.	Imper.	Infin.	Part.
εἶμι	ἴω	ἴοιμι/ιόην		ιέναι	ιών,
εἶ	ἴης	ἴοις	ἴθι		ιούσα,
εἴσι(v)	ἴη	ἴοι			ιδόν,
ἴμεν	ἴωμεν	ἴοιμεν			gen., ιόντος, etc.
ἴτε	ἴητε	ἴοιτε	ἴτε		
ἴασι(v)	ἴωσι(v)	ἴοιεν			

IMPERFECT (see Book I, page 215)

ἦα	or	ἦειν
ἦεισθα	or	ἦεις
ἦειν	or	ἦει
ἦμεν		
ἦτε		
ἦσαν	or	ἦεσαν

35. -μι VERBS IN BOOK II

δίδωμι: for charts, see Chapter 18, Grammar 1, pages 21–22.

For the subjunctive, see Chapter 21, Grammar 4, page 85.

For the optative, see Chapter 25, Grammar 5, page 153.

τίθημι: for charts, see Chapter 18, Grammar 2, pages 29–31.

For the subjunctive, see Chapter 21, Grammar 4, page 85.

For the optative, see Chapter 25, Grammar 5, page 153.

ἵστημι: for charts, see Chapter 19, Grammar 3, pages 49–51.

For the subjunctive, see Chapter 21, Grammar 4, pages 85–86.

For the optative, see Chapter 25, Grammar 5, pages 153–154.

δείκνυμι: for charts, see Chapter 20, Grammar 1, page 59.

For the subjunctive, see Chapter 21, Grammar 4, page 86.

For the optative, see Chapter 25, Grammar 5, page 154.

ἔημι: for charts, see Chapter 20, Grammar 2, pages 64–66.

For the subjunctive, see Chapter 21, Grammar 4, page 86.

For the optative, see Chapter 25, Grammar 5, page 154.

36. THE VERB φημί, φήσω, ἔφησα, *I say*

PRESENT

Indic.	Subjn.	Opt.	Imper.	Infin.	Part.
φημί	φῶ	φαίην		φάναι	φᾶς,
φῆς	φῆς	φαίης	φαθί		φᾶσα,
φησί(ν)	φῆ	φαίη	or φάθι		φάν,
φαμέν	φῶμεν	φαίμεν			gen., φάντος, etc.
φατέ	φῆτε	φαίτε	φάτε		
φᾶσί(ν)	φῶσι(ν)	φαίεν			

IMPERFECT

ἔφην

ἔφησθα or ἔφης

ἔφη

ἔφαμεν

ἔφατε

ἔφασαν

37. NEW VERB FORMS IN BOOK II

Aorist and Future Passive: see Chapter 17, Grammar 1, pages 4–6 and Grammar 2, page 13.

Subjunctive: see Chapter 21, Grammar 2, pages 75–77 and for -μι verbs, see Grammar 4, pages 85–86.

Optative: see Chapter 25, Grammar 4, pages 145–146 and for -μι verbs, see Grammar 5, pages 153–154.

Perfect Active: see Chapter 28, Grammar 2, pages 207–208 and Grammar 7, pages 210–211.

Perfect Middle/Passive: see Chapter 27, Grammar 4, pages 186–187 and Grammar 9, pages 197–199.

Pluperfect Active: see Chapter 28, Grammar 6, page 210 and Grammar 7, pages 210–211.

Pluperfect Middle/Passive: see Chapter 27, Grammar 6, pages 187–188 and Grammar 9, pages 197–199.

The verb οἶδα: see Chapter 28, Grammar 9, pages 219–220.

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GREEK TO ENGLISH VOCABULARY

We do not give principal parts of contract verbs except when they are irregular.

We do not give principal parts of compound verbs except when the uncompound verb is not used in Attic Greek, e.g., ἀφικνέομαι. For the principal parts of most compound verbs, see the corresponding simple verb.

We give the principal parts of all other regular and irregular verbs, with their stems when their stems are different from what is seen in the present indicative form.

For compound verbs we give in brackets the prefix and the simple verb when elision or elision and assimilation take place, e.g. ἀφικνέομαι [= ἀπο- + ἰκνέομαι].

Note: 5β means that the vocabulary item appears in the vocabulary list in the second half of Chapter 5, i.e., in 5β. A notation such as 14 Gr 2 refers to Chapter 14, Grammar 2. A notation such as 22α PP means that the verb appears in the list of Principal Parts after the reading in Chapter 22α. H or S accompanied by a page number means that the word or the meaning is needed only for a Greek Wisdom reading on that page (H = Heraclitus; S = Socrates).

Principal parts of model contract verbs:

φιλέω, φιλήσω, ἐφίλησα, πεφίληκα, πεφίλημαι, ἐφιλήθην
τίμᾶω, τίμήσω, ἐτίμησα, τετίμηκα, τετίμημαι, ἐτίμήθην
δηλόω, δηλώσω, ἐδήλωσα, δεδήλωκα, δεδήλωμαι, ἐδηλώθην

A

ἀγαθός, -ή, -όν, *good* (5β and 14 Gr 2)

ἀμείνων, ἄμεινον, *better* (14 Gr 2 and 24 Gr 2)

ἄριστος, -η, -ον, *best; very good; noble* (9β, 14 Gr 2, and 24 Gr 2)

See 24 Gr 2 for other comparatives and superlatives of ἀγαθός.

ἄγαλμα, ἀγάλματος, τό, *statue* (of a god) (H., p. 156)

Ἀγαμέμνων, Ἀγαμέμνωνος, ὁ, *Agamemnon* (7α)

ἀγγέλλω, [ἀγγελε-] ἀγγελῶ, [ἀγγελ-] ἡγγεῖλα, [ἀγγελ-] ἡγγεῖλκα, ἡγγεῖλμαι, ἡγγέλθην, *I announce; I tell* (14β, 22α PP, and 27 Gr 9)

ἄγγελος, ἀγγέλου, ὁ, *messenger* (4α)

ἄγε; pl., ἄγετε, *come on!* (9α)

ἀγείρω, [ἀγερε-] ἀγερῶ, [ἀγειρ-] ἡγειρα, *I gather* (27α)

ἀγνοέω, *I do not know* (19β)

ἄγομαι γυναῖκα + dat., *I bring home a wife* (for someone)

ἀγορά, ἀγορᾶς, ἡ, *agora, city center, market place* (8β)

ἀγορεύω, *I speak in the Assembly; more generally, I speak; I say* (21α)

ἄγρᾱ, ἄγρᾶς, ἡ, *hunt; hunting* (26β)

ἄγριος, -ᾱ, -ον, *savage; wild; fierce* (5β)

ἀγρίως, adv., *savagely; wildly; fiercely*

ἀγρός, ἀγροῦ, ὁ, *field* (1α and 3 Gr 2)

ἐν τοῖς ἀγροῖς, *in the country*

ἄγω, ἄξω, [ἄγαγ-] ἡγαγον, [ἀγ-] ἡχα, ἡγμαι, ἡχθην, *I lead; I take* (2β, 20γ PP)

ἄγε; pl., ἄγετε, *come on!* (9α)

ἄγών, ἀγῶνος, ὁ, *struggle; contest* (15β)

ἀγωνίζομαι, [ἀγωνιε-] ἀγωνιοῦμαι, [ἀγωνι-] ἡγωνισάμην, ἡγώνισμαι, *I contend* (27α)

ἀδελφός, ἀδελφοῦ, ὁ, ὃ ἀδελφε,
brother (11α)

ἀδικέω, intransitive, *I do wrong*; transitive, *I wrong*; *I injure* (30β)

ἄδικος, -ον, *unjust* (24α)

Ἄδρηστος, Ionic, (Ἄδραστος, Attic),
Ἄδρήστου, ὁ, *Adrastus* (26α)

ἀδύνατος, -ον, *impossible*; *incapable* (21β)

ᾄδω, ᾄσομαι, ᾄσα, ᾄσμαι, ᾄσθην, *I sing* (30δ)

ἀεί, adv., *always* (4β)

ἀέναιος, -ον, *ever-flowing*; *everlasting* (H., p. 30)

ἄθάνατος, -ον, *immortal* (30β)
ἄθάνατοι, ἄθανάτων, οἱ, *the Immortals*

Ἀθήναζε, adv., *to Athens* (12β)

Ἀθηναί, Ἀθηναίων, αἱ, *Athens* (6α)
Ἀθηναῖσι, *at Athens*

ἐν ταῖς Ἀθήναις, *in Athens* (1α)

Ἀθηνᾶ, Ἀθηνᾶς, ἡ, τῇ Ἀθηνᾷ, τὴν Ἀθηνᾶν, ὃ Ἀθηνᾶ, *Athena* (daughter of Zeus) (9α)

Ἀθηναῖος, -α, -ον, *Athenian* (1α)
Ἀθηναῖοι, Ἀθηναίων, οἱ, *the Athenians*

Ἀθήνησι, *at Athens*

ἀθυμία, ἀθυμιάς, ἡ, *lack of spirit*; *despair* (26β)

Αἰγαῖος πόντος, Αἰγαίου πόντου, ὁ, *Aegean Sea*

Αἰγέυς, Αἰγέως, ὁ, *Aegeus* (king of Athens) (6α)

Αἰγύπτιοι, Αἰγυπτίων, οἱ, *Egyptians*

Αἴγυπτος, Αἰγύπτου, ἡ, *Egypt* (16α)

αἰεῖ = ἀεί

αἷμα, αἵματος, τό, *blood* (20γ)

αἴξ, αἰγός, ὁ or ἡ, *goat* (7α and 7 Gr 3α)

Αἰόλος, Αἰόλου, ὁ, *Aeolus*

αἰρέω, αἰρήσω, [ἐλ-] εἶλον (irregular augment), [αἰρε-] ἤρηκα, ἤρημαι, ἡρέθην, *I take* (7α, 11β, and 27α PP); middle, *I choose* (28β)

αἶρω, [ἄρε-] ἄρῶ, [ἄρ-] ἤρα, ἤρκα,

ἤρμαι, ἤρθην, *I lift, raise up*; with reflexive pronoun, *I get (myself) up*; intransitive, *I get under way, set out* (1β, 10β, 12 Gr 3, 17α, and 23α PP)

αἰσθάνομαι, [αἰσθε-] αἰσθήσομαι, [αἰσθ-] ἡσθόμην, [αἰσθε-] ἡσθημαί + gen. or acc., *I perceive*; *I learn*; *I apprehend* (30β)

αἰσχρός, -ᾶ, -όν, *shameful* (24α and 24 Gr 4)

αἰσχίων, αἰσχίον, *more shameful* (24 Gr 4)

αἰσχιστος, -η, -ον, *most shameful* (24 Gr 4)

Αἰσχύλος, Αἰσχύλου, ὁ, *Aeschylus* (15β)

αἰτέω, *I ask*; *I ask for* (11α)

αἰτία, αἰτιάς, ἡ, *blame*; *responsibility*; *cause* (23α)

αἵτιος, -ᾶ, -ον, *responsible (for)*; *to blame* (3α)

Αἰτναῖον ὄρος, Αἰτναίου ὄρους, τό, *Mount Etna* (16β)

αἰχμή, αἰχμῆς, ἡ, *spear point*

Ἀκαρνᾶνιά Ἀκαρνᾶνιάς, ἡ, *Acar-nania* (29α)

ἀκέομαι, ἀκοῦμαι, ἡκεσάμην (note ε instead of η), *I heal* (17β)

ἀκίνητος, -ον, *motionless, unmoved*

ἀκολουθέω + dat., *I follow* (30δ)

ἀκοντίζω, [ἀκοντιε-] ἀκοντιῶ, [ἀκοντι-] ἡκόντισα + gen., *I throw a javelin at*

ἀκούω, ἀκούσομαι, ἤκουσα, [ἀκο-] ἀκήκοα, [ἀκου-] ἠκούσθην, intransitive, *I listen*; transitive + gen. of person, acc. of thing, *I listen to*; *I hear* (4α and 29β PP)

ἀκρόπολις, ἀκροπόλεως, ἡ, *citadel* (28α)

Ἀκρόπολις, Ἀκροπόλεως, ἡ, *the Acropolis* (the citadel of Athens) (8β)

ἄκρος, -α, -ον, *top (of)* (5α)

ἄκρον τὸ ὄρος, *the top of the mountain/hill* (5α)

ἄκων, ἄκουσα, ἄκον, *unwilling(ly); involuntary(-ily)* (26α)

ἀλαζών, ἀλαζόνοσ, ὁ or ἡ, *imposter, charlatan, quack* (30β)

ἀλήθεια, ἀληθείας, ἡ, *truth* (26α)

ἀληθής, ἀληθές, *true* (13β, 13 Gr 4, and 14 Gr 1)

ἀληθέστερος, -α, -ον, *truer* (24 Gr 1)

ἀληθέστατος, -η, -ον, *truest* (24 Gr 1)

ἀληθῶς, *adv., truly* (14 Gr 3)

ἀληθέστερον, *adv., more truly* (14 Gr 3)

ἀληθέστατα, *adv., most truly* (14 Gr 3)

ἀληθές, ἀληθοῦς, τό, *the truth*

ἀληθῆ, ἀληθῶν, τὰ, *the truth* (13β)

ἀλίσκομαι, [ἀλο-] ἀλώσομαι, ἐάλων or ἤλων, ἐάλωκα or ἤλωκα, *I am caught; I am taken* (28α)

ἀλλά, *conj., but* (1α)

ἀλλαντοπώλης, ἀλλαντοπώλου, ὁ, *sausage-seller*

ἀλλήλων, *of one another* (13α)

ἄλλος, -η, -ο, *other, another* (4β)

ἄλλοι . . . ἄλλοι, *some . . . others*

ἄλλοι ἄλλοσε, *some to some places . . . others to other places* (27α)

ἄλλοσε, *adv., to another place; to other places* (27α)

Ἀλυάτης, τοῦ Ἀλυάττου, (Ionic, Ἀλυάττω), ὁ, *Alyattes* (25α)

Ἄλυσ, Ἄλυος, ὁ, *Halys River* (27α)

ἀλῶναι, *aorist infinitive of ἀλίσκομαι*

ἅμα, *adv., together, at the same time* (13β)

ἅμα, *prep. + dat., together with*

ἅμα ἔφ, *at dawn* (29δ)

ἀμαθής, ἀμαθές, *stupid*

ἀμαθία, ἀμαθίας, ἡ, *ignorance* (H., p. 243)

ἄμαξα, ἀμάξης, ἡ, *wagon* (22β)

ἀμαρτάνω, [ἀμαρτε-] ἀμαρτήσομαι, [ἀμαρτ-] ἡμαρτον, [ἀμαρτε-]

ἡμάρτηκα, ἡμάρτημαι,

ἡμαρτήθην + *gen., I miss; I make a mistake, am mistaken* (18β)

ἁμαρτία, ἁμαρτίας, ἡ, *mistake*

Ἀμασις, Ἀμάσεως, ὁ, *Amasis* (25α)

ἁμείνων, ἁμεινον, *better* (14 Gr 2, 24 Gr 2)

ἁμεινον, *adv., better* (14 Gr 3)

ἁμέλω, ἁμέλω, ἡμελξα, *I milk*

ἁμπελος, ἀμπέλου, ἡ, *grapevine* (30γ)

ἁμύνω, [ἀμυνε-] ἀμυνῶ, [ἀμύν-]

ἡμύνα, *active, transitive, I ward off X (acc.) from Y (dat.); middle, transitive, I ward off X (acc.); I defend myself against X (acc.)* (13β)

ἁμφοτέρος, -α, -ον, *both* (25β)

ἄν: *used with subjunctive* (22 Gr 2); *potential particle* (25 Gr 2)

ἀνά, *prep. + acc., up* (5α)

ἀναβαίνω, *I go up, get up; + ἐπί + acc., I climb, go up onto* (8β)

ἀναβλέπω, *I look up*

ἀναγιγνώσκω, *I read* (21α)

ἀναγκάζω, ἀναγκάσω, ἡνάγκασα, ἡνάγκακα, ἡνάγκασμαι,

ἡναγκάσθην, *I compel* (15α)

ἀνάγκη, ἀνάγκης, ἡ, *necessity* (21β)

ἀνάγκη ἐστί(ν), *it is necessary* (21β)

ἀνάγομαι [= ἀνα- + ἄγομαι], *I put out to sea* (29δ)

ἀνάθημα, ἀναθήματος, τό, *temple offering* (27α)

ἀναιρέομαι [= ἀνα- + αἰρέομαι], *I take up; I pick up* (28α)

ἀνακράζω, [κραγ-] ἀνέκραγον, *I shout* (30γ)

ἀναμνησκω, [μνη-] ἀναμνήσω, ἀνέμνησα, *I remind someone (acc.) of something (acc. or gen.)*

μέμνημαι (perfect middle = present), *I have reminded myself = I remember*

μνησθήσομαι (future passive in middle sense), *I will remember*

ἐμνήσθην (aorist passive in middle

- sense), *I remembered* (28β and 29δ PP)
- ἀναπαύομαι, ἀναπαύσομαι, ἀνεπαυσάμην, ἀναπέπαυμαι, *I rest* (19β)
- ἄναξ, ἄνακτος, ὁ, *lord; master* (H., p. 158)
- ἀνάστασις, ἀναστάσεως, ἡ, *forced move; move; evacuation* (22α)
- ἀναστενάζω, *I groan aloud* (28β)
- ἀναστρέφω, *I turn around* (27β)
- ἀνατίθηναι, *I set up; I dedicate* (18β)
- ἀναχωρέω, *I retreat, withdraw* (14β)
- ἀνδρείος, -ᾱ, -ον, *brave* (3β, 14 Gr 1, and 24 Gr 1)
- ἀνδρείως, *adv., bravely* (14 Gr 3)
- ἄνεμος, ἀνέμου, ὁ, *wind* (13α)
- ἀνεξέταστος, -ον, *not searched out, not inquired into, unexamined* (S., p. 246)
- ἀνέρχομαι, *I go up*
- ἀνέχομαι [= ἀνα- + ἔχομαι], *imperfect, ἡνειχόμεν (double augment), ἀνέξομαι (irregular), [σχ-] ἡνεσχόμεν, I endure; I am patient* (27β)
- ἄνθρωπος, ἀνδρός, ὁ, *man; husband* (4α and 8 Gr 2)
- ἀνθίσταμαι [= ἀντι- + ἵσταμαι], [στη-] ἀντιστήσομαι, ἀντέστην, ἀντέστηκα + dat., *I stand up against, withstand* (22α)
- ἄνθρωπος, ἀνθρώπου, ὁ, *man; human being; person* (1α and 3 Gr 3)
- ἀνίστημι [= ἀνα- + ἵστημι], ἀναστήσω, ἀνέστησα, *transitive, I make X stand up; I raise X* (19α)
- ἀνίσταμαι [= ἀνα- + ἵσταμαι], [στη-] ἀναστήσομαι, ἀνέστην, ἀνέστηκα, *I stand up; I am forced to move; I move; I evacuate* (22α)
- ἀνόητος, -ον, *foolish* (28β)
- ἀνοίγνυμι [= ἀνα- + οἶγνυμι], *imperfect, [οἶγ-] ἀνέφγον (double augment), ἀνοίξω, ἀνέφξα, ἀνέφχα, ἀνέφγμαι (I stand open), ἀνέφχθην, I open* (20 Gr 1 and 30δ PP)
- ἀντέχω [= ἀντι- + ἔχω], *imperfect, ἀντεῖχον (irregular augment), ἀντέξω (irregular), [σχ-] ἀντέσχον + dat., I resist* (14β)
- ἀντί, *prep. + gen., instead of; against* (28β); *in preference to, above* (H., p. 32)
- ἀντιόομαι, ἀντιώσομαι, ἡντιώθην + dat., *I oppose* (27α)
- ἄντρον, ἄντρου, τό, *cave*
- ἄνω, *adv., up; above* (20γ)
- ἄξιος, -ᾱ, -ον, *worthy; + gen., worthy of* (16β)
- ἰοιδός, ἰοιδοῦ, ὁ, *singer; bard* (H., p. 211)
- ἀπάγω, *I lead away*
- ἀπάρχομαι, *I begin* (30δ)
- ἅπας, ἅπαντα, ἅπαν, *all; every; whole* (14β)
- ἄπειμι [= ἀπο- + εἰμί], *I am away (from)* (5α)
- ἀπελάυνω [= ἀπο- + ἐλάυνω], *transitive, I drive away; intransitive, I march away*
- ἀπέρχομαι [= ἀπο- + ἔρχομαι], *I go away* (6α)
- ἀπέχω [= ἀπο- + ἔχω], *imperfect, ἀπεῖχον (irregular augment), ἀφέξω (irregular), [σχ-] ἀπέσχον, I am distant; + gen., I am distant from; middle, + gen., I abstain from* (17α)
- ἀπό, *prep. + gen., from* (4α)
- ἀπο-, *as a prefix in compound verbs, away* (4α)
- ἀποβαίνω, *I go away*
- ἀποβλέπω, *I look away*
- ἀποδημέω, *I am abroad; I go abroad* (25α)
- ἀποδίδωμι, *I give back, return; I pay; middle, I sell* (18α)
- χάριν ἀποδίδωμι + dat., *I give thanks to; I thank* (18α)
- ἀποθνήσκω, [θανε-] ἀποθανοῦμαι, [θαν-] ἀπέθανον, [θνη-] τέθνηκα, *I*

die; perfect, *I am dead* (11α and 24β PP)

Sometimes ἀποθνήσκω supplies the passive of ἀποκτείνω and means *I am killed*.

ἀποκρίνομαι, [κρινε-] ἀποκρινοῦμαι, [κρίν] ἀπεκρινάμην, [κριν-] ἀποκέκριμαι, [κρι-] ἀπεκρίθην (New Testament Greek regularly uses the aorist passive and not the aorist middle), *I answer* (7β and 22β PP)

ἀποκτείνω, [κτενε-] ἀποκτενῶ, [κτειν-] ἀπέκτεινα, [κτον-] ἀπέκτονα, *I kill* (6α, 10β, and 22β PP)

The passive of ἀποκτείνω is supplied by ἀποθνήσκω, *I die*; *I am killed*.

ἀπολαμβάνω, *I cut off*, *intercept* (29δ)

ἀπόλλυμι [= ἀπο- + ὄλλυμι], [ὄλε-] ἀπολῶ, ἀπώλεσα, *I destroy*; *I ruin*; *I lose*

Middle: ἀπόλλυμαι, [ὄλε-] ἀπολοῦμαι, [ὄλ-] ἀπωλόμην, *I perish*

Perfect: [ὄλε-] ἀπολώλεκα, *I have ruined*, [ὄλ-] ἀπόλωλα, *I am ruined* (26α)

Ἀπόλλων, Ἀπόλλωνος, ὁ, *Apollo*
ἀποπέμπω, *I send away*

ἀποπλέω, *I sail away*

ἀπορέω, *I am at a loss* (12α)

ἀπορίᾱ, ἀπορίᾱς, ἡ, *perplexity*; *difficulty*; *the state of being at a loss* (15α)

ἀποστέλλω, *I send off* (29β)

ἀποφαίνω, *I show*; *I reveal*; *I prove* (26β)

ἀποφεύγω, *I flee away*, *escape* (5β and 10β)

ἀποχωρέω, *I go away*

ἄρα, particle; introduces a question (4α and 10 Gr 9)

Ἀργεῖος, -ᾱ, -ον, *Argive* (25β)

Ἄρρη, Ἄρρης, ἡ, *Arge* (name of a dog) (19β)

Ἄργος, Ἄργου, ὁ, *Argus* (name of a

dog; cf. ἀργός, -ή, -όν, *shining*; *swift*) (5α)

ἄργος [= ἀεργός = ἀ-, *not* + ἐργ-, *work*], -όν, *not working*, *idle*, *lazy* (2α and 4α)

ἀργύριον, ἀργυρίου, τό, *silver*; *money* (11β)

ἀρέσκει, [ἄρε-] ἀρέσει, ἤρεσε, impersonal + dat., *it is pleasing* (20γ)

ἀρετή, ἀρετῆς, ἡ, *excellence*; *virtue*; *courage* (15β)

ἀριθμός, ἀριθμοῦ, ὁ, *number* (27α)

ἀριστερά, ἀριστερᾱς, ἡ, *left hand* (9α)

ἄριστος, -η, -ον, *best*; *very good*; *noble* (9β)

ἄριστα, adv., *best* (14 Gr 3)

ἁρμονία, ἁρμονιάς, ἡ, *harmony* (24β)

ἄροτρον, ἀρότρου, τό, *plow* (2α)

ἄρῳ, *I plow*

Ἄρτεμῖσιον, Ἄρτεμισίου, τό, *Artemisium* (14β)

ἀρτιῶ, ἀρτίῳ, ἤρτυσα, ἤρτυκα, ἤρτυμαι, ἤρτύθην, *I arrange*, *make ready*

ἀρχή, ἀρχῆς, ἡ, *beginning* (13β); *rule*; *empire* (21α)

Ἀρχιδάμος, Ἀρχιδάμου, ὁ, *Archidamus* (22β)

Ἀρχιμήδης, Ἀρχιμήδου, ὁ, *Archimedes* (28ε)

ἄρχω, ἄρξω, ἤρξα, ἤρξμαι, ἤρχομαι + gen., active or middle, *I begin*; + gen., active, *I rule* (21β)

Ἀσία, Ἀσίας, ἡ, *Asia* (i.e., Asia Minor) (15β)

Ἀσκληπιεῖον, Ἀσκληπείου, τό, *the sanctuary of Asclepius* (17β)

Ἀσκληπιός, Ἀσκληπιοῦ, ὁ, *Asclepius* (the god of healing) (11β)

ἄσκος, ἄσκοῦ, ὁ, *bag*

ἄσμενος, -η, -ον, *glad(ly)* (24α)

ἀσπίς, ἀσπίδος, ἡ, *shield* (30β)

ἀστράγαλος, ἀστραγάλου, ὁ, *knucklebone* (used as dice in gaming)

ἄστυ, ἄστεως, τό, *city* (8α and 9 Gr 3)

ἀσφαλής, -ές, *safe* (20γ)

ἄτακτος, -ον, *disordered* (29ε)
 ἀτάκτως, *in disorder* (29ε)
 ἀταξία, ἀταξίας, ἡ, *disorder* (29ε)
 ἀτεχνῶς, adv., *simply; really* (30α)
 ἀτραπός, ἀτραποῦ, ἡ, *path*
 Ἀττική, Ἀττικῆς, ἡ, *Attica* (14β)
 Ἀττικός, -ή, -όν, *Attic* (29ε)
 Ἀτῦς, Ἀτῦος, ὁ, *Atys* (26α)
 αὖ, adv., *again* (24β)
 αὖθις, adv., *again* (3α); *in turn* (H., p. 176)
 αὐλίον, αὐλίου, τό, *sheepfold*
 αὐξάνω, [αὔξε-] αὐξήσω, ηὔξησα, ηὔξηκα, ηὔξημαι, ηὔξηθην, *I increase* (9β and 23β PP)
 αὔριον, adv., *tomorrow* (11α)
 αὐτίκα, adv., *straightway, at once* (27α)
 αὐτός, -ή, -ό, *intensive adjective, -self, -selves; adjective, same; pronoun in gen., dat., and acc. cases, him, her, it, them* (5β, 5 Gr 6, and 5 Gr 9)
 αὐτουργός, αὐτουργοῦ, ὁ, *farmer* (1α)
 ἀφαιρέομαι [= ἀπο- + αἰρέομαι], *I take away for myself; I save* (29δ)
 ἀφήμι [= ἀπο- + ἵημι], *I let go, release; I send; I throw* (20δ)
 ἀφικνέομαι [= ἀπο- + ἰκνέομαι], [ἰκ-] ἀφίξομαι, ἀφικόμην, ἀφίγμαι, *I arrive; + εἰς + acc., I arrive at* (6α, 10α, 17α, and 24α PP)
 ἀφίσταμαι [= ἀπο- + ἵσταμαι], [στη-] ἀποστήσομαι, ἀπέστην, *I stand away from; I revolt from* (19β and 19 Gr 4)
 Ἀχᾶϊα, Ἀχᾶϊας, ἡ, *Achaea* (29α)
 Ἀχᾶϊκός, -ή, -όν, *Achaean* (29γ)
 Ἀχαιοί Ἀχαιῶν, οἱ, *Achaean; Greeks* (7α)
 Ἀχαρναί, Ἀχαρνῶν, αἱ, *Acharnae* (23α)
 Ἀχαρνῆς, Ἀχαρνέων, οἱ, *inhabitants of Acharnae, the Acharnians* (23α)
 Ἀχαρνικός, -ή, -όν, *Acharnian*
 ἄχθομαι, [ἀχθε-] ἀχθέσομαι,

ἡχθέσθην + dat., *I am vexed (at); I am grieved (by)* (30β)
 ἄχρηστος, -ον, *useless* (27β)
 Β
 Βαβυλώνιοι, Βαβυλωνίων, οἱ, *Babylonians* (27α)
 βαδίζω, [βαδιε-] βαδιοῦμαι, [βαδι-] ἐβάδισα, βεβάδισα, *I walk; I go* (1β)
 βαθύς, -εῖα, -ύ, *deep* (19β)
 βαίνω, [βη-] βήσομαι, ἔβην, βέβηκα, *I step; I walk; I go* (2β and 15 Gr 1)
 βάλλω, [βαλε-] βαλῶ, [βαλ-] ἔβαλον, [βλη-] βέβληκα, βέβλημαι, ἐβλήθην, *I throw; I put; I pelt; I hit, strike* (7β and 22α PP)
 βάρβαρος, βαρβάρου, ὁ, *barbarian* (13β)
 βασιλεία, βασιλείας, ἡ, *kingdom* (25α)
 βασιλεία, βασιλείων, τά, *palace* (25α)
 βασιλεύς, βασιλέως, ὁ, *king* (6α and 9 Gr 4)
 βασιλεύω, βασιλεύσω, ἐβασίλευσα, *I rule* (6α)
 βέβαιος, -α, -ον, *firm* (13α)
 βέλτιστος, -η, -ον, *best* (24 Gr 2)
 βελτίων, βέλτιον, *better* (24 Gr 2 and 24 Gr 5)
 βία, βίης, ἡ, *force; violence* (30β)
 βιβλίον, βιβλίου, τό, *book* (24β)
 βίος, βίου, ὁ, *life* (16β)
 Βίτων, Βίτωνος, ὁ, *Biton* (25β)
 βιωτός, -όν, *to be lived; worth living* (S., p. 246)
 βλάπτω, [βλαβ-] βλάβω, ἔβλαψα, βέβλαφα, βέβλαμμαι, ἐβλάφθην or ἐβλάβην, *I harm, hurt* (15β and 19α PP)
 βλέπω, βλέψομαι, ἔβλεψα, *usually intransitive, I look; I see* (2β)
 βοάω, βοήσομαι, ἐβόησα, *I shout* (5α)
 βοή, βοῆς, ἡ, *shout* (10β)

βοήθεια, βοηθείας, ἡ, *help; aid* (29ε)
 βοηθέω, *I come to the rescue; + dat., I come to X's aid; I come to rescue/aid X* (6α)

Βοιωτία, Βοιωτίας, ἡ, *Boeotia* (14β)
 Βοιωτοί, Βοιωτῶν, οἱ, *Boeotians* (23β)

βότρυες, βοτρυῶν, οἱ, *grapes*
 βουλεύω, βουλεύσω, ἐβούλευσα, βεβούλευκα, βεβούλευμαι, ἐβουλεύθην, *active or middle, I de-liberate; I plan* (21α)

βουλή, βουλῆς, ἡ, *plan; advice; Council* (22β)

βούλομαι, [βουλε-] βουλήσομαι, βεβούλημαι, ἐβουλήθην + infin., *I want; I wish* (6α and 28β PP)

βοῦς, βοός, ὁ, *ox* (2β and 9 Gr 4)

βραδύς, βραδεῖα, βραδύ, *slow* (13 Gr 5)

βραδέως, *adv., slowly* (2β)

Βρόμιος, Βρομίου, ὁ, *the Thunderer (a name of Dionysus)* (9β)

βωμός, βωμοῦ, ὁ, *altar* (8β)

Γ

γάμος, γάμου, ὁ, *marriage* (26α)

γάρ, *postpositive conj., for* (1α)

γε, *postpositive enclitic; restrictive, at least; intensive, indeed* (6β)

γέγονε (perfect of γίγνομαι), *he/she/it has become; he/she/it is*

γελάω, γελάσομαι (note α instead of η), ἐγέλασα, γεγέλασμαι, ἐγελάσθην, *I laugh* (18α and 18β PP)

γένος, γένους, τό, *race*

γεραιός, -ά, -όν, *old* (12α)

γέρων, γέροντος, *old* (9β and 9 Gr 2)

γέρων, γέροντος, ὁ, *old man* (9β and 9 Gr 2)

γεύομαι, γεύσομαι, ἐγευσάμην, γέγευμαι, *I taste*

γέφυρα, γεφύρας, ἡ, *bridge*

γεωμετρία, γεωμετρίας, ἡ, *geometry*

γεωργέω, *I farm*

γῆ, γῆς, ἡ, *land; earth; ground* (4β)

κατὰ γῆν, *by land* (14α)

ποῦ γῆς; *where (in the world)?* (16α)

γίγας, γίγαντος, ὁ, *giant*

γίγνομαι, [γενε-] γενήσομαι, [γεν-]

ἐγενόμην, [γον-] γέγονα, [γενε-]

γεγένημαι, *I become* (6α, 10α, 11 Gr 2, 11 Gr 4, 26α PP, and 26β PP)

γίνεται, *he/she/it becomes; it happens* (6α)

γιγνώσκω, [γνω-] γνώσομαι, ἔγνω, ἔγνωκα, ἔγνωσμαι, ἔγνώσθην, *I come to know; I perceive; I learn* (5β, 15 Gr 1, 17α, 24β PP, and 26α PP)

ὀρθῶς γινώσκω, *I am right* (18β)

γνώμη, γνώμης, ἡ, *opinion; judgment; intention* (18β); *purpose* (H., p. 41)

τίνα γνώμην ἔχεις; *What do you think?* (18β)

Γορδίας, *Ionic* (Γορδίας, *Attic*),

Γορδίου, ὁ, *Gordias* (26α)

γράμμα, γράμματος, τό, *letter (of the alphabet); pl., writing* (24α)

γραμματιστής, γραμματιστοῦ, ὁ, *schoolmaster* (24α)

γράφω, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, ἐγράφη, *I write* (14β and 19β PP)

γυμναστική, γυμναστικής, ἡ, *gym-nastics* (24α)

γυνή, γυναικός, ἡ, *woman; wife* (4α and 8 Gr 3)

Δ

δαίμων, δαίμονος, ὁ, *spirit; god; the power controlling one's destiny, fate, lot* (28α)

δάκνω, [δηκ-] δήξομαι, [δακ-] ἔδακον, [δηκ-] δέδηγμα, ἐδήχθην, *I bite; I sting* (30α)

δακρύω, δακρύσω, ἐδάκρυσα, δεδάκρυκα, δεδάκρυμαι (*I am in tears*), *I cry, weep* (11α and 17α PP)

δέ, *postpositive particle, and, but* (1α)

δέδοικα, *perfect with present meaning, I am afraid* (28 Gr 8)

δεῖ, *impersonal + acc. and infin., it is nec-*

- essary (10β and 10 Gr 8)
 δεῖ ἡμᾶς παρῆναι, *we must be there* (10β and 10 Gr 8)
- δείκνυμι, imperfect, ἐδείκνυν, [δεικ-]
 δείξω, ἔδειξα, δέδειχα, δέδειγμαι, ἐδείχθην, *I show* (20γ, 20 Gr 1, 21 Gr 4, 24α PP, 25 Gr 5, and 30δ PP)
- δειλιά, δειλιάς, ἡ, cowardice (26β)
 δειλός, -ή, -όν, cowardly (27β)
- δεινός, -ή, -όν, terrible; clever, skilled; + infin., clever at, skilled at (6α and 19β)
 δεινά, terrible things
 δεινῶς, adv., terribly, frightfully
- δειπνέω, *I eat dinner* (20δ)
 δειπνον, δειπνου, τό, dinner (3β); meal
- δέκα, indeclinable, ten (8 Gr 5)
 δέκατος, -η, -ον, tenth (8 Gr 5)
 Δελφοί, Δελφῶν, οἱ, Delphi (25β)
 δένδρον, δένδρου, τό, tree (2β and 3 Gr 2)
- δεξιός, -ά, -όν, right (i.e., on the right hand) (15β)
 δεξιᾶ, δεξιᾶς, ἡ, right hand (9α)
- δέομαι, [δε-] δεήσομαι, ἐδεήθην, *I ask for X (acc.) from Y (gen.); + infin., I beg; + gen., I want* (26α)
- δέος, δέους, τό, fear (28α)
 δεσποτήριον, δεσποτηρίου, τό, prison
- δεσπότης, δεσπότου, ὁ, ὁ δέσποτα, master (2β and 4 Gr 4)
- δεῦρο, adv., here, i.e., hither (3α)
 δευτερεῖα, δευτερείων, τά, second prize
- δεύτερος, -α, -ον, second (8 Gr 5)
 δεύτερον or τὸ δεύτερον, adv., a second time
- δέχομαι, δέξομαι, ἐδέξάμην, δέδεγμαι, *I receive* (6α and 27 Gr 9)
- δέω, δήσω, ἔδησα, δέδεκα, δέδεμαι, ἐδέθην, *I tie, bind* (17α)
- δή, postpositive particle; emphasizes that what is said is obvious or true, indeed, in fact (6β)
- δῆλος, -η, -ον, clear (18α)
- δῆλόν ἐστι(ν), *it is clear* (18α)
 δηλόω, *I show* (15β, 15 Gr 3, 17 Gr 1, 18β PP, 21 Gr 2, 25 Gr 4, 27 Gr 4 and 6, and 28 Gr 3 and 6)
- δημοκρατίᾱ, δημοκρατίᾱς, ἡ, democracy
- δῆμος, δήμου, ὁ, the people (9β); township; deme (23α)
- δήπου, particle, doubtless, surely (20γ)
- διά, prep. + gen., through (9α); + acc., because of (18β)
 δι' ὀλίγου, soon (5α)
- διαβαίνω, *I cross* (27α)
 διαβάλλω, *I pass over, cross*
- διαβιβάζειν (aorist infin. of διαβιβάζω), to take across, transport
- διακομίζω, *I bring over; I take across*
- διακόσιοι, -αι, -α, 200 (15 Gr 5 and 16α)
- διαλέγομαι, διαλέξομαι or διαλεχθήσομαι, διελεξάμην, διείλεγμα, διελέχθην + dat., *I talk to, converse with* (8α)
- διαλύω, *I disband (an army); I disperse (a fleet)* (23β)
- διάνοια, διανοίᾱς, ἡ, intention; intellect (24β)
- διαπέμπω, *I send X (acc.) through Y (dat.)*
- διὰ πολλοῦ, after a long time
- διαφέρει, impersonal + dat., (it) makes a difference to (28α)
 διαφέροντα, διαφερόντων, τά, things carrying in different directions; opposites (H., p. 111)
- διαφεύγω, *I escape* (29δ)
- διαφθείρω, [φθερε-] διαφθερῶ, [φθειρ-] διέφθιρα, [φθορ-] διέφθορα, [φθορ-] διέφθαρμαι, διεφθάρην, *I destroy* (15α, 23α PP, and 26β PP)
- διδάσκαλος, διδασκάλου, ὁ, teacher (24α)
- διδάσκω, [διδαχ-] διδάξω, ἐδίδαξα, δεδίδαχα, δεδίδαγμα, ἐδιδάχθην, *I teach someone (acc.)*

something (acc.); passive, *I am taught*
 something (acc.) (24α and 26α PP)
δίδωμι [δω-/δο-], imperfect, ἐδίδουν,
 δώσω, ἔδωκα, infinitive, δοῦναι, par-
 ticiple, δοῦς, imperative, δός, **δέδωκα**,
δέδομαι, ἐδόθην, *I give* (18α, 18 Gr
 1, 21 Gr 4, 25 Gr 5, and 30δ PP)
διέρχομαι [= δια- + ἔρχομαι], *I come*
through; I go through (14β)
διίσταμαι, [στη-] διαστήσομαι,
 διέστην, διέστηκα, intransitive, *I*
separate, part
Δικαιοπόλις, **Δικαιοπόλιδος**, ὁ, τῷ
 Δικαιοπόλιδι, τὸν Δικαιοπόλιν, ὁ
 Δικαιοπόλι, *Dicaeopolis* (1α)
δίκαιος, -α, -ον, *just* (24α)
δίκη, **δίκης**, ἡ, *custom; justice; right;*
lawsuit; penalty (21β)
δι' ὀλίγου, *soon* (5α)
Διονύσια, **Διονυσίων**, τὰ, *the festival*
of Dionysus (4α)
 τὰ Διονύσια ποιῶ/ποιοῦμαι, *I*
celebrate the festival of Dionysus
 (4α)
Διόνυσος, **Διονύσου**, ὁ, *Dionysus*
 (8α)
διότι, conj., *because* (18β)
διώκω, **διώξω** or **διώχομαι**, ἐδίωξα,
 δεδίωχα, ἐδιώχθην, *I pursue, chase*
 (5α and 20δ PP)
δοκέω, [δοκ-] δόξω, ἔδοξα, δέ-
 δογμαι, ἐδόχθην, *I seem; I think*
 (18α PP and 20δ PP); *I expect; I imag-*
ine (H., p. 50)
δοκεῖ, [δοκ-] δόξει, ἔδοξε(ν),
 δέδοκται, impersonal, *it seems*
(good); + dat., e.g., δοκεῖ μοι, it
seems good to me; I think it best
 (11α); + dat. and infin., e.g., **δοκεῖ**
αὐτοῖς σπεύδειν, *it seems good*
to them to hurry, they decide to
hurry (11β)
 ὥς δοκεῖ, *as it seems* (13β)
δόρυ, **δόρατος**, τό, *spear* (26α)
δοῦλος, **δούλου**, ὁ, *slave* (2α)
δουλόω, *I enslave*

δραμεῖν (aorist infin. of τρέχω), *to run*
δραχμή, **δραχμῆς**, ἡ, *drachma* (a sil-
 ver coin worth six obols) (11β)
Δύμη, **Δύμης**, ἡ, *Dyme* (29β)
δύναμαι, [δυνη-] **δυνήσομαι**,
 ἐδυνήθην, *I am able; I can* (16α, 16 Gr
 2, and 25α PP)
δύναμις, **δυνάμεως**, ἡ, *power;*
strength; forces (military) (21β)
δυνατός, -ή, -όν, *possible* (3α); *ca-*
pable (21β); *powerful*
δύο, *two* (7β and 8 Gr 5)
δώδεκα, indeclinable, *twelve* (15 Gr 5)
δωδέκατος, -η, -ον, *twelfth* (15 Gr
 5)
Δωδώνη, Ionic, (Δωδώνᾱ, Attic),
Δωδώνης, ἡ, *Dodona* (27α)
δῶματα, **δωμάτων**, τὰ, Homeric
 word, *palace*
δῶρον, **δώρου**, τό, *gift* (27α)

E

ἐάν, conj. + subjunctive, *if* (21α)
ἔαρ, **ἔρος**, τό, *spring* (22β)
ἐαυτοῦ: see ἐμαυτοῦ
ἐάω, imperfect, εἶων (irregular aug-
 ment), ἐάσω (note that because of the ε
 the α lengthens to ᾱ rather than η),
εἶᾱσα (irregular augment), **εἶᾱκα**,
εἶᾱμαι, **εἶᾱθην**, *I allow, let be* (23β
 and 25β PP)
ἐβδομήκοντα, indeclinable, *seventy* (15
 Gr 5)
ἐβδομος, -η, -ον, *seventh* (8 Gr 5)
ἐγγός, adv., *nearly; nearby*
ἐγγός, prep. + gen., *near* (13β)
ἐγείρω, [ἐγερε-] **ἐγερῶ**, [ἐγειρ-]
 ἡγείρα, [thematic 2nd aorist middle;
 ἐγρ-] ἡγρόμην (*I awoke*), [ἐγορ-]
 ἐγρήγορα (*I am awake*), [ἐγερε-]
 ἐγήγερμαι, ἡγέρθην, active, transi-
 tive, *I wake X up*; middle and passive,
 intransitive, *I wake up* (8β, 23α PP, and
 26β PP)
ἐγώ, ἐμοῦ or μου, *I* (2α and 5 Gr 6)

- ἐγῶγε, strengthened form of ἐγώ, *I indeed*
- ἔδραμον: see τρέχω
- ἐθέλω or θέλω, imperfect, ἤθελον, [ἐθελε-] ἐθελήσω, ἠθέλησα, ἠθέληκα + infin., *I am willing; I wish* (4α and 28β PP)
- ἔθνος, ἔθνους, τό, *tribe; people* (27β)
- εἰ, conj., *if; in indirect questions, whether* (11α)
- εἰ γάρ, *if only; oh, that* (25α)
- εἰ μή, *unless; except*
- εἴ πως, *if somehow, if perhaps*
- εἰδότες: participle of οἶδα
- εἴθε, note accent, *if only; oh, that* (25α)
- εἴκοσι(ν), indeclinable, *twenty* (15 Gr 5)
- εἰκοστός, -ή, -όν, *twentieth* (15 Gr 5)
- εἴκω, εἴξω, εἴξα (no augment) + dat., *I yield* (15α)
- εἰκῶν, εἰκόνας, ἡ, *statue*
- εἶλον: see αἰρέω
- εἰμί [ἐσ-], imperfect, ἦ or ἦν, ἔσομαι, *I am* (1α, 4 Gr 1, 10 Gr 1, 13 Gr 1, 21 Gr 4, 25 Gr 5, and 30δ PP)
- οἶός τ' εἰμί, *I am able* (25α)
- εἶμι [εἰ-/ι-], imperfect, ἦα or ἦειν, *I will go* (10 Gr 6, 13 Gr 1, 21 Gr 4, 25 Gr 5, and 30δ PP)
- εἵνεκα: Ionic for ἔνεκα
- εἶπον (aorist of λέγω), *I/they said; I/they told; I/they spoke*
- εἰρήνη, εἰρήνης, ἡ, *peace* (16β)
- εἰς, prep. + acc., *into; to; at* (2β); of time, *for; onto; against; of purpose, for*
- εἰς ἀπορίαν κατέστη, *he fell into perplexity, became perplexed* (19β)
- εἰς καιρόν, *at just the right time*
- εἰς τὸ πρόσθεν, *forward* (30β)
- εἷς, μία, ἓν, *one* (7β and 8 Gr 5)
- εἷς καὶ εἴκοσι(ν), *twenty-one* (15 Gr 5)
- εἰσάγω, *I lead in; I take in* (2β and 11α)
- εἰσβαίνω, *I go in; I come in*
- εἰσβάντες, *having embarked*
- εἰς ναὺν εἰσβαίνω, *I go on board ship, embark*
- εἰσβάλλω + εἰς + acc., *I invade* (22α)
- εἰσβολή, τῆς εἰσβολῆς, ἡ, *invasion* (23α)
- εἰσελαύνω, *I drive in*
- εἰσέρχομαι, *I come in(to); I go in(to)*
- εἰσηγέομαι + dat., *I lead in*
- εἰσηκοντίζω, *I throw a javelin at*
- εἰσκαλέω, *I call in(to)*
- εἰσκομίζω, *I bring in; I take in*
- εἴσοδος, εἰσόδου, ἡ, *entrance*
- εἰσπίπτω, *I fall (up)on*
- εἰσπλέω, *I sail in(to)*
- εἰστιθῆμι, *I put in*
- εἰσφέρω, *I bring in(to)*
- εἴσω, adv., *inward* (29α)
- εἴτα, adv., *then, next* (30α)
- εἴτε . . . εἴτε, note the accent, *either . . . or* (28α)
- εἴωθα, perfect with present meaning, *I am accustomed to* (28β, 28 Gr 8)
- ἐκ, ἐξ, before words beginning with vowels, prep. + gen., *out of* (3α)
- ἐκ τοῦ ὀπισθε(ν), *from the rear*
- ἕκαστος, -η, -ον, *each* (23β)
- ἐκάτερος, -α, -ον, *each (of two)* (21β)
- ἐκατόν, indeclinable, *100* (15 Gr 5 and 16α)
- ἑκατοστός, -ή, -όν, *hundredth* (15 Gr 5)
- ἐκβαίνω, *I step out; I come out* (2α)
- ἐκβαίνω ἐκ τῆς νεῆς, *I disembark*
- ἐκβάλλω, *I throw out*
- ἐκδίδωμι, *I give (in marriage)*
- ἐκεῖ, adv., *there* (6α)
- ἐκεῖθεν, adv., *from that place, thence*
- ἐκεῖνος, ἐκεῖνη, ἐκεῖνο, *that; pl., those* (13β and 14 Gr 6)
- ἐκεῖσε, adv., *to that place, thither* (8α)
- ἐκκαλέω, *I call out*
- ἐκκλησίᾱ, ἐκκλησίᾱς, ἡ, *assembly* (21α)
- ἐκκομίζω, *I bring, carry out*
- ἐκπέμπω, *I send out*
- ἐκπίπτω, *I fall out*

ἐκπλέω, *I sail out*

ἐκπλους, ἐκπλου, ὁ, *escape route*

ἐκπνέω, *I blow out; I blow from* (29α)

ἐκτοπος, -ον, *out of the way, unusual*

ἐκτός, prep. + gen., *outside* (22β)

ἕκτος, -η, -ον, *sixth* (8 Gr 5)

ἐκ τοῦ ὀπισθε(ν), *from the rear*

ἐκφέρω, *I carry out*

ἐκφεύγω, *I flee (out), escape*

ἐλάᾱ, ἐλάᾱς, ἡ, *olive; olive tree* (19α)

ἐλάττων, ἑλάττων, *smaller, pl., fewer*
(14 Gr 2 and 24 Gr 4)

ἐλαύνω, [ἐλα-] ἐλῶ, ἐλᾶς, ἐλᾶ, etc.,

ἡλασα, ἐλήλακα, ἐλήλαμαι,

ἡλάθην, *transitive, I drive* (2α); *I march* (an army); *intransitive, I march*

(29β PP)

ἐλάχιστος, -η, -ον *smallest; least; pl., fewest* (24 Gr 4)

ἐλευθερίᾱ, ἐλευθερίᾱς, ἡ, *freedom*
(13β)

ἐλεύθερος, -α, -ον, *free*

ἐλευθερώ, *I free, set free* (15β)

Ἐλευσίς, Ἐλευσίνος, ἡ, *Eleusis*
(20δ)

ἐλκω, *imperfect, εἶλκον* (irregular augment), ἔλξω, [ἐλκυ-] εἴλκυσα

(irregular augment), εἴλκυκα,

εἴλκυμαι, εἰλκύσθην, *I drag* (25β and 25β PP)

Ἑλλάς, Ἑλλάδος, ἡ, *Hellas, Greece*
(13β)

Ἕλλην, Ἕλληνας, ὁ, *Greek; pl., the Greeks* (14α)

Ἑλλησπόντος, Ἑλλησπόντου, ὁ, *Hellspont*

ἐλπίζω, [ἐλπιε-] ἐλπιῶ, [ἐλπι-]

ἡλπισα, *I hope; I expect; I suppose*
(14α)

ἐλπίς, ἐλπίδος, ἡ, *hope; expectation*
(23β)

ἐλπوماί, *I hope; I expect; I suppose* (H., p. 50)

ἐμαυτοῦ, σεαυτοῦ, ἑαυτοῦ, *of myself, of yourself, of him-, her-, itself, etc.*
(7α and 7 Gr 4)

ἐμβάλλω + dat., *I strike with a ram*
(ἐμβολος)

ἐμμένω [= ἐν- + μένω], *I remain in* (23β)

ἐμός, -ή, -όν, *my, mine* (5 Gr 8)

ἐμπειρος, -ον + gen., *skilled in or at*

ἐμπίπτω [= ἐν- + πίπτω] + dat., *I fall into; I fall upon; I attack* (15β)

ἐμποδίζω [ἐν- + ποῦς, ποδός, ὁ, *foot*],
[ἐμποδιε-] ἐμποδιῶ, *no aorist, I obstruct*

ἐμπορος, ἐμπόρου, ὁ, *merchant* (12β)

ἐν, prep. + dat., *in; on* (3β); *among*

ἐν διδασκάλων, *at school*

ἐν μέσφ + gen., *between* (14α)

ἐν νῷ ἔχω + infin., *I have in mind; I intend* (4α)

ἐν ταῖς Ἀθήναις, *in Athens* (1α)

ἐν . . . τούτῳ, *meanwhile* (8β)

ἐν ᾧ, *while* (8α)

ἐνακόσιοι, -αι, -α, *900* (15 Gr 5)

ἐναντίος, -α, -ον, *opposed; opposite; hostile; as noun, the enemy* (29ε)

ἐννатов, -η, -ον, *ninth* (8 Gr 5)

ἐνδεκα, *indeclinable, eleven* (15 Gr 5)

ἐνδέκατος, -η, -ον, *eleventh* (15 Gr 5)

ἐνδίδωμι, *I give in, yield* (22β)

ἐνδον, *adv., inside*

ἐνείμι, *I am in*

ἐνεκα, prep. + preceding gen., *for the sake of; because of* (21α)

ἐνενήκοντα, *indeclinable, ninety* (15 Gr 5)

ἐνθάδε, *adv., here; hither; there; thither*
(7β)

ἐνθυμέομαι, ἐνθυμήσομαι, ἐν-
τεθύμημαι, ἐνεθυμήθην, *I take to heart; I ponder* (28β)

ἐνιοι, -αι, -α, *some* (20δ)

ἐννέα, *indeclinable, nine* (8 Gr 5)

ἐνοικος, ἐνοίκου, ὁ, *inhabitant* (16α)

ἐνόπλιος, -ον, *in armor, fully armed*

ἐνταῦθα, *adv., then; here; hither; there; thither* (5β)

ἐνταῦθα δὴ, *at that very moment, then* (5β)

ἐντεῦθεν, adv., *from this place*
 ἐντός, adv., *within, inside* (20γ)
 ἐντός, prep. + gen., *within, inside* (20γ)
 ἐντυγχάνω + dat., *I meet* (19β)
 ἐξ: see ἐκ
 ἕξ, indeclinable, *six* (8 Gr 5)
 ἐξαγωγή, *I lead out*
 ἐξαιρέω [= ἐκ + αἰρέω], *I take out, remove*
 ἐξαίφνης, adv., *suddenly* (20γ)
 ἐξακόσιοι, -αι, -α, 600 (15 Gr 5)
 ἐξαμαρτάνω [= ἐκ- + ἀμαρτάνω], *I miss; I fail; I make a mistake* (23β)
 ἐξαρτῶ [= ἐκ + ἀρτῶ], *I equip* (29β)
 ἐξεγείρω [= ἐκ + ἐγείρω], *I wake X up*
 ἐξελαύνω, *I drive out*
 ἐξέρχομαι + ἐκ + gen., *I come out of; I go out of* (6β)
 ἔξεστι(ν), impersonal + dat. and infin., *it is allowed/possible* (10β and 10 Gr 8)
 ἔξεστιν ἡμῖν μένειν, *we are allowed to stay, we may stay; we can stay* (10β and 10 Gr 8)
 ἐξετάζω, *I examine; I question closely* (S., p. 246)
 ἐξευρίσκω, *I find out*
 ἐξηγέομαι [ἐκ- + ἡγέομαι], *I relate* (12β)
 ἐξήκοντα, indeclinable, *sixty* (15 Gr 5)
 ἔξοδος, ἐξόδου, ἡ, *going out; marching forth; military expedition* (23β)
 ἐξόπισθε(ν), adv., *behind* (30δ)
 ἐξόπισθε(ν), prep. + gen., *behind* (30δ)
 ἔξω, adv., *outside* (20δ)
 ἔξω, prep. + gen., *outside* (20δ)
 ἔοικα, perfect with present meaning, *I am like; I am likely to* (28β and 28 Gr 2)
 ὥς ἔοικε(ν), *as it seems* (28 Gr 8)
 ἑορτή, ἑορτῆς, ἡ, *festival* (4α)
 ἑορτὴν ποιῶ/ποιοῦμαι, *I celebrate a festival* (4β)
 ἔπαινος, ἐπαίνου, ὁ, *praise* (24β)
 ἐπαίρω [ἐπι- + αἶρω], *I lift, raise* (7α); *I induce*
 ἐπαίρω ἑμαυτόν, *I get (myself) up* (7α)

ἐπανέρχομαι [= ἐπι- + ἀνα- + ἔρχομαι], *I come back, return; + εἰς or πρὸς + acc., I return to* (9α)
 ἐπεὶ, conj., *when* (3β), *since* (26β)
 ἐπειδὴ, conj., *when; since* (22α)
 ἐπειδὴν [= ἐπειδὴ + ἄν], conj., *in indefinite or general clauses with subjunctive, when(ever)* (22α)
 ἐπεισβαίνω [= ἐπι- + εἰσ- + βαίνω], *I go into* (29δ)
 ἔπειτα, adv., *then; thereafter* (2β)
 ἐπεξέρχομαι [= ἐπι- + ἐκ- + ἔρχομαι] + dat., *I march out against, attack* (23α)
 ἐπέρχομαι [= ἐπι- + ἔρχομαι], *I approach; + dat., I attack* (27α)
 ἐπί, prep. + gen., *toward, in the direction of* (20δ); *on* (24β); + dat., *upon, on* (5β); *of price, for* (18β); *of purpose, for; + acc., at* (5β, 29α); *against* (5β); *onto, upon* (9α); *of direction or purpose, to, for* (26α); *of time, for* (27α)
 ἐπὶ τὴν ἥω, *at dawn* (29α)
 ἐπιβαίνω + gen., *I get up on, mount; + dat., I board* (28α)
 ἐπιβοηθεῶ + dat., *I come to aid* (29δ)
 ἐπιβουλεύω + dat., *I plot against*
 ἐπιγίγνομαι, *I come after* (29α)
 Ἐπίδauρος, Ἐπιδαύρου, ἡ, *Epidaurus* (11β)
 ἐπιδιώκω, *I pursue* (29ε)
 ἐπικαλέω, *I call upon; middle, I call upon X to help* (28β)
 ἐπικείμει + dat., *I lie near, lie off (of islands with respect to the mainland)*
 ἐπιλανθάνομαι, [λη-] ἐπιλήσομαι, [λαθ-] ἐπελαθόμην, [λη-] ἐπιλέλησμαι + gen., *I forget*
 ἐπιμελέομαι, ἐπιμελήσομαι, ἐπιμετέλεμαι, ἐπεμελήθην + gen., *I take care for; + ὅπως + future indicative, I take care (to see to it that)* (24β)
 ἐπιπέμπω, *I send against; I send in* (14α)
 ἐπιπλέω + dat. or + εἰς + acc., *I sail against* (15β)
 ἐπίσταμαι, [ἐπιστη-] ἐπιστήσομαι, ἡπιστήθην, *I understand; I know*

(16α, 16 Gr 2, and 25α PP)
 ἐπιστήμη, ἐπιστήμης, ἡ, *knowledge* (S., p. 242)
 ἐπιστρατεύω + dat. or ἐπί + acc., *I march against, attack* (18β)
 ἐπιστρέφω, *I turn around* (29δ)
 ἐπιτήδειος, -ᾱ, -ον, *friendly*; + infin., *suitable for* (23α)
 ἐπιτίθημι, *I put* X (acc.) on Y (dat.) (18α)
 ἐπιτίθεμαι, [θη-] ἐπιθήσομαι, [θε-] ἐπεθέμην + dat., *I attack* (29α)
 ἐπιτρέπω, *I entrust* X (acc.) to Y (dat.) (17β)
 ἐπιχειρέω + dat., *I attempt; I attack* (29α)
 ἔπομαι, imperfect, εἰκόμην (irregular augment), ἔπομαι, [σπ-] ἐσπόμην + dat., *I follow* (8α, 17α, and 25β PP)
 ἐπτὰ, indeclinable, *seven* (8 Gr 5)
 ἑπτακόσιοι, -αι, -α, 700 (15 Gr 5)
 ἐράω, imperfect, ἥρων, ἐρασθήσομαι, ἠράσθην + gen., *I love* (30α)
 ἐργάζομαι, imperfect, ἐργαζόμην or εἰργαζόμην, ἐργάσομαι, ἠργασάμην or εἰργασάμην, εἰργασμαι, εἰργασθην, *I work; I accomplish* (8α and 25β PP)
 ἔργον, ἔργου, τό, *work; deed* (8α)
 ἔργα, τὰ, *tilled fields*
 ἔργω, *in fact*
 ἐρέσσω, no future, [ἐρετ-] ἤρεσα, *I row* (13α)
 ἐρέτης, ἐρέτου, ὁ, *rower*
 ἔρημος, -ον, *deserted* (19β)
 Ἑρῖνύες, Ἑρῖνῶν, αἱ, *the Furies* (avenging spirits) (20γ)
 ἐρμηνεύς, ἐρμηνέως, ὁ, *interpreter*
 ἔρχομαι, [εἰ-/ι-] εἶμι (irregular), [ἐλθ-] ἦλθον, [ἐλυθ-] ἐλήλυθα, *I come; I go* (6α, 11β, and 27α PP)
 ἐρῶ: see λέγω
 ἐρωτάω, ἐρωτήσω, ἠρώτησα or [ἐρ-] ἠρόμην, ἠρώτηκα, *I ask* (12β)
 ἐς = εἰς

ἐσβάλλω = εἰσβάλλω
 ἐσθίω, [ἐδ-] ἔδομαι, [φαγ-] ἔφαγον, [ἐδ-] ἐδήδοκα, *I eat* (9α, 19α, and 29β PP)
 ἐσπέρᾱ, ἐσπέρᾱς, ἡ, *evening* (8α); *the west*
 ἔστω, *let it be so! all right!*
 ἔσχατος, -η, -ον, *furthest; extreme* (28β)
 ἔσω: see εἶσω
 ἐταῖρος, ἐταίρου, ὁ, *comrade, companion* (6α)
 ἕτερος, -ᾱ, -ον, *one or the other* (of two) (26α)
 ὁ μὲν ἕτερος . . . ὁ δὲ ἕτερος, *the one . . . the other* (26α)
 ἔτι, adv., *still* (3α)
 ἔτοιμος, -η, -ον, *ready* (9β)
 ἔτος, ἔτους, τό, *year* (16β)
 εὖ, adv., *well* (8α and 14 Gr 3)
 ἄμεινον, adv., *better* (14 Gr 3)
 ἄριστα, adv., *best* (14 Gr 3)
 εὖ γε, *good! well done!* (8α)
 Εὐβοία, Εὐβοίας, ἡ, *Euboea* (14α)
 εὐγένεια, εὐγενείας, ἡ, *nobility of birth* (S., p. 242)
 εὐδοξία, εὐδοξίας, ἡ, *good reputation, fame* (H., p. 118)
 εὐδαιμονία, εὐδαιμονίας, ἡ, *happiness; prosperity; good luck* (25β)
 εὐθύς, εὐθεία, εὐθύ, *straight*
 εὐθύς, adv., *straightway, immediately, at once* (10β); *straight*
 εὐμενής, -ές, *kindly* (18α)
 εὐμενῶς, adv., *kindly*
 εὐρίσκω, [εὐρε-] εὐρήσω, [εὐρ-] ἡύρον or εὕρον, [εὐρε-] ἡύρηκα or εὔρηκα, ἡύρημαι or εὔρημαι, ἡύρέθην or εὐρέθην, *I find* (7α, 10α, and 24β PP)
 Εὐρυμέδων ποταμός, Εὐρυμέδοντος ποταμοῦ, ὁ, *the Eurymedon River*
 εὐρυχωρία, εὐρυχωρίας, ἡ, *broad waters* (29γ)
 εὐφημέω, *I keep holy silence* (30δ)

εὐφημίᾱ, εὐφημίᾱς, ἡ, *call for holy silence* (30δ)
 εὐχή, εὐχῆς, ἡ, *prayer* (25β)
 εὐχομαι, εὐξομαι, ηὐξάμεν, ηὐγμαι, *I pray; + dat., I pray to; + acc. and infn., I pray (that)* (8β and 20δ PP)
 ἔφαγον: see ἐσθίω
 ἔφη, *he/she said* (11α)
 ἔφασαν, *they said*
 Ἐφιάλτης, Ἐφιάλτου, ὁ, *Ephialtes* (14β)
 ἐφίημι [= ἐπι- + ἵημι], *I throw; + ἐπί + acc., I throw at* (20δ)
 ἐφίσταμαι [= ἐπι- + ἵσταμαι], [στη-] ἐπέστην + dat., *I stand near; of dreams, I appear to* (26α)
 ἐχθρός, -ᾱ, -όν, *hateful; hostile* (18β and 24 Gr 4)
 ἐχθρός, ἐχθροῦ, ὁ, *enemy* (18β and 24 Gr 4)
 ἐχθίων, ἐχθιον, *more hateful, hostile* (24 Gr 4)
 ἐχθιστος, -η, -ον, *most hateful, hostile* (24 Gr 4)
 ἔχω, imperfect, εἶχον (irregular augment), ἔξω (irregular) (*I will have*) and [σχε-] σχήσω, (*I will get*), [σχ-] ἔσχον, [σχε-] ἔσχηκα, ἔσχημαι, *I have; I hold; middle + gen., I hold onto* (4α, 25β PP)
 καλῶς ἔχω, *I am well* (11α)
 πῶς ἔχει τὰ πράγματα; *How are things?* (18β)
 πῶς ἔχεις; *How are you?* (11α)
 ἔως, ἔω, ἡ, *dawn* (29α)
 ἄμα ἔφ, *at dawn* (29δ)
 ἐπὶ τὴν ἔω, *at dawn* (29α)
 ἔως, conj. + indicative (14β), + subjunctive (22α and 22 Gr 2), *until*
Z
 *ζάω (unattested, hypothetical form) (ζῶ, ζῆς, ζῆν, etc.), infinitive, ζῆν, imperfect, ἔζων, ἔζης, ἔζει, etc., ζήσω or ζήσομαι, *I live* (24α)
 ζεύγνυμι, ζεύξω, ἔξευξα, ἔξευγ-

μαι, ἐζεύχθην or ἐζύγην, *I yoke* (20 Gr 1, 22β, and 30δ PP)
 Ζεὺς, ὁ, τοῦ Διός, τῷ Δίῳ, τὸν Δία, ὦ Ζεῦ, *Zeus (king of the gods)* (3α and 8β)
 μὰ Δία, *by Zeus*
 ναὶ μὰ Δία, *yes, by Zeus!* (30β)
 ζητέω, *I seek, I look for* (5α)
 ζωή, ζωῆς, ἡ, *life* (28α)
 ζῶον, ζῴου, τό, *animal*
H
 ἡ, conj., or (12α)
 ἢ . . . ἢ, conj., *either . . . or* (12α)
 ἢ, conj., with comparatives, *than* (14α)
 ἡγέομαι + dat., *I lead* (6β); *I think, consider* (30β)
 ἦδη, adv., *already; now* (2β)
 ἡδομαι, [ἡσθε-] ἡσθήσομαι, [ἡσθ-] ἡσθην, *I am glad, delighted; + participle or dat., I enjoy* (24β)
 ἡδύς, ἡδέια, ἡδύ, *sweet; pleasant* (24 Gr 4)
 ἡδίων, ἡδιον, *sweeter; more pleasant* (24 Gr 4)
 ἡδιστος, -η, -ον, *sweetest; most pleasant* (24 Gr 4)
 ἡδέως, adv., *sweetly; pleasantly; gladly* (18β)
 ἡδίον, adv., *more sweetly; more pleasantly; more gladly*
 ἡδιστα, adv., *most sweetly; most pleasantly; most gladly* (19β)
 ἦθος, ἡθους, τό, *character, disposition; moral character* (H., p. 113)
 ἡκιστα, adv., *least*
 ἡκιστά γε (the opposite of μάλιστα γε), *least of all, not at all* (16β)
 ἦκω, *I have come; imperfect, ἦκον, I had come; future, ἥξω, I will have come* (5β)
 ἥλιος, ἡλίου, ὁ, *sun* (1β)
 ἡμεῖς, ἡμῶν, *we* (5β and 5 Gr 6)
 ἡμέρᾱ, ἡμέρᾱς, ἡ, *day* (6α)
 καθ' ἡμέραν, *every day* (24α)
 ἡμέτερος, -ᾱ, -ον, *our* (5 Gr 8)
 ἡμίονος, ἡμίονου, ὁ, *mule* (12α)

ἡπειρος, ἡπείρου, ἡ, *land; mainland* (29α)
 ἥπερ, adv., *where* (23α); *how, just as*
 Ἥρα, Ἥρας, ἡ, *Hera* (wife of Zeus and principal deity of Argos) (25β)
 Ἡρόδοτος, Ἡροδότου, ὁ, *Herodotus* (24β)
 ἡρόμην: see ἐρωτάω
 ἡσυχάζω, ἡσυχάσω, ἡσύχασα, *I keep quiet; I rest* (13α)
 ἡσυχία, ἡσυχιάς, ἡ, *quietness* (28β)
 ἡσυχος, -ον, *quiet*
 ἡττα, ἡττης, ἡ, *defeat* (29γ)
 ἡττων, ἡττον, *inferior; weaker; less* (24 Gr 2)
 Ἥφαιστος, Ἥφαιστου, ὁ, *Hephaestus*

Θ

θάλαττα, θαλάττης, ἡ, *sea* (7α)
 κατὰ θάλατταν, *by sea* (11β)
 θάνατος, θανάτου, ὁ, *death* (16β)
 θάπτω, [θαφ-] θάψω, ἔθαψα, τέθαμμαι, [ταφ-] ἐτάφην, *I bury* (25α)
 θαρρέω, *I am confident* (17β)
 θάρρει, *Cheer up! Don't be afraid!* (17β)
 θάττων, θάττον, *quicker, swifter* (24 Gr 4)
 θαυμάζω, θαυμάσσομαι, ἐθαύμασα, τεθαύμακα, τεθαύμασμαι, ἐθαυμάσθην, *intransitive, I am amazed; transitive, I wonder at; I admire* (5β and 21β PP)
 θεάομαι, θεάσομαι (note that because of the ε the α lengthens to ᾱ rather than η), ἐθεᾷσάμην, τεθέαμαι, *I see, watch, look at* (8α, 10α, and 18β PP)
 θεᾶτρον, θεάτρου, τό, *theater*
 θέλω = ἐθέλω
 Θεμιστοκλῆς, Θεμιστοκλέους, ὁ, *Themistocles* (15α and 15 Gr 2)
 θεός, θεοῦ, ἡ, *goddess* (9α)
 θεός, θεοῦ, ὁ, *god* (8α)

σὺν θεοῖς, *God willing, with luck* (17α)
 θεράπων, θεράποντος, ὁ, *attendant; servant* (25α)
 Θερμοπύλαι, Θερμοπυλῶν, αἱ, *Thermopylae* (14α)
 θεσπίζω, *I prophesy*
 θεωρέω, *I watch; I see* (4α)
 θεωρία, θεωρίας, ἡ, *viewing; sight-seeing* (25α)
 θηρίον, θηρίου, τό, *beast, wild beast* (26β)
 θησαυρός, θησαυροῦ, ὁ, *treasure; treasury* (25α)
 Θησεύς, Θησέως, ὁ, *Theseus* (son of King Aegeus) (6α)
 θνήσκω, [θανε-] θανοῦμαι, [θαν-] ἔθανον, [θνη-] τέθνηκα (*I am dead*), *I die*
 θνητός, -ή, -όν, *mortal* (H., p. 30)
 θόρυβος, θορύβου, ὁ, *uproar, commotion* (15β)
 Θριάσιος, -α, -ον, *Thriasian* (23α)
 θυγάτηρ, θυγατρὸς, ἡ, *daughter* (4α and 8 Gr 2)
 θῦμός, θῦμοῦ, ὁ, *spirit* (16β)
 θύρα, θύρας, ἡ, *door* (8α)
 θυσία, θυσίας, ἡ, *sacrifice* (18β)
 θύω, θύσω, ἔθυσα, [θυ-] τέθυκα, τέθυμαι, ἐτύθην, *I sacrifice* (21α)

Ι

ἰάτρεω, ἰάτρεύσω, ἰάτρευσα, *I heal*
 ἰατρός, ἰατροῦ, ὁ, *doctor* (11α)
 ἰδίᾳ, adv., *privately* (21β)
 ὁ ἰδιώτης, τοῦ ἰδιώτου, *private person* (21β)
 ἰδοῦ, adv., *look!* (4α)
 ἱερεῖον, ἱερείου, τό, *sacrificial victim* (9β)
 ἱερεύς, ἱερέως, ὁ, *priest* (9β)
 ἱερόν, ἱεροῦ, τό, *temple* (9α)
 ἱερός, -ά, -όν, *holy, sacred* (17β)
 ἱημι, imperative, ἵει, infinitive, ἵεναι, participle, ἵεις, imperfect, ἵην, [ή-] ἥσω, ἥκα, imperative, [έ-] ἔς, infinitive

τίει, εἶναι, participle, εἶς, εἶκα, εἶμαι, εἶθην, *I let go, release; I send; I throw*; middle, ἔεμαι, imperfect, ἔεμην, *I hasten* (20δ, 20 Gr 2, 21 Gr 4, 25 Gr 5, and 30δ PP)

ἰκανός, -ή, -όν, *sufficient; capable* (25β)

ἰκέτης, ἰκέτου, ὁ, *suppliant* (17β)

ἰλεως, acc., ἰλεων, *propitious* (9β)

ἵνα, conj. + subjunctive, *so that, in order to* (expressing purpose) (21α)

ἱππεύς, ἱππέως, ὁ, *horseman; cavalryman* (28α)

ἱππεύω, ἱππεύσω, ἱππεύσα, active or middle, *I am a horseman; I ride a horse* (27β)

ἱππικόν, ἱππικοῦ, τό, *cavalry* (27β)

ἵππος, ἵππου, ὁ, *horse* (27β)

ἵππος, ἵππου, ἡ, *cavalry* (27β)

Ἰσθμός, Ἰσθμοῦ, ὁ, *the Isthmus of Corinth* (22β)

ἵστημι, imperfect, ἵστην, [στη-] *στήσω, ἔστησα, I make X stand; I stop X; I am setting X (up)*

athematic 2nd aorist, ἔστην, intransitive, *I stood*

-κα 1st perfect, ἔστηκα, intransitive, *I stand*

-θη- 1st aorist passive, [στα-]

ἐστάθην, *I was set (up)*

(15 Gr 1, 19α, 19 Gr 2 and 3, 21 Gr 4, 25 Gr 5, and 30δ PP)

ἱστία, ἱστιών, τά, *sails* (13α)

ἰσχυρός, -ά, -όν, *strong* (1β)

ἴσως, adv., *perhaps* (17α)

Ἴωνες, Ἰώνων, οἱ, *Ionians*

Ἰωνίᾱ, Ἰωνίᾱς, ἡ, *Ionia*

K

καθαίρω, [καθαρε-] *καθαρῶ,*

[καθηρ-] *ἐκάθηρα, [καθαρ-] κεκάθαρμαι, ἐκαθάρθην, I purify* (26α)

καθαρός, -ά, -όν, *clean, pure* (17β)

καθάρσις, καθάρσεως, ἡ, *purification*

καθεζομαι [= κατα- + ἕζομαι], [ἔδε-]

καθεδοῦμαι, *I sit down; I encamp* (23α)

καθέλω, *I drag down, launch* (a ship)

καθεύδω [= κατα- + εὕδω], imperfect, καθεῦδον or καθηῦδον, [εὕδε-]

καθευδήσω, no aorist in Attic Greek, *I sleep* (2α)

κάθηναι [= κατα- + ἦμαι], present and imperfect only, *I sit* (17α)

καθ' ἡμέραν, *every day* (24α)

καθίζω [= κατα- + ἕζω], [καθι-] καθιῶ, [καθι-] ἐκάθισα, active, transitive, *I make X sit down; I set; I place*; active, intransitive, *I sit* (1β); middle, intransitive, *I seat myself, sit down* (8β)

καθίστημι [= κατα- + ἵστημι], when transitive, *I set X up; I appoint X*; + εἰς + acc., *I put X (acc.) into a certain state*; when intransitive, *I am appointed; I am established*; + εἰς + acc., *I get/fall into a certain state; I become* (19β and 19 Gr 4)

καθοράω [= κατα- + ὁράω], [ὁρ-]

κατόψομαι, [ιδ-] *κατείδον, I look down on* (20γ)

καί, adv., *even; also, too* (4α)

καὶ μὴν, *truly, indeed* (30δ)

καί, conj., *and* (1α)

καὶ δὴ καί, *and in particular; and what is more* (16α)

καὶ . . . καί, conj., *both . . . and* (5β)

καίπερ + participle, *although* (12α)

καιρός, καιροῦ, ὁ, *time; right time* (4α)

εἰς καιρόν, *just at the right time*

καίω or κάω, κάεις, κάει, κάομεν, κάετε,

κάουσι(ν), [καυ-] *κάυσω, ἔκαυσα,*

κέκαυκα, κέκαυμαι, ἐκαύθην, active, transitive, I kindle, burn; middle, intransitive, I burn, am on fire (9β)

κακοδαίμων, κακοδαίμονος, *having an evil spirit, having bad luck* (30β)

οἷμοι κακοδαίμων, *poor devil! oh misery!* (30β)

κακός, -ή, -όν, *bad; evil* (12α, 14 Gr 2, and 24 Gr 2)

κακίων, κάκιον, *worse* (14 Gr 2 and 24 Gr 2)
 κάκιστος, -η, -ον, *worst* (14 Gr 2 and 24 Gr 2)
 See 24 Gr 2 for other comparatives and superlatives of κακός.
 κακῶς, adv., *badly* (14 Gr 3)
 κάκιον, adv., *worse* (14 Gr 3)
 κάκιστα, adv., *worst* (14 Gr 3)
 κακά, τὰ, *evils*
 κακόν τι, *something bad*
 καλέω, καλῶ, ἐκάλεσα, [κλη-]
 κέκληκα, κέκλημαι (*I am called*),
 ἐκλήθην, *I call* (2α and 18α PP)
 κάλλος, κάλλους, τό, *beauty* (H., p. 74)
 καλός, -ή, -όν, *beautiful* (1α, 3 Gr 2, 4 Gr 3, 4 Gr 6, 14 Gr 2, and 24 Gr 4)
 καλλίων, κάλλιον, *more beautiful* (14 Gr 2 and 24 Gr 4)
 κάλλιστος, -η, -ον, *most beautiful* (9α, 14 Gr 2, and 24 Gr 4)
 καλῶς, adv., *well* (10α)
 κάλλιον, adv., *better*
 κάλλιστα, adv., *best*
 καλῶς ἔχω, *I am well* (11α)
 κάμηλος, καμήλου, ἡ, *camel* (27β)
 κάμνω, [καμε-] καμοῦμαι, [καμ-]
 ἔκαμον, [κμη-] κέκμηκα, *I am sick; I am tired* (9α and 24α PP)
 καρδίᾱ, καρδίᾱς, ἡ, *heart* (30α)
 καρτερός, -ᾶ, -όν, *strong; fierce* (27α)
 κατά, prep. + acc., *down* (5α); *distributive, each, every* (24α); *by* (11β); *on; according to* (17β); *of time, at* (21β); *through* (25α); *along; with regard to* (26α); *after* (28α)
 καθ' ἡμέραν, *every day* (24α)
 κατὰ γῆν, *by land* (14α)
 κατὰ θάλατταν, *by sea* (11β)
 κατὰ μέσον . . . , *in the middle of* . . . (29α)
 κατὰ τάχος, *quickly* (27β)
 κατ' εἰκός, *probably*
 καταβαίνω, *I come down; I go down*
 καταβάλλω, *I throw down; I drop*

καταγώγιον, καταγωγίου, τό, *inn*
 καταδύω, καταδύσω, κατέδυσσα,
 [δυ-] καταδέδυκα, καταδέδυμαι,
 κατεδόθην, *transitive, I sink; athematic 2nd aorist, κατέδον, intransitive, I sank; of the sun, set* (29β)
 κατακαίω or κατακάω, *I burn completely* (28α)
 κατάκειμαι, *I lie down* (16α)
 καταλαμβάνω, *I overtake, catch* (16α)
 καταλείπω, *I leave behind, desert* (10β)
 καταλύω, *I dissolve; I break up; I destroy* (27α)
 καταπαύω, *I put an end to* (28α)
 καταπίπτω, *I fall down*
 κατάρᾱτος, -ον, *cursed*
 καταστρέφω, *I overturn; middle, I subdue* (25α)
 κατατίθημι, *I set down*
 καταφεύγω, *I flee for refuge* (29ε)
 καταφρονέω + gen., *I despise* (25β)
 καταχέω, *I pour X (acc.) over Y (gen.)* (30δ)
 κατ' εἰκός, *probably*
 κατέρχομαι, *I come down*
 κατέχω, *I hold back* (29γ)
 καττιτέρος, καττιτέρου, ὁ, *tin*
 κάτω, adv., *down; below* (20γ)
 κεῖμαι, κείσομαι, *I lie; also used in the present and imperfect instead of the perfect and pluperfect passive of τίθημι, with the meanings I am laid; I am placed* (16α, 16 Gr 2, and 25α PP)
 κελεύω, κελεύσω, ἐκέλευσα, κεκέλευκα, κεκέλευσμαι, ἐκελεύσθην + acc. and infin., *I order, tell (someone to do something)* (7α and 17β PP)
 κενός, -ή, -όν, *empty* (29δ)
 κέρας, κέρως, τό, *wing* (of a fleet or army) (29δ)
 κεφαλή, κεφαλῆς, ἡ, *head* (10β)
 κῆπος, κήπου, ὁ, *garden*
 κῆρυξ, κήρυκος, ὁ, *herald* (9β)
 κιθαρίζω, [κιθαριε-] κιθαριῶ,
 [κιθαρι-] ἐκιθάρισα, *I play the lyre* (24β)

κιθαριστής, κιθαριστοῦ, ὁ, *lyre player* (24α)
 Κίμων, Κίμωνος, ὁ, *Cimon*
 κινδυνεύω, κινδυνεύω, ἐκινδύνευσα, κεκινδύνευκα, *I run/take a risk*
 κίνδυνος, κινδύνου, ὁ, *danger* (9α)
 κινέω, *I move* (18α)
 Κλέοβις, Κλεόβεως, ὁ, *Cleobis* (25β)
 κλέος, κλέους, τό, *fame* (H., p. 30)
 κλῆρος, κλήρου, ὁ, *farm*
 Κνήμος, Κνήμου, ὁ, *Cnemus* (29β)
 Κνωσός, Κνωσοῦ, ὁ, *Knossos* (6α)
 κοινός, -ή, -όν, *common*
 κολάζω, κολάσω, ἐκόλασα, κεκόλασμαι, ἐκόλασθην, *I punish*
 κόλπος, κόλπου, ὁ, *lap; gulf* (29α)
 κομίζω, [κομιε-] κομιῶ, [κομι-] ἐκόμισα, κεκόμικα, κεκόμισμαι, ἐκομίσθην, *I bring; I take* (11α and 21β PP); middle, *I get for myself, acquire*
 κόπτω, [κοπ-] κόψω, ἔκοψα, κέκοφα, κέκομμαι, ἐκόπην, *I strike; I knock on (a door)* (11α and 19β PP)
 κόρη, κόρης, ἡ, *girl*
 Κορίνθιοι, Κορινθίων, οἱ, *Corinthians* (18β)
 Κόρινθος, Κορίνθου, ἡ, *Corinth* (14α)
 κόσμος, κόσμου, ὁ, *good order* (15β); *world* (H., p. 69)
 κόσμος, *in order* (15β)
 κρατέω + gen., *I rule, have power over, control; I prevail* (18β)
 κράτιστος, -η, -ον, *best; strongest* (24 Gr 2)
 κράτος, κράτους, τό, *power* (18β)
 κρείττων, κρείττον, *better; stronger* (24 Gr 2)
 κρήνη, κρήνης, ἡ, *spring* (4α and 4 Gr 3)
 Κρήτη, Κρήτης, ἡ, *Crete* (6α)
 κρίνω, [κρινε-] κρινῶ, [κρίν-] ἔκρινα, [κρι-] κέκρικα, κέκριμαι, ἐκρίθην, *I judge* (22β PP, 25α, and 27 Gr 9)

Κρίσαιος, -ᾱ, -ον, *Crisean* (Crisa was a city in Phocis near Delphi) (29α)
 Κροῖσος, Κροίσου, ὁ, *Croesus* (24β)
 κρύπτω, [κρυφ-] κρύψω, ἔκρυψα, κέκρυμαι, ἐκρύφθην, *I hide* (20δ)
 κτείνω, usually compounded with ἀπο- in Attic prose, [κτενε-] κτενῶ, [κτειν-] ἔκτεινα, [κτον-] ἔκτονα, *I kill* (27β)
 κυβερνέω, *I steer* (H., p. 41)
 κυβερνήτης, κυβερνήτου, ὁ, *steersman*
 κύκλος, κύκλου, ὁ, *circle* (26β)
 Κύκλωψ, Κύκλωπος, ὁ, *Cyclops* (one-eyed monster) (7β)
 Κυλλήνη, Κυλλήνης, ἡ, *Cyllene* (29β)
 κύμα, κύματος, τό, *wave* (13β)
 κύμαίνω, [κῦμανε-] κύμανῶ, [κῦμην-] ἐκύμνηνα, *I am rough* (of the sea)
 κυνηγέτης, κυνηγέτου, ὁ, *hunter*
 Κύπρος, Κύπρου, ἡ, *Cyprus*
 Κυρήνη, Κυρήνης, ἡ, *Cyrene*
 κύριος, -ᾱ, -ον, *having authority; legitimate; regular* (30α)
 Κύρος, Κύρου, ὁ, *Cyrus* (24β)
 κύων, κυνός, ὁ or ἡ, *dog* (5α)
 κωμάζω, κωμάσω, ἐκώμασα, *I revel*
 κώπη, κώπης, ἡ, *oar* (29ε)

Λ

λαβύρινθος, λαβυρίνθου, ὁ, *labyrinth*
 λαγώς, ὁ, acc., τὸν λαγών, *hare* (5α)
 Λακεδαιμόνιοι, Λακεδαιμονίων, οἱ, *the Lacedaemonians, Spartans* (14α)
 Λακεδαιμόνιος, -ᾱ, -ον, *Lacedaemonian, Spartan*
 λαλέω, *I talk; I chatter* (30α)
 λαμβάνω, [ληβ-] λήψομαι, [λαβ-] ἔλαβον, [ληβ-] εἴληφα, εἴλημμαι, ἐλήφθην, *I take* (2β); middle + gen., *I seize, take hold of* (11α and 23β PP)
 λαμπρός, -ᾱ, -όν, *bright; brilliant* (13α)
 λαμπρῶς, adv., *brightly; brilliantly*

λανθάνω, [ληθ-] λήσω, [λαθ-]
 ἔλαθον, [ληθ-] λέληθα + acc. and/or
 participle, *I escape someone's notice do-*
ing something = *I do something with-*
out someone's noticing; I escape the
notice of someone (20δ and 29ε PP)
 λέγω, λέξω or [ἐρε-] ἐρῶ, ἔλεξα or
 [ἐπ-] εἶπον (irregular augment), [ῥη-]
 εἴρηκα, [λεγ-] λέλεγμαι or [ῥη-]
 εἴρημαι, [λεγ-] ἐλέχθην or [ῥη-]
 ἐρρήθην, *I say; I tell; I speak* (1α, 11β,
 and 27β PP)
 λείπω, λείψω, [λιπ-] ἔλιπον, [λοιπ-]
 λέλοιπα, [λειπ-] λέλειμμαι (*I am*
left behind; I am inferior), ἐλείφθην, *I*
leave (3β, 11α, 11 Gr 2, 11 Gr 4, 19α PP,
 26β PP, and 27 Gr 9)
 Λευκάδιος, -ᾱ, -ον, *Leucadian* (29ε)
 Λευκάς, Λευκάδος, ἡ, *Leucas* (29β)
 λέων, λέοντος, ὁ, *lion* (20γ)
 Λεωνίδης, Λεωνίδου, ὁ, *Leonidas*
 (14α)
 λίθινος, -η, -ον, *of stone, made of*
stone (20γ)
 λίθος, λίθου, ὁ, *stone* (3α)
 λιμὴν, λιμένος, ὁ, *harbor* (12α)
 λιμός, λιμοῦ, ὁ, *hunger*
 λίνον, λίνου, τό, *thread*
 λογάδες, λογάδων, οἱ, *picked, se-*
lected men
 λόγος, λόγου, ὁ, *word; story* (11α);
reason
 λόγῳ, *in word, ostensibly*
 λοιδορέω, *I abuse* (30α)
 λούω, λούεις, λούει, λούμεν, λούτε,
 λούσι(ν), imperfect, ἔλουν, λούσο-
 μαι, ἔλουσα, λέλουμαι, *I wash;*
middle, I wash myself, bathe (22α)
 Λυδία, Λυδίας, ἡ, *Lydia* (27β)
 Λυδοί, Λυδῶν, οἱ, *Lydians* (24β)
 Λύδιος, -ᾱ, -ον, *Lydian* (27β)
 λύκος, λύκου, ὁ, *wolf* (5α)
 λυπέω, *I grieve, vex, cause pain to X;*
passive, I am grieved, distressed (16β)
 λύω, λύσω, ἔλυσα, [λυ-] λέλυκα,
 ἐλύμαι, ἐλύθην, *I loosen, loose* (3β,

4 Gr 1, 6 Gr 3, 9 Gr 1, 10 Gr 1, 12 Gr 1,
 12 Gr 2, 13 Gr 1, 17α PP, 17 Gr 1, 21 Gr
 2, 25 Gr 4, 27 Gr 4 and 6, and 28 Gr 2
 and 6)

λῶμαι, *I ransom* (6 Gr 2c, 6 Gr 3, 8
 Gr 1, 10 Gr 1, 12 Gr 1, 12 Gr 2, 13
 Gr 1, 21 Gr 2, 25 Gr 4, and 27 Gr 4
 and 6)

M

μὰ Δία, *by Zeus*

μαθηματικά, μαθηματικῶν, τά,
mathematics

μαθητής, μαθητοῦ, ὁ, *pupil* (24β)

μακάριος, -ᾱ, -ον, *blessed; happy*
 (30δ)

μακρός, -ᾱ, -όν, *long; large* (1α)

μάλα, adv., *very* (4α and 14 Gr 3)

μᾶλλον, adv., *more; rather* (14 Gr 3
 and 18β)

μᾶλλον ἢ, *rather than* (14 Gr 3
 and 18β)

μάλιστα, adv., *most, most of all; very*
much; especially (4β and 14 Gr 3)

μάλιστα γέ, *certainly, indeed*
 (12β)

μανθάνω, [μαθε-] μαθήσομαι, [μαθ-]
 ἔμαθον, [μαθε-] μεμάθηκα, *I learn; I*
understand (11α and 23β PP)

μαντεῖον, μαντείου, τό, *oracle* (27α)

μάχαιρα, μαχαίρας, ἡ, *knife* (4 Gr 3)

μάχη, μάχης, ἡ, *fight, battle* (13β)

μάχομαι, [μαχε-] μαχοῦμαι,

ἐμαχεσάμην, μεμάχημαι, *I fight; +*
dat., I fight against (6β and 28β PP)

Μέγαρα, Μεγάρων, τά, *Megara* (20δ)

μέγας, μεγάλης, μέγα, *big, large; great*
 (3α, 4 Gr 6, 14 Gr 2, and 24 Gr 4)

μείζων, μείζον, *bigger, larger;*
greater (14 Gr 2 and 24 Gr 4)

μέγιστος, -η, -ον, *biggest, largest;*
greatest (7α, 14 Gr 2, and 24 Gr 4)

μέγα, adv., *greatly; loudly* (12β)

μεγάλως, adv., *greatly*

μέγεθος, μεγέθους, τό, *size* (20γ)

μεθίημι [= μετα- + ἵημι], *I set loose; I let go* (26β)
 μεθύω, only present and imperfect, *I am drunk*
 μείζων, μείζον, *bigger, larger; greater* (14 Gr 2 and 24 Gr 4)
 μέλας, μέλαινα, μέλαν, *black*
 μέλει, [μελε-] μελήσει, ἐμέλησε, μεμέληκε, impersonal + dat., *X is a care to; there is a care to X (dat.) for Y (gen.)* (26β)
 μελετάω, *I study; I practice* (24α)
 μέλιττα, μελίττης, ἡ, *bee* (4 Gr 3)
 Μέλιττα, Μελίττης, ἡ, *Melissa* (daughter of Dicaeopolis and Myrrhine) (4α)
 μέλλω, [μελλε-] μελλήσω, ἐμέλλησα + present or future infin., *I am about (to); I am destined (to); I intend (to)* (7β); without infinitive or with present infinitive, *I delay*
 μέμνημαι, perfect middle = present, *I have reminded myself; I remember* (28β and 29δ PP)
 Μέμφις, Μέμφεως or Μέμφιδος or Μέμφιος, ἡ, *Memphis* (16α)
 μέμφομαι, μέμψομαι, ἐμεμψάμην or ἐμέμφθην + dat. or acc., *I blame, find fault with* (27α)
 μέν . . . δέ . . ., postpositive particles, *on the one hand . . . and on the other hand . . . or on the one hand . . . but on the other hand . . .* (2α)
 μέντοι, particle, *certainly; however* (18β)
 μένω, [μενε-] μενῶ, [μειν-] ἔμεινα, [μενε-] μεμένηκα, intransitive, *I stay (in one place); I wait*; transitive, *I wait for* (3α, 10β, 10 Gr 5, and 22β PP)
 μέρος, μέρους, τό, *part* (15β)
 μέσος, -η, -ον, *middle (of)* (9β)
 ἐν μέσῳ + gen., *between* (14α)
 κατὰ μέσον . . ., *in the middle of . . .* (29α)
 Μεσσήνιοι, Μεσσηνίων, οἱ, *Messenians* (29δ)

μετά, prep. + gen., *with* (6α); + acc., of time or place, *after* (6α)
 μετά, adv., *afterward; later* (25α)
 μεταγινώσκω, *I change my mind; I repent* (28β)
 μεταπέμπομαι, *I send for* (26β)
 μέτεστι(ν), impersonal + dat. and infin. as subject, *for X there is a share in, a claim to; X has the capacity to do Y (H., p. 21)*
 μέτρον, μέτρου, τό, *measure* (27α)
 μέχρι οὗ, *as long as*
 μή, adv., *not*; + imperative, *don't . . . !* (2α); + infin., *not* (20δ)
 εἰ μή, *unless*
 μηδεῖς, μηδεμία, μηδέν, used instead of οὐδεῖς with imperatives and infinitives, *no one, nothing; no* (13β)
 Μηδικός, -ή, -όν, *Median* (24β)
 Μῆδοι, Μήδων, οἱ, *Medes* (Persians) (24β)
 μήκετι, adv., + imperative, *don't . . . any longer!* (3β); + infinitive, *no longer* (15α)
 μὴν, adv., *truly, indeed* (30δ)
 μὴν, μηνός, ὁ, *month* (30β)
 μηνύω, μηνύσω, ἐμήνυσα, μεμήνυκα, μεμήνυμαι, ἐμνήσθην, *I inform* (30δ)
 μήτε, conj., *and not* (29α)
 μήτε . . . μήτε, conj., *neither . . . nor* (29α)
 μήτηρ, μητρός, ἡ, *mother* (4α and 8 Gr 2)
 μιαιρός, -ᾶ, -όν, *defiled; foul; villainous* (30γ)
 μικρός, -ᾶ, -όν, *small* (1α)
 Μίνως, Μίνω, ὁ, *Minos* (king of Crete) (6α)
 Μινώταυρος, Μινωταύρου, ὁ, *Minotaur* (6α)
 μισθός, μισθοῦ, ὁ, *reward; pay* (11β)
 μνημεῖον, μνημείου, τό, *monument*
 μνησθήσομαι, future passive in middle sense, *I will remember* (28β and 29δ PP)

μόλις, adv., *with difficulty; scarcely; reluctantly* (4α)

Μολύκρειον, Μολυκρείου, τό, *Molycreon* (29β)

μόνος, -η, -ον, *alone; only* (15α)

μόνον, adv., *only* (15α)

οὐ μόνον . . . ἀλλὰ καί, *not only . . . but also* (15α)

μόσχος, μόσχου, ὁ, *calf*

μουσική, μουσικῆς, ἡ, *music* (24α)

μοχλός, μοχλοῦ, ὁ, *stake*

μῦθος, μύθου, ὁ, *story* (5β)

Μυκαλή, Μυκαλῆς, ἡ, *Mycale*

Μυκῆναι, Μυκηνῶν, αἱ, *Mycenae* (20γ)

μῦριοι, -αι, -α, 10,000 (15 Gr 5 and 21α)

μῦριοι -αι, -α, *numberless, countless* (15 Gr 5 and 21α)

μῦριοστός, -ή, -όν, *ten thousandth* (15 Gr 5)

Μυρρίνη, Μυρρίνης, ἡ [= *myrtle*], *Myrrhine* (wife of Dicaeopolis) (4α)

Μῦσοι, Μῦσῶν, οἱ, *Mysians* (26β)

μυχός, μυχοῦ, ὁ, *far corner*

μῶρος, -ᾱ, -ον, *foolish*

N

ναὶ μὰ Δία, *yes, by Zeus!* (30β)

ναυάγιον, ναυαγίου, τό, *wrecked ship* (29ε)

ναύαρχος, ναυάρχου, ὁ, *admiral* (15α)

ναύκληρος, ναυκλήρου, ὁ, *ship's captain* (12β)

ναυμαχέω, *I fight by sea* (15β)

ναυμαχίᾱ, ναυμαχίᾱς, ἡ, *naval battle* (29α)

Ναυπακτιοί, Ναυπακτίων, οἱ, *inhabitants of Naupactus* (29ε)

Ναύπακτος, Ναυπάκτου, ὁ, *Naupactus* (29α)

ναῦς, νεώς, ἡ, *ship* (6α and 9 Gr 4)

ναύτης, ναύτου, ὁ, *sailor* (12β)

ναυτικόν, ναυτικοῦ, τό, *fleet* (13β)

νεᾷνίᾱς, νεᾷνίου, ὁ, *young man* (4 Gr 4 and 8β)

Νεῖλος, Νείλου, ὁ, *Nile*

νεκρός, νεκροῦ, ὁ, *corpse* (15β)

νέμεσις, νεμέσεως, ἡ, *retribution* (26α)

νέμω, [νεμε-] νεμῶ, [νειμ-] ἔνειμα, [νεμε-] νενέμηκα, νενέμημαι, ἐνεμήθην, *I distribute*

νέος, -ᾱ, -ον, *young; new* (21α)

νεφέλη, νεφέλης, ἡ, *cloud* (28β)

νῆσος, νήσου, ἡ, *island* (4 Gr 5 and 6α)

νικάω, *I defeat; I win* (10α)

νίκη, νίκης, ἡ, *victory* (15β)

Νίκη, Νίκης, ἡ, *Nike* (the goddess of victory) (9α)

νομίζω, [νομιε-] νομιῶ, [νομι-]

ἐνόμισα, νενόμικα, νενόμισμαι, ἐνομίσθην, *I think* (21β)

νόμος, νόμου, ὁ, *law; custom* (17β)

νοσέω, *I am sick, ill* (11β)

νόσος, νόσου, ἡ, *sickness, disease; plague*

νοστέω, *I return home* (19α)

νόστος, νόστου, ὁ, *return (home)* (19α)

νοῦς, νοῦ, ὁ, *mind* (15α and 15 Gr 4)

ἐν νῷ ἔχω + infin., *I have in mind; I intend* (4α)

νυκτερεύω, νυκτερεύσω,

ἐνυκτέρευσα, *I spend the night*

νόμφη, νόμφης, ἡ, *nymph; bride*

νῦν, adv., *now* (5β)

νόξ, νυκτός, ἡ, *night* (6α)

Ξ

Ξανθίᾱς, Ξανθίου, ὁ, *Xanthias* (2α and 4 Gr 4)

Ξανθίππος, Ξανθίππου, ὁ, *Xanthippus* (21β)

Ξενίζω, [ξενιε-] ξενιῶ, [ξενι-] ἐξένισα, ἐξενίσθην, *I entertain* (25α)

ξένος, ξένου, ὁ, *foreigner; stranger* (7β)

Ξεῖνος = ξένος

Ξενοφάνης, Ξενοφάνους, ὁ, *Zeno-*

phanes (early Greek poet and philosopher)

Ξέρξης, Ξέρξου, ὁ, *Xerxes* (14α)

ξίφος, ξίφους, τό, *sword*

O

ὁ, ἡ, τό, *the* (4 Gr 8)

ὁ δέ, *and he*

ὀβολός, ὀβολοῦ, ὁ, *obol* (a coin of slight worth) (11β)

ὀγδοήκοντα, indeclinable, *eighty* (15 Gr 5)

ὀγδοος, -η, -ον, *eighth* (8 Gr 5)

ὅδε, ἧδε (note the accent), *τόδε, this here; pl., these here* (14β and 14 Gr 5)

ὁδός, ὁδοῦ, ἡ, *road; way; journey* (4β and 4 Gr 5)

ὁδυνάω, ὁδυνήσομαι, ὁδυ-
νήθην, *I cause pain; passive, I suffer pain* (30α)

ὀδύρομαι, rare in tenses other than present, *I grieve* (22β)

Ὀδυσσεύς, Ὀδυσσέως, ὁ, *Odysseus* (7α)

ὀζω, [ὀζε-] ὀζήσω, ὠζησα + gen., *I smell of*

ὅθεν, adv., *from where, whence* (29ε)

ὅθενπερ: -περ added for emphasis (29ε)

οἶδα, perfect with present meaning, *I know* (17α, 28 Gr 8 and 9, and 29α PP)

οἶκαδε, adv., *homeward, to home* (4β)

οἰκεῖοι, οἰκεῖων, οἱ, *the members of the household; family; relations* (22β)

οἰκεῖος, -ᾱ, -ον, *of one's own*

οἰκέαι, οἰκεῖων, οἱ, *household* (30δ)

οἰκέω, *I live; I dwell* (1α)

οἴκησις, οἰκήσεως, ἡ, *dwelling* (22α)

οἰκία, οἰκίᾱς, ἡ, *house; home; dwelling* (5α)

οἰκίον, οἰκίου, τό, *house; palace* (often in plural for a single house or palace) (26α)

οἶκος, οἴκου, ὁ, *house; home; dwelling* (1α and 3 Gr 3)

κατ' οἶκον, *at home* (16α)

οἴκοι (note the accent), adv., *at home* (8α)

οἰκτίρω, [οἰκτιρε-] οἰκτιρῶ, [οἰκτιρ-]
ῥκτιρα, *I pity* (20δ)

οἶμοι, note the accent, interjection, *alas!* (11β)

οἶμοι κακοδαίμων, *poor devil! oh misery!* (30β)

Οἰνότη, Οἰνόης, ἡ, *Oinoe* (23α)

οἶνοπώλιον, οἶνοπωλίου, τό, *wine-shop, inn*

οἶνος, οἶνου, ὁ, *wine* (7β)

οἶμαι or οἴμαι, imperfect, ᾤμην or ᾤμην, [οἶε-] οἴησομαι, ᾤηθην, *I think* (23β)

οἶός τ' εἰμί, *I am able* (25α)

οἶχομαι, present in perfect sense, *I have gone, have departed*; imperfect in pluperfect sense, *I had gone, had departed* (30β)

ὀκνέω, *I shirk*

ὀκτακόσιοι, -αι, -α, *800* (15 Gr 5)

ὀκτώ, indeclinable, *eight* (8 Gr 5)

ὀλβιος, -ᾱ, -ον, *happy; blessed; prosperous* (24β)

ὀλβος, ὀλβου, ὁ, *happiness, bliss; prosperity* (28β)

ὀλίγος, -η, -ον, *small*; pl., *few* (14α, 14 Gr 2, and 24 Gr 4)

ἐλάττων, ἑλαττον, *smaller, pl., fewer* (14 Gr 2 and 24 Gr 4)

ὀλίγιστος, -η, -ον, *smallest, pl., fewest* (14 Gr 2 and 24 Gr 4)

ἐλάχιστος, -η, -ον *smallest; least; pl., fewest* (24 Gr 4)

ὀλκάς, ὀλκάδος, ἡ, *merchant ship* (29ε)

ὅλος, -η, -ον, *whole, entire* (30β)

Ὀλύμπιοι, Ὀλυμπίων, οἱ, *the Olympian gods*

Ὀλυμπος, Ὀλύμπου, ὁ, *Mount Olympus* (a mountain in Mysia) (26β)

ὄμιλος, ὀμίλου, ὁ, *crowd* (12α)

ὅμοιος, -ᾱ, -ον + dat., *like* (21β)

ὅμως, conj., *nevertheless* (8α)

ὄνειρος, ὀνείρου, ὁ, *dream* (26α)

ὄνομα, ὀνόματος, τό, *name* (7α and 7 Gr 3)

ὀνόματι, *dative, by name, called* (7α)

ὀνομάζω, ὀνομάσω, ὀνόμασα, ὀνόμακα, ὀνόμασμαι, ὀνομάσθην, *I name; I call* (26α)

ὀπισθε(ν), *adv., behind* (27β)

ὀπισθε(ν), *prep. + gen., behind* (27β)

ἐκ τοῦ ὀπισθε(ν), *from the rear*

ὀπίσω, *adv., backward* (27β)

ὀπλα, ὀπλων, τά, *weapons* (29δ)

ὀπλίτης, ὀπλίτου, ὁ, *hoplite* (heavily-armed foot soldier) (14α)

ὁπόθεν, *indirect interrogative adv., whence, from where* (26α)

ὁπότε, *conj., when* (23α)

ὁπότεν [= ὁπότε + ἄν], *conj. + subjunctive, when(ever)* (23α)

ὅπου, *adv., where* (14β and 22 Gr 3)

ὅπως, *conj. + subjunctive, so that, in order to* (22β); *+ future indicative, (to see to it) that* (24α)

ὁράω, *imperfect, ἑώραω* (note the double augment in this and some of the following forms), [ὀπ-] ὄψομαι, [ιδ-] εἶδον (irregular augment), [ὀπα-] ἐόρακα or ἐώρακα, ἐώραμαι or [ὀπ-] ὄμμαι, ὄφθην, *I see* (5α, 11β, and 29α PP)

ὀργή, ὀργῆς, ἡ, *anger* (20δ)

ὀργίζω, ὀργισα, *I make X angry*

ὀργίζομαι, [ὀργιε-] ὀργισοῦμαι or [ὀργισ-] ὀργισθήσομαι, ὀργισμαι, ὀργισθην, *I grow angry; I am angry; + dat., I grow angry at; I am angry at* (21β PP)

ὀρθός, -ή, -όν, *straight; right, correct* (12α)

ὀρθῶς γιγνώσκω, *I am right* (18β)

ὄρια, ὀρίων, τά, *boundaries*

ὄρκιον, ὄρκιου, τό, *oath; pl., treaty* (27α)

ὄρκος, ὄρκου, ὁ, *oath*

ὀρμάω, *active, transitive, I set X in motion; active, intransitive, I start; I rush;*

middle, intransitive, I set myself in motion; I start; I rush; I hasten (7β)

ὀρμέω, *I lie at anchor* (29δ)

ὀρμίζω, *I bring (a ship) into harbor; middle, I come to anchor* (29γ)

ὄρνις, ὄρνιθος, ὁ or ἡ, *bird* (30β)

ὄρος, ὄρους, τό, *mountain; hill* (5α)

ὅς, ἥ, ὅ, *relative pronoun, who, whose, whom, which, that* (13β and 13 Gr 3)

ὅσπερ, ἥπερ, ὅπερ, *relative pronoun, emphatic forms, who, whose, whom, which, that* (13β)

ὅσιος, -ᾱ, -ον, *holy, pious* (17β)

ὅσος, -η, -ον, *as great as; as much as; pl., as many as* (22α)

πάντα ὅσα, *all that, whatever* (22α)

πάντες ὅσοι, *all that, whoever;* (22α)

ὅστις, ἥτις, *note the accent, ὅ τι, often in indefinite or general clauses with ἄν and subjunctive, anyone who, whoever; anything that, whatever; pl., all that; whoever; whatever* (22α)

ὅταν + *subjunctive, when(ever)* (22 Gr 2)

ὅτε, *adv., when* (13β)

ὅτι, *conj., that* (5β); *because*

οὐ, οὐκ, οὐχ, οὐχί, *adv., not* (1α)

οὐ διὰ πολλοῦ, *not much later, soon* (17β)

οὐ μόνον . . . ἀλλὰ καί, *not only . . . but also* (15α)

οὐδαμοῦ, *adv., nowhere* (16α)

οὐδαμῶς, *adv., in no way, no* (6β)

οὐδέ, *conj., and . . . not; nor; not even* (5α)

οὐδεῖς, οὐδεμία, οὐδέν, *pronoun, no one; nothing; adjective, no* (7α and 8 Gr 5)

οὐδέν, *adv., nothing, no*

οὐδέποτε, *adv., never* (22β)

οὐδεπώποτε, *adv., never yet* (30α)

οὐδέτερος, -ᾱ, -ον, *neither* (27α)

οὐκέτι, *adv., no longer* (3α)

οὐκουν, *adv., certainly not* (18β)

οὖν, *a connecting adverb, postpositive, so*

(i.e., because of this); *then* (i.e., after this) (1α)
οὐπερ, adv., *where* (29γ)
οὐρανός, **οὐρανοῦ**, **ὁ**, *sky, heaven* (9β)
οὔτε . . . **οὔτε**, note the accent, conj., *neither . . . nor* (5α)
οὗτος, **αὕτη**, **τοῦτο**, *this*; pl., *these* (14α and 14 Gr 5)
οὕτως, adv., *before consonants*, **οὕτω**, *so, thus* (2α)
ὀφθαλμός, **ὀφθαλμοῦ**, **ὁ**, *eye* (7β)
ὀψέ, adv., *late; too late* (17β)

Π
πάθος, **πάθους**, **τό**, *experience; misfortune* (29γ)
παίδευσις, **παιδεύσεως**, **ἡ**, *education* (24α)
παιδεύω, **παιδεύσω**, **ἐπαίδευσα**, **πεπαίδευκα**, **πεπαίδευμαι**, **ἐπαίδευσθην**, *I educate* (24α)
παῖς, **παιδός**, **ὁ** or **ἡ**, *boy; girl; son; daughter; child* (3β and 7 Gr 3b)
πάλαι, adv., *long ago* (18β)
πάλαι εἰσί(ν), *they have been for a long time now* (18β)
παλαιός, **-ά**, **-όν**, *old; of old* (24β)
πανήγυρις, **πανηγύρεως**, **ἡ**, *festival*
Πάνορμος, **Πανόρμου**, **ὁ**, *Panormus* (29γ)
πάντα, *everything*
πανταχόσε, adv., *in all directions*
πανταχοῦ, adv., *everywhere* (15β)
πάντες ὅσοι, *all that, whoever*; **πάντα ὅσα**, *all that, whatever* (22α)
πάνυ, adv., *altogether; very; exceedingly* (27α)
πάππας, **πάππου**, **ὁ**, **ὦ πάππα**, *papa* (6α)
πάππος, **πάππου**, **ὁ**, *grandfather* (5α)
παρά + gen., *from* (30β); + dat., *at the house of* (24α); + acc., *of persons only, to* (11α); *along, past* (29δ); *in respect of* (24α)

παραβοηθέω + dat., *I come to X's aid* (29δ)
παραγίγνομαι, *I arrive* (14β)
παραδίδωμι, *I hand over; I give* (18β)
παραινέω [= **παρα-** + **αἰνέω**], **παρ-αἰνέσω** or **παρανέσομαι**, **παρ-ήνεσα**, **παρήνεκα**, **παρήνημαι**, **παρηνέθην** + dat. and infin., *I advise (someone to do something)* (19β)
παρακαλέω, *I summon* (27α)
παρακελεύομαι, *I encourage, exhort* (29γ)
παραπλέω, *I sail by; I sail past; I sail along* (29α)
παρασκευάζω, *I prepare* (7α)
παρασκευή, **παρασκευῆς**, **ἡ**, *preparation* (29β)
παρατίθημι, *I put beside, serve*
πᾶρειμι [**παρα-** + **εἰμί**], *I am present; I am here; I am there* (2α); + dat., *I am present at*
παρέρχομαι, *I go past; I pass in, enter; I come forward (to speak)* (20δ)
παρέχω [= **παρα-** + **ἔχω**], [**σχε-**] **παρ-α-σχέσω**, **παρέσχον**, imperative, **παράσχε**, [**σχε-**] **παρέσχηκα**, **παρ-έσχημαι**, *I hand over; I supply; I provide* (6β)
παρθένος, **-ον**, *virgin, chaste*
παρθένος, **παρθένου**, **ἡ**, *maiden, girl* (6α)
Παρθένος, **Παρθένου**, **ἡ**, *the Maiden (= the goddess Athena)* (9α)
Παρθενών, **Παρθενῶνος**, **ὁ**, *the Parthenon (the temple of Athena on the Acropolis in Athens)* (8β)
παρίσταμαι [= **παρα-** + **ἵσταμαι**], **παρέστην**, **παρέστηκα** + dat., *I stand near, stand by; I help* (28β)
πᾶς, **πᾶσα**, **πᾶν**, *all; every; whole* (7β and 8 Gr 4)
πάντα ὅσα ἄν, *all that, whatever* (22α)
πάντες ὅσοι ἄν, *all that, whoever* (22α)

πάσχω, [πενθ-] πείσομαι, [παθ-]
 ἔπαθον, [πονθ-] πέπονθα, *I suffer; I experience* (5β and 11α)
 πατήρ, πατρός, ὁ, *father* (3β and 8 Gr 2)
 Πάτραι, Πατρῶν, αἱ, *Patrae* (29α)
 πατρίς, πατρίδος, ἡ, *fatherland* (15β)
 Πausανίης, Πausανίου, ὁ, *Pausanias*
 παύω, παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθην, *active, transitive, I stop X; middle, intransitive + participle, I stop doing X; + gen., I cease from* (7β and 17α PP)
 παῦε, *stop!* (7β)
 πεδίον, πεδίου, τό, *plain* (19α)
 πεζός, -ή, -όν, *on foot* (15β)
 πεζῇ, *adv., on foot* (21β)
 πεζός, πεζοῦ, ὁ, *infantry* (27β)
 πείθω, πείσω, ἔπεισα, πέπεικα (*I have persuaded*) or [ποιθ-] πέποιθα (+ *dat., I trust*), [πειθ-] πέπεισμαι, ἐπείσθην, *I persuade; middle, present, imperfect, and future + dat., I obey* (4β, 6α, 21β PP, and 27 Gr 9)
 πείρα, πείρας, ἡ, *trial; attempt; test* (23α)
 Πειραιεύς, Πειραιῶς, ὁ, τῷ Πειραιεῖ, τὸν Πειραιᾶ, *the Piraeus (the port of Athens)* (11β)
 πειράω, πειράσω (note that because of the ρ the α lengthens to ᾱ rather than η), ἐπειράσα, πεπειράκα, πεπειράμαι, ἐπειράθην, *active or middle, I try, attempt* (15β and 18β PP)
 Πελοποννήσιοι, Πελοποννησίων, οἱ, *Peloponnesians* (21α)
 Πελοπόννησος, Πελοποννήσου, ἡ, *the Peloponnesus* (14β)
 πέμπτος, -η, -ον, *fifth* (8 Gr 5)
 πέμπω, πέμψω, ἔπεμψα, [πομπ-] πέπομφα, [πεμπ-] πέπεμμαι, ἐπέμφθην, *I send* (6α and 19α PP)
 πεντακόσιοι, -αι, -α, *500* (15 Gr 5)
 πέντε, *indeclinable, five* (8 Gr 5)

πεντήκοντα, *indeclinable, fifty* (15 Gr 5)
 πέπλος, πέπλου, ὁ, *robe; cloth* (15β)
 περί, *prep. + gen., about, concerning* (7α); *around* (18α); *+ dat., concerning* (29δ); *+ acc., around* (7α)
 περὶ οὐδενὸς ποιοῦμαι, *I consider of no importance* (28β)
 περὶ πολλοῦ ποιοῦμαι, *I consider of great importance* (24α)
 περὶ πλείστου ποιοῦμαι, *I consider of greatest importance* (24α)
 περιάγω, *I lead around* (25α)
 περιίσταμαι, περιστήσομαι, περιέστην, *I stand around*
 Περικλῆς, Περικλέους, ὁ, *Pericles* (21β)
 περιμένω, *I wait for* (29ε)
 περιοράω, *I overlook, disregard* (23α)
 περιπέμπω, *I send around*
 περιπλέω, *I sail around*
 Πέρσαι, Περσῶν, οἱ, *the Persians* (14α)
 Πέρσης, Πέρσου, ὁ, *Persian* (28α)
 Περσικός, -ή, -όν, *Persian* (15β)
 πεσεῖν (*aorist infin. of πίπτω*), *to fall*
 πέφυκα, *perfect with present meaning, I am by nature* (28 Gr 8)
 πίθηκος, πιθήκου, ὁ, *ape; monkey* (H., p. 74)
 πίνω, [πι-] πίομαι, [πι-] ἔπιον, [πω-] πέπωκα, [πο-] πέπομαι, ἐπόθην, *I drink* (9α)
 πίπτω, πεσοῦμαι (*irregular*), ἔπεσον (*irregular*), [πιω-] πέπτωκα, *I fall* (3α and 26α PP)
 πιστεύω, πιστεύσω, ἐπίστευσα, πεπίστευκα, πεπίστευμαι, ἐπίστεύθην + *dat., I trust, am confident (in); I believe; + ὡς or infin., I believe (that)* (15β and 17β PP)
 Πλάτων, Πλάτωνος, ὁ, *Plato* (24α)
 πλείστος, -η, -ον, *most; very great; pl., very many* (12β, 14 Gr 2, and 24 Gr 4)
 πλείστα, *adv., most* (14 Gr 3)

πλείων/πλέων, alternative forms for either masculine or feminine, πλέον, neuter, *more* (12β and 24 Gr 4)

πλέον, adv., *more* (14 Gr 3)

πλέω, [πλευ-] πλεύσομαι or [πλευσε-] πλευσοῦμαι, [πλευ-] ἔπλευσα, πέπλευκα, *I sail* (6α, 6 Gr 1, and 18α PP)

πλήθος, πλήθους, τό, *number, multitude* (14α); *size*

πλήν, prep. + gen., *except, except for* (29ε)

πληρώω, *I fill* (21β)

πλοῖον, πλοίου, τό, *boat* (29α)

πλούσιος, -ᾱ, -ον, *rich*

πλοῦτος, πλούτου, ὁ, *wealth* (25β)

πνεῦμα, πνεύματος, τό, *breeze* (29α)

πνέω, [πνευσε-] πνευσσομαι or [πνευ-] πνεύσομαι, ἔπνευσα, πέπνευκα, *I blow*

Πνύξ, Πυκνός, ἡ, *the Pnyx* (the hill in Athens on which the Assemblies were held) (21α)

πόθεν; adv., *from where? whence?* (7β, 10 Gr 9, and 14 Gr 6)

ποθέν, enclitic, *from somewhere* (14 Gr 6)

ποθέω, *I long for* (30α)

ποῖ; *to where? whither?* (10 Gr 9, 14 Gr 6, and 17α)

ποι, enclitic, *to somewhere* (14 Gr 6)

ποιέω, *I make; I do* (4α)

περὶ οὐδενὸς ποιοῦμαι, *I consider of no importance* (28β)

περὶ πολλοῦ ποιοῦμαι, *I consider of great importance* (24α)

περὶ πλείστου ποιοῦμαι, *I consider of greatest importance* (24α)

ποίημα, ποιήματος, τό, *poem*

ποιητής, ποιητοῦ, ὁ, *poet* (8α)

ποιμήν, ποιμένος, ὁ, *shepherd* (19β)

ποιός; ποία; ποῖον; *what kind of?* (26β)

ποιός, -ᾱ, -όν, enclitic, *of some kind*

πολεμέω, *I make war; I go to war* (21α)

πολέμιος, -ᾱ, -ον, *hostile; enemy* (14β)

πολέμιοι, πολεμίων, οἱ, *the enemy* (14β)

πόλεμος, πολέμου, ὁ, *war* (14β)

πολιορκέω [= πόλις, *city* + ἔρκος, *wall*], *I besiege* (16β)

πόλις, πόλεως, ἡ, *city* (7α and 9 Gr 3)

πολίτης, πολίτου, ὁ, *citizen* (8β)

πολλάκις, adv., *many times, often* (6β)

πολλαχόσε, adv., *to many parts* (16α)

πολυμαθία, πολυμαθίας, ἡ, *much learning* (H., p. 176)

πολύς, πολλή, πολύ, *much* (1α, 4 Gr 6, and 14 Gr 2); pl., *many* (3β)

διὰ πολλοῦ, *after a long time*

περὶ πολλοῦ ποιοῦμαι, *I*

consider of great importance (24α)

πλείων/πλέων, alternative forms for either masculine or feminine, πλέον, neuter, *more* (12β, 14 Gr 2, and 24 Gr 4)

πλείστος, -η, -ον, *most; very great*; pl., *very many* (12β, 14 Gr 2, and 24 Gr 4)

περὶ πλείστου ποιοῦμαι, *I consider of greatest importance* (24α)

πολύ, adv., *much* (14 Gr 3), *far, by far* (20δ)

πλέον, adv., *more* (14 Gr 3)

πλείστα, adv., *most* (14 Gr 3)

πομπή, πομπής, ἡ, *procession* (9β)

πονέω, *I work* (1α)

πονηρία, πονηριάς, ἡ, *fault; wickedness* (24β)

πόνος, πόνου, ὁ, *toil, work* (1α)

Πόντος, Πόντου, ὁ, *Pontus, the Black Sea*

πορεύομαι, πορεύσομαι, ἐπορεύσάμην (only in compounds), πεπορεύμαι, ἐπορεύθην (active in meaning), *I go; I walk; I march; I journey* (6β and 17β PP)

πορθέω, *I sack* (28α)

Ποσειδῶν, Ποσειδῶνος, ὁ, *Poseidon*
(13β)

πόσος; πόση; πόσον; *how much?* pl.,
how many? (16α)

ποσός, ποσή, ποσόν, enclitic, of
some size

ποταμός, ποταμοῦ, ὁ, *river* (16β)

πότε; adv., *when?* (10 Gr 9 and 14 Gr 6)

ποτέ, enclitic, *at some time, at one time,*
once, ever (10β and 14 Gr 6)

πότερος, -ᾱ, -ον, *which* (of two)?

πότερον . . . ἤ, (*whether . . .*) or
(17α)

ποῦ; adv., *where?* (5α and 14 Gr 6)

που, enclitic, *somewhere, anywhere*
(10 Gr 9 and 14 Gr 6); *perhaps, I*
suppose

ποῦ γῆς; *where (in the world)?* (16α)

ποῦς, ποδός, ὁ, *foot*

πότερον . . . ἤ, conj., (*whether . . .*) or
(17α)

πράγμα, πράγματος, τό, *matter; trou-*
ble (18β)

πῶς ἔχει τὰ πράγματα; *How are*
things? (18β)

πράξις, πράξεως, ἡ, *deed* (24β)

πράττω [πράκ-], πράξω, ἐπράξα,

ἐπέπραγα, ἐπέπραμαι, ἐπράχθην, in-
transitive, *I fare; transitive, I do* (14α
and 20γ PP)

πρέσβυς, πρέσβευς, ὁ, *old man; am-*
bassador (21α)

οἱ πρέσβεις, τῶν πρέσβεων, am-
bassadors (21α)

πρίν, conj., + indicative or + ἄν and sub-
junctive, *until; + infinitive, before* (22α)

πρό, prep. + gen., of time or place, *before*
(10β); *in preference to*

προάγω, *I lead forward* (21β)

προβαίνω, imperfect, προύβαινον,
προβήσομαι, προύβην, *I go for-*
ward

πρόβατα, προβάτων, τά, *sheep* (5α)

πρόγονος, προγόνου, ὁ, *ancestor*
(15β)

προέρχομαι, *I go forward, advance*
(20δ)

προθυμίᾱ, προθυμίᾱς, ἡ, *eagerness,*
spirit

πρόθυμος, -ον, *eager* (29γ)

πρόκειμαι, προκείσομαι + dat., *I lie*
before (21α)

προλέγω, *I proclaim* (28α)

πρός, prep. + gen., *from* (i.e., *at the hand*
of) (26β); + dat., *at, near, by* (4α); *in ad-*
dition to (24β); + acc., *to, toward* (1β);
upon, onto; against (11β); *with* (i.e., *in*
relation to) (27α); *in comparison with*
(H., p. 74)

προσβαίνω, *I approach*

προσβάλλω + dat., *I attack* (14α)

προσβολή, προσβολῆς, ἡ, *attack*
(23α)

προσδέχομαι, *I receive, admit; I await,*
expect (22β)

προσδοκάω, *I expect* (30β)

προσέρχομαι + dat. or πρόσ + acc., *I ap-*
proach (11β)

πρόσθε(ν), adv., *before* (of time or
place) (30β)

εἰς τὸ πρόσθε(ν), *forward* (30β)

προσπίπτω + dat., *I fall against; I fall on*
(29β)

προσπλέω, *I sail toward*

προστάτω, *I command* (27β)

προστρέχω, *I run toward* (18β)

προσχωρέω + dat., *I go toward, ap-*
proach (3α)

πρότερος, -ᾱ, -ον, *former*

προτεραίᾱ, τῇ, *on the day before*
(14β)

πρότερον, adv., *formerly, before, ear-*
lier; first (17α)

προχωρέω, *I go forward; I come for-*
ward, advance (6β); + ἐπί + acc., *I ad-*
vance against

πρύμνη, πρύμνης, ἡ, *stern* (of a ship)
(29α)

πρυτάνεις, πρυτάνεων, οἱ, *prytaneis*
= *presidents* (see essay in Chapter 22)
(30α)

πρῶρα, πρῶρᾱς, ἡ, *bow* (of a ship)
(29α)

Πρωταγόρᾱς, Πρωταγόρου, ὁ, *Protagoras* (24α)

πρῶτος, -η, -ον, *first* (5β and 8 Gr 5)

πρῶτοι, πρῶτων, οἱ, *the leaders*

πρῶτον, adv., *first* (4α)

τὸ πρῶτον, *at first*

Πτερίᾱ, Πτερίᾱς, ἡ, *Pteria* (27β)

Πτέριοι, Πτερίων, οἱ, *Pterians* (27α)

Πυθίᾱ, Πυθίᾱς, ἡ, *Pythia* (the Delphic priestess of Apollo) (27α)

Πυθαγόρᾱς, Πυθαγόρου, ὁ, *Pythagoras* (early Greek philosopher) (H., p. 176)

πύλη, πύλης, ἡ, *gate*

πύλαι, πυλῶν, αἱ, pl., *double gates*
(6β); *pass* (through the mountains)
(14β)

πυνθάνομαι, [πευθ-] πεύσομαι,
[πυθ-] ἐπυθόμην, πέπυσμαι, *I inquire; I learn by inquiry; I hear; I find out about X (acc.) from Y (gen.)* (26α)

πῦρ, πυρός, τό, *fire* (7β)

πυρά, πυρᾱς, ἡ, *funeral pyre* (28α)

πυραμίς, πυραμίδος, ἡ, *pyramid*

πύργος, πύργου, ὁ, *tower* (22β)

πυρκαϊᾱ, πυρκαϊᾱς, ἡ, *conflagration*
(H., p. 58)

πῶποτε, adv., *ever* (30β)

πῶς; adv., *how?* (7β, 10 Gr 9, and 14 Gr 6)

πῶς ἔχει τὰ πράγματα; *How are things?* (18β)

πῶς ἔχεις; *How are you?* (11α)

πῶς, enclitic adv., *somehow; in any way*
(14 Gr 6 and 17β)

P

ράβδος, ράβδου, ἡ, *wand*

ράδιος, -ᾱ, -ον, *easy* (4β, 4 Gr 6, and 24 Gr 4)

ῥᾶων, ῥᾶον, *easier* (24 Gr 4)

ῥᾶιστος, -η, -ον, *easiest* (24 GR 4)

ῥάθυμος [= ῥᾱ, *easily* + θυμός, *spirit*], -ον, *careless* (5α)

ρήγνυμι, [ρηγ-] ῥήξω, ἔρρηξα,

[ῥωγ-] ἔρρωγα (intransitive, *I have broken out*), [ῥαγ-] ἔρράγην, *I break*
(20 Gr 1 and 30δ PP)

ῥῆμα, ῥήματος, τό, *word*

ῥήτωρ, ῥήτορος, ὁ, *speaker; politician*
(21α)

Ῥίον, Ῥίου, τό, *Headland* (29β)

ῥυθμός, ῥυθμοῦ, ὁ, *rhythm* (24β)

ῥώμη, ῥώμης, ἡ, *strength* (25β)

Σ

Σαλαμίς, Σαλαμίνος, ἡ, *Salamis*
(13α)

Σάμος, Σάμου, ἡ, *Samos*

αἱ Σάρδεις, τῶν Σάρδεων; Ionic, αἱ

Σάρδιες, τῶν Σαρδίων, τᾶς

Σάρδεις, *Sardis* (25α)

σαφῶς, adv., *clearly* (30β)

σβέννυμι, [σβε-] σβέσω, ἔσβεσα,
ἔσβηκα (intransitive, *I have gone out*), ἐσβέσθην, *I put out, extinguish*
(20 Gr 1 and 30δ PP)

σεαυτοῦ; *see* ἐμαυτοῦ

σεμνός, -ή, -όν, *holy; august* (18α);
worthy of respect; honorable (H., p. 243)

σημαίνω, [σημανε-] σημανῶ,
[σημην-] ἐσήμηνα, [σημαν-] σεσή-
μασμαι, ἐσημάνθην, *I signal; I sign; I show* (19β)

σημεῖον, σημεῖου, τό, *sign* (29δ)

σιγάω, *I am silent* (9β)

σιγή, σιγῆς, ἡ, *silence* (28β)

Σικελίᾱ, Σικελίδας, ἡ, *Sicily*

Σιμωνίδης, Σιμωνίδου, ὁ, *Simonides*
(15β)

σίτος, σίτου, ὁ, pl., τὰ σίτα, *grain; food*
(1α)

σκοπέω, [σκεπ-] σκέψομαι, ἐσκε-
ψάμην, ἔσκεμμαι, *I look at, examine; I consider* (11α and 18α PP)

σκότος, σκότου, ὁ, *darkness*

Σκυθίᾱ, Σκυθίδας, ἡ, *Scythia*

σμικρός, -ᾱ, -όν, *small* (24α)

Σόλων, Σόλωνος, ὁ, *Solon* (25α)

σός, -ή, -όν, *your*, sing. (5 Gr 8)
 σοφία, σοφίας, ή, *wisdom* (25α)
 σοφιστής, σοφιστοῦ, ὁ, *wise man*;
sophist (24α)
 σοφός, -ή, -όν, *skilled*; *wise*; *clever*
 (11α)
 Σπαρτιάτης, Σπαρτιάτου, ὁ, *a Spartan* (14β)
 σπείρω, [σπερε-] σπερῶ, [σπειρ-]
 ἔσπειρα, [σπαρ-] ἔσπαρμαι,
 ἐσπάρην, *I sow*
 σπένδω, [σπει-] σπέσω, ἔσπειρα,
 ἔσπειμαι, *I pour a libation*; middle, *I*
make a treaty; *I make peace* (by pour-
 ing a libation with the other party)
 (30γ)
 σπέρμα, σπέρματος, τό, *seed*
 σπεύδω, σπεύσω, ἔσπευσα,
 ἔσπευκα, ἔσπευσμαι, *I hurry* (2α
 and 21α PP)
 σπονδή, σπονδῆς, ή, *libation* (drink
 offering) (16β)
 σπονδαί, σπονδῶν, αἱ, *peace*
treaty (16β)
 σπονδᾶς ποιοῦμαι, *I make a*
peace treaty
 σπονδὴν ποιοῦμαι, *I make a liba-*
tion
 σπουδή, σπουδῆς, ή, *haste*; *eagerness*
 (15β)
 τὸ στάδιον, τοῦ σταδίου, pl., τὰ
 στάδια or οἱ στάδιοι, *stade* (1 stade
 = 607 feet or 185 meters; 8.7 stades = 1
 mile; 5.4 stades = 1 kilometer) (23β)
 στέλλω, [στελε-] στείλω, [στειλ-]
 ἔστειλα, [σταλ-] ἔσταλκα, ἔσταλ-
 μαι, ἐστάλην, *I send*; *I equip*; *I take*
down (sails) (29α)
 στενάζω, [στεναγ-] στενάξω, ἐστέ-
 ναξα, *I groan* (4β)
 στενός, -ή, -όν, *narrow* (14α)
 στενά, στενῶν, τὰ, *narrows*, *straits*;
mountain pass (13β)
 στοά, στοᾶς, ή, *colonnade*
 στόλος, στόλου, ὁ, *expedition*; *army*;
fleet (14α)

στόμα, στόματος, τό, *mouth* (30γ)
 στρατεύμα, στρατεύματος, τό,
army (27α)
 στρατεύω, στρατεύσω, ἐστράτευσ-
 σα, ἐστράτευσκα, ἐστράτευμαι,
 active or middle, *I wage war*, *cam-*
paign; + ἐπί + acc., *I campaign* (against)
 (16α)
 στρατηγός, στρατηγοῦ, ὁ, *general*
 (15α)
 στρατιᾶ, στρατιᾶς, ή, *army* (21β)
 στρατιώτης, στρατιώτου, ὁ, *soldier*
 (14α)
 στρατόπεδον, στρατοπέδου, τό,
camp; *army* (22β)
 στρατός, στρατοῦ, ὁ, *army* (14α)
 στρέφω, στρέψω, ἔστρεψα, [στραφ-]
 ἔστραμμαι, ἐστράφην, *I turn*
 τρογγύλος, -η, -ον, *round*
 στυγέω, *I hate* (30α)
 σύ, σοῦ or σου, *you*, sing. (3β and 5 Gr
 6)
 συγκαλέω, *I call together*
 συλλαμβάνω [= συν- + λαμβάνω], *I*
help (2β); + dat., *I help* X (6 Gr 6g)
 συλλέγω [= συν- + λέγω, *I pick up*,
gather; *I say*, *tell*, *speak*], συλλέξω,
 συνέλεξα, [λογ-] συνείλοχα, [λεγ-]
 συνείλεγμαι, συνελέγην, *I collect*,
gather (19α)
 συμβάλλω [= συν- + βάλλω], *I join bat-*
tle; + dat., *I join battle with* (14α)
 σύμβουλος, συμβούλου, ὁ, *adviser*
 συμμαχίᾱ, συμμαχιάς, ή, *alliance*
 (27α)
 σύμμαχος, συμμάχου, ὁ, *ally* (16α)
 συμπέμπω, *I send with*
 συμπίπτω [= συν- + πίπτω], *I clash*;
 + dat., *I clash with* (15β)
 συμπλέω, *I sail with*
 συμφορᾶ, συμφορᾶς, ή, *misfortune*;
disaster (16α)
 σύν, prep. + dat., *with* (17α)
 σὺν θεοῖς, *God willing*; *with luck*
 (17α)
 συναγείρω, active, transitive, *I gather* X;

middle, intransitive, *I gather together* (16α)
συνάγω, *I bring together; I compress* (29α)
συνέρχομαι, *I come together* (14α)
συνθήκη, **συνθήκης**, **ή**, *compact*
συνήμι + gen. of person, acc. of thing, *I understand* (20δ)
σύντομος, -ον, *cut short; short* (H., p. 118)
συντρέχω, *I run together*
σφάζω or **σφάτιω**, [σφαγ-] **σφάζω**, **ἔσφαξα**, **ἔσφαγμα**, **ἐσφάγην**, *I slay* (29ε)
Σφίγξ, **Σφιγγός**, **ή**, *Sphinx*
σφόδρα, adv., *very much* (30δ)
σφζω, **σώσω**, **ἔσωσα**, **σέσωκα**, **σέσωμαι**, **ἐσώθην**, *I save* (6α)
σῶμα, **σώματος**, **τό**, *body* (24β)
σωφρονέω, *I am of sound mind, prudent, moderate, self-controlled* (H., pp. 20 and 21)
σωφροσύνη, **σωφροσύνης**, **ή**, *soundness of mind, prudence; moderation, self-control* (24β)
σώφρων, **σῶφρον**, *of sound mind; prudent; self-controlled* (7β, 7 Gr 7, 14 Gr 1, and 24 Gr 1)

T
τάξις, **τάξεως**, **ή**, *rank; position* (29α)
ταράττω (**ταράσσω**), [ταραχ-]
ταράξω, **ἐτάραξα**, **τετάραγμα**, **ἐταράχθην**, *I confuse* (29β)
ταραχή, **ταραχῆς**, **ή**, *confusion* (29α)
ταύτη, adv., *in this way; here* (14 Gr 5)
τάττω, [τακ-] **τάξω**, **ἔταξα**, **τέταχα**, **τέταγμα**, **ἐτάχθην**, *I marshal, draw up in battle array; I station, post* (23α)
τάφος, **τάφρου**, **ή**, *ditch*
τάχος, **τάχους**, **τό**, *speed*
κατὰ τάχος, *quickly* (27β)
ταχύς, **ταχεῖα**, **ταχύ**, *quick, swift* (13α, 13 Gr 5, and 24 Gr 4)
θάττων, **θάττον**, *quicker, swifter* (24 Gr 4)

τάχιστος, -η, -ον, *quickest, swiftest* (24 Gr 4)
ταχέως, adv., *quickly, swiftly* (4α)
θάττον, adv., *more quickly, more swiftly*
τάχιστα, adv., *most quickly, most swiftly* (12α)
ὡς τάχιστα, *as quickly as possible* (12α)
τε . . . καί or **τε καί**, the **τε** is postpositive and enclitic, particle and conjunction, *both . . . and* (3α)
τείχισμα, **τειχίσματος**, **τό**, *wall; fort*
τείχος, **τείχους**, **τό**, *wall* (12α and 13 Gr 4)
τέκνον, **τέκνου**, **τό**, *child* (20γ)
τεκών, **τεκόντος**, **ὁ**, *parent* (24α)
τελευταῖος, -α, -ον, *last*
τελευτάω, *I end; I die* (16α)
τελευτή, **τελευτῆς**, **ή**, *end* (25α)
Τέλλος, **Τέλλου**, **ὁ**, *Tellus* (25α)
τέλος, adv., *in the end, finally* (8β)
τέμενος, **τεμένους**, **τό**, *sacred precinct* (17β)
τέμνω, [τεμε-] **τεμῶ**, [τεμ-] **ἔτεμον**, [τεμ-] **τέτμηκα**, **τέτμημαι**, **ἐτμήθην**, *I cut; I ravage* (23α)
τέρπομαι, **τέρψομαι**, **ἐτερψάμην**, **τερψάμενος**, *I enjoy myself; + dat., I enjoy X; + participle, I enjoy doing X* (9β)
τέταρτος, -η, -ον, *fourth* (8 Gr 5)
τετρακόσιοι, -αι, -α, *400* (15 Gr 5)
τετταράκοντα, indeclinable, *forty* (15 Gr 5)
τέτταρες, **τέτταρα**, *four* (8 Gr 5)
τῆδε, adv., *in this way; here* (14 Gr 5)
τήμερον, adv., *today* (20δ)
τῇ προτεραίᾳ, *on the day before* (14β)
τῇ ὑστεραίᾳ, *on the next day* (8β)
τί; adv., *why?* (2α and 10 Gr 9)
τί; pronoun, *what?* (4β and 10 Gr 9)
τίθημι [θη-/θε-], imperfect, **ἐτίθην**, **θήσω**, **ἔθηκα**, infinitive, **θεῖναι**, participle, **θεῖς**, imperative, **θές**, **έθηκα**, (τέθειμαι; κείμει usually used instead),

ἐτέθην, *I put, place* (18α, 18 Gr 2, 21 Gr 4, 25 Gr 5, and 30δ PP); *I make*
 τιμάω, *I honor* (5α, 5 Gr 1, 6 Gr 3, 8 Gr 1, 9 Gr 1, 13 Gr 1, 17 Gr 1, 18β PP, 21 Gr 2, 25 Gr 4, 27 Gr 4 and 6, 28 Gr 3 and 6)
 τιμή, τιμῆς, ἡ, *honor* (21β)
 Τιμοκράτης, Τιμοκράτου, ὁ, *Timocrates* (29ε)
 τίς; τί; gen., τίς; interrogative adjective, *which . . . ? what . . . ?* (7α and 7 Gr 8)
 τίς; τί; gen., τίς; interrogative pronoun, *who? what?* (7α, 7 Gr 8, and 10 Gr 9)
 τις, τι, gen., τινός, enclitic indefinite adjective, *a certain; some; a, an* (7α and 7 Gr 9)
 τις, τι, gen., τινός, enclitic indefinite pronoun, *someone; something; anyone; anything* (7α and 7 Gr 9)
 τίνα γνώμην ἔχεις; *What do you think?* (18β)
 τλήμων, τλήμονος, *poor; wretched*
 τοιόσδε, τοιάδε, note the accent, τοιόνδε, *such* (as the following) (21β)
 τοιοῦτος, τοιαύτη, τοιοῦτο, *such* (21β)
 τολμάω, *I dare* (18β)
 τοξότης, τοξότου, ὁ, *archer*
 τόπος, τόπου, ὁ, *place* (20γ)
 τοσόσδε, τοσήδε, note the accent, τοσόνδε, *so great; pl., so many* (22β)
 τοσοῦτος, τοσαύτη, τοσοῦτο, *so great; pl., so great; so many* (3β)
 τούναντίον = τὸ ἐναντίον (S., p. 242)
 τούτω, ἐν, *meanwhile* (8β)
 τότε, adv., *then* (12β)
 τραγωδίᾱ, τραγωδίᾱς, ἡ, *tragedy*
 τραχύς, -εῖα, -ύ, *rough* (19β)
 τρεῖς, τρία, *three* (8 Gr 5)
 τρεῖς καὶ δέκα, *thirteen* (15 Gr 5)
 τρέπω, τρέψω, ἔτρεψα, [τροπ-] τέτροφα, [τραπ-] τέτραμμαι, ἐτρέπων, active, transitive, *I turn X; middle, intransitive, I turn myself, turn* (10β)

τρέφω, [θρεφ-] θρέψω, ἔθρεψα, [τροφ-] τέτροφα, [τραφ-] τέθραμμαι, ἐτρέφην, *I support; I nourish*
 τρέχω, [δραμε-] δραμοῦμαι, [δραμ-] ἔδραμον, [δραμε-] δεδράμηκα, δεδράμηναι, *I run; I sail* (5α, 18β, and 27α PP)
 τριάκοντα, indeclinable, *thirty* (15 Gr 5)
 τριᾱκόσιοι, -αι, -α, *300* (15 Gr 5)
 τριήρης, τριήρους, ἡ, *trireme* (a warship) (13β and 13 Gr 4)
 τρίτος, -η, -ον, *third* (8 Gr 5)
 Τροίᾱ, Τροίᾱς, ἡ, *Troy* (7α)
 τρόπαιον, τροπαίου, τό, *trophy* (29β)
 τροπή, τροπῆς, ἡ, *turn; turning; rout* (of the enemy) (29ε)
 τρόπος, τρόπου, ὁ, *manner; way* (21β)
 τυγχάνω, [τευχ-] τεύξομαι, [τυχ-] ἔτυχον, [τυχε-] τετύχηκα + gen., *I hit; I hit upon; I get; + participle, I happen to be doing X* (17α, 20 Gr 3, and 29ε PP)
 τύπτω, [τυπτε-] τυπτήσω, no other principal parts of this verb in Attic, *I strike, hit* (19β PP)
 τυφλός, -ή, -όν, *blind* (11α)
 τύχη, τύχης, ἡ, *chance; luck; fortune* (15β)
 τῷ ὄντι, *in truth* (13β)

Y

ὑβρις, ὕβρεως, ἡ, *wanton violence; insolence; arrogance; pride* (H., p. 58)
 ὑγιής, -ές, *healthy* (18β)
 ὕδριᾱ, ὕδριᾱς, ἡ, *water jar* (4α and 4 Gr 3)
 ὕδωρ, ὕδατος, τό, *water* (10β)
 υἱός, υἱοῦ, ὁ, *son* (24α)
 ὕλακτέω, *I bark*
 ὕλη, ὕλης, ἡ, *woods, forest* (19β)
 ὁμεῖς, ὁμῶν, *you, pl.* (5β and 5 Gr 6)
 ὁμέτερος, -ᾱ, -ον, *your, pl.* (5 Gr 8)
 ὕμνέω, *I hymn, praise*
 ὑπάρχω [= ὑπο- + ἄρχω], *I am; I exist; I am ready* (22α)
 ὑπελήφασιν (perfect indicative, 3rd

person pl. of ὑπολαμβάνω, *have supposed, suppose* (H. p. 218)

ὑπεκφεύγω [= ὑπο- + ἐκ- + φεύγω], *I escape* (29δ)

ὑπέρ, prep. + gen., *on behalf of, for* (8β); *over, above*; + acc., *over, above* (18α)

ὑπηρέτης, ὑπηρέτου, ὁ, *servant; attendant* (17β)

ὑπνος, ὕπνου, ὁ, *sleep* (18α)

ὑπό, prep. + gen., *under*; of agent, *by* (16α); *because of*; + dat., *under* (5β); + acc., of motion, *under*; of time, *at* (29ε)

ὑποκροῦω, *I interrupt*

ὑπομένω, *I await* (an attack); *I stand firm* (29ε)

ὑποχωρέω, *I retire*

ῥοιᾶδης, ῥοιᾶδου, ὁ, *Hyroades* (28α)

ῥς, ῥός, ὁ, *wild boar*

ὑστεραίᾳ, τῇ, *on the next day* (8β)

ὑστερον, adv., *later* (16α)

ὑφαίνω, *I weave*

Φ

φαγεῖν: aorist infinitive of ἐσθίω

φαίνω, [φανε-] φανῶ or φανοῦμαι, [φην-] ἔφηνα, [φαν-] πέφασμαι, *I show* (22α PP and 26α)

φαίνομαι, [φανε-] φανήσομαι (2nd future passive) or [φανε-] φανοῦμαι, [φην-] πέφηνα, [φαν-] ἐφάνην + infinitive, *I appear; I seem*; + participle, *I am shown to be; I am proved to be; I am clearly* (12β, 20 Gr 3, 22α PP, and 27 Gr 9)

Φάληρον, Φαλήρου, τό, *Phalerum* (the old harbor of Athens) (14β)

φᾶσί(ν), postpositive enclitic, *they say* (6β)

Φειδίᾱς, Φειδίου, ὁ, *Pheidias* (the great Athenian sculptor) (9α)

φείδομαι, φεισόμαι, ἐφεισάμην + gen., *I spare* (27β)

φέρω, [οἰ-] οἶσω, [ἐνεγκ-] ἤνεγκα or ἤνεγκον, [ἐνεκ-] ἐνήνοχα, ἐνή-

νεγμαι, ἠνέχθην, *I carry* (1β); of roads, *lead* (28α PP)

φεῦ, interjection, often used with gen. of cause, *alas!* (10α)

φεύγω, φεύξομαι, [φυγ-] ἔφυγον, [φευγ-] πέφευγα, *I flee; I escape* (5α and 20γ PP)

φήμη, φήμης, ἡ, *saying; report; voice; message* (26β)

φημί, postpositive enclitic, imperfect, ἔφην, φήσω, ἔφησα, *I say* (3α and 23 Gr 4)

φθάνω, [φθη-] φθήσομαι, [φθα-] ἔφθασα or [φθη-] ἔφθην + acc. and/or participle, *I anticipate; I do something before* someone else (20 Gr 3, 29ε, and 29ε PP)

φιλέω, *I love* (1α, 4 Gr 1, 6 Gr 3, 8 Gr 1, 9 Gr 1, 13 Gr 1, 17 Gr 1, 18α PP, 21 Gr 2, 25 Gr 4, 27 Gr 4 and 6, 28 Gr 3 and 6)

Φίλιππος, Φιλίππου, ὁ, *Philip* (3β)

φίλος, -η, -ον, *dear* (4α and 24 Gr 4) φιλαίτερος, -ᾱ, -ον, *dearer* (18β and 24 Gr 4)

φιλαίτατος, -η, -ον or φίλτατος, -η, -ον, *dearest* (18β and 24 Gr 4)

φίλος, φίλου, ὁ or φίλη, φίλης, ἡ, *friend* (4α)

φλυᾶρέω, *I talk nonsense*

φοβέομαι, imperfect, usually used for fearing in past time, ἐφοβούμην,

φοβήσομαι, πεφόβημαι, ἐφοβήθην, intransitive, *I am frightened, am afraid*; transitive, *I fear, am afraid of* (something or someone) (6α)

φοβερός, -ᾱ, -όν, *terrifying, frightening*

φόβος, φόβου, ὁ, *fear; panic* (19β)

φοιτάω, *I go; I visit* (24α)

φονεύς, φονέως, ὁ, *murderer*

φονεύω, φονεύσω, ἐφόνευσα, πεφόνευκα, πεφόνευσμαι, ἐφονεύθην, *I slay* (26α)

φόνος, φόνου, ὁ, *murder* (26β)

Φορμίων, Φορμίωνος, ὁ, *Phormio* (29α)

φράζω, φράσω, ἔφρασα, πέφρακα, πέφρασμαι, ἐφράσθην, *I show; I tell (of); I explain; middle and aorist passive in middle sense, I think about; I consider* (14β and 21β PP)

φρονέω, *I think; I am minded* (17β)

φροντίζω, [φρομτιε-] φροντιοῦμαι, [φροντι-] ἐφρόντισα, πεφρόντικα, *I worry; I care* (12α)

φρουρέω, transitive, *I guard; intransitive, I am on guard* (29α)

φρουρίον, φρουρίου, τό, *garrison* (23α)

Φρύγιος, -ᾱ, -ον, *Phrygian*

φυγή, φυγῆς, ἡ, *flight* (15α)

φυλακή, φυλακῆς, ἡ, *guard; garrison* (22α)

φύλαξ, φύλακος, ὁ, *guard* (7 Gr 3 and 26β)

φυλάττω, [φυλακ-] φυλάξω, ἐφύλαξα, πεφύλαχα, πεφύλαγμαι (*I am on my guard*), ἐφυλάχθην, *I guard* (5α and 20δ PP)

φύσις, φύσεως, ἡ, *nature*

φύω, φύσω, ἔφῦσα, ἔφῦν (*I grew*), πέφῦκα (*I am by nature, am*), *I produce* (28 Gr 8)

φωνέω, *I speak* (27α)

φωνή, φωνῆς, ἡ, *voice; speech* (24β)

X

χαίρω, [χαίρε-] χαίρήσω, [χαρε-] κεχάρηκα, [χαρ-] ἐχάρην (*I rejoiced*), *I rejoice; + participle, I am glad to* (1α, 4α, and 28β PP)

χαῖρε, pl., χαίρετε, *greetings!* (4α)

χαίρειν κελεύω + acc., *I bid X farewell, I bid farewell to X* (12α)

χαλεπός, -ή, -όν, *difficult* (1β, 14 Gr 1, and 24 Gr 1)

Χαλκίς, Χαλκίδος, ἡ, *Chalcis* (29α)

χαρίζομαι, [χαριε-] χαριτοῦμαι, [χαρι-] ἐχαρίσάμην, κεχάρισμαι + dat., *I show favor to; I oblige* (26β)

χάρις, χάριτος, ἡ, *thanks; gratitude* (18α)

χάριν ἀποδίδωμι + dat., *I give thanks to; I thank* (18α)

χειμών, χειμῶνος, ὁ, *storm; winter* (7β and 7 Gr 5)

χείρ, χειρός, ἡ, *hand* (8β)

χείριστος, -η, -ον, *worst* (24 Gr 2)

χείρων, χειρόν, *worse* (24 Gr 2)

χέω, χέω, ἔχεα, [χυ-] κέχυκα, κέχυμαι, ἐχύθην, *I pour*

χίλιοι, -αι, -α, *1,000* (15 Gr 5)

χιλιοστός, -ή, -όν, *thousandth* (15 Gr 5)

χορός, χοροῦ, ὁ, *dance; chorus* (4α)

χράομαι (present and imperfect have η where α would be expected: χρώμαι, χρῆ, χρῆται, etc.), χρήσομαι (note that here the α changes to η even after the ρ), ἐχρησάμην, κέχρημαι, ἐχρήσθην + dat., *I use; I enjoy; I consult (an oracle)* (14α and 18β PP)

χρή, impersonal, imperfect, ἐχρῆν + infin. or acc. and infin., *it is necessary; ought, must* (17β)

χρήματα, χρημάτων, τὰ, *things; goods; money* (18β)

χρήσιμος, -η, -ον, *useful* (24β)

χρησμός, χρησμοῦ, ὁ, *oracular response* (27α)

χρηστήριον, χρηστηρίου, τό (often pl. with sing. meaning), *oracle* (either the seat of the oracle or the oracular response) (27α)

χρηστός, -ή, -όν, *useful; good* (24β)

χρόνιος, -ᾱ, -ον, *lengthy* (21β)

χρόνος, χρόνου, ὁ, *time* (1β)

χρῦσιον, χρῦσιου, τό, *gold coin; money; jewelry* (30β)

χρῦσοῦς, -ῆ, -οῦν, *golden* (30β)

χώρα, χώρᾱς, ἡ, *land* (21β)

χωρέω, *I go; I come* (29β)

χωρίον, χωρίου, τό, *place; district* (23α)

χωρός, χώρου, ὁ, *place* (23α)

Ψ

ψευδής, -ές, *false* (13β)

ψευδῆ, ψευδῶν, τὰ, *lies* (13β)
 ψεύδομαι, ψεύσομαι, ἐψευσάμην,
 ἔψευσμαι, *I lie*
 ψηφίζομαι, [ψηφιε-] ψηφιοῦμαι,
 [ψηφι-] ἐψηφισάμην, ἐψηφισαί, *I*
vote (21α)
 ψόφος, ψόφου, ὁ, *noise*
 ψυχή, ψυχῆς, ἡ, *soul* (17β)

Ω

ὦ, interjection, introducing a vocative
 ὦ Ζεῦ, *O Zeus* (3α)
 ὧδε, adv., *thus*
 ὧ, ἐν, *while* (8α)
 ὠθίζομαι, no future or aorist, *I push*
 ὤμος, ὤμου, ὁ, *shoulder* (19β)
 ὢν, οὔσα, ὄν, participle of εἰμί, *being* (9
 Gr 1)
 ὠνία, ὠνίων, τὰ, *wares*

ὡς, adv., in exclamations, *how!* (6β and 15
 Gr 6a)
 ὡς, adv. + future participle to express
 purpose, *to* (10 Gr 7 and 15 Gr 6a)
 ὡς, adv. + superlative adjective or adverb,
 e.g., ὡς τάχιστα, *as quickly as possible*
 (12α, 14 Gr 4d, and 15 Gr 6a)
 ὡς, adv., *as* (13β and 15 Gr 6a)
 ὡς δοκεῖ, *as it seems* (13β and 15 Gr
 6a)
 ὡς, conj., temporal, *when* (14β and 15 Gr
 6b)
 ὡς, conj., *that* (15β and 15 Gr 6b)
 ὥσπερ, note the accent, adv., *just as*
 (8α and 15 Gr 6a)
 ὥστε, note the accent, conj. + indicative or
 infinitive, introducing a clause that ex-
 presses result, *so that, that, so as to* (5α
 and 15 Gr 6b)
 ὠφελέω, *I help; I benefit* (11β)

ENGLISH TO GREEK VOCABULARY

This English to Greek vocabulary is provided merely as a reminder of approximate Greek equivalents of English words. For further information about the Greek words, you must consult the Greek to English vocabulary and the readings and grammar sections in the various chapters of this book.

A

a (certain), τις
able, I am, δύναιμαι,
οἷός τ' εἰμί
about, περί
about (to), I am, μέλλω
above, ἄνω, ὑπέρ
abroad, I am/go, ἀπο-
δημέω
abstain from, I, ἀπ-
έχομαι
abuse, I, λοιδορέω
Acarmania, Ἀκαρνᾶνις
accomplish, I, ἐργά-
ζομαι
according to, κατά
accustomed to, I am, εἴ-
ωθα
Achaean, Ἀχαιῶς
Achaean, Ἀχαιοί
Acharnae, Ἀχαρναί
Acharnian, Ἀχαρνικός
Acharnians, Ἀχαρνῆς
Acropolis, Ἀκρόπολις
admiral, ναύαρχος
admire, I, θαυμάζω
admit, I, προσδέχομαι
Adrastus, Ἀδρηστος
advance, I, προέρχομαι
advance (against), I, προ-
χωρέω
advice, βουλή
advise (someone to do
something), I, παραι-
νέω
Aegean Sea, Αἰγαῖος
πόντος
Aegeus, Αἰγεύς
Aeolus, Αἰόλος
Aeschylus, Αἰσχύλος

afraid, don't be, θάρρει
afraid, I am, δέδοικα
afraid (of), I am, φοβέ-
ομαι
after, κατά, μετά
after a long time, διὰ
πολλοῦ
afterward, μετά
again, αὖ, αὖθις
against, ἀντί, εἰς, ἐπί,
πρός
Agamemnon, Ἀγαμέ-
μνων
agora, ἀγορά
aid, βοήθεια
alas! οἴμοι, φεῦ
all, ἅπας, πᾶς
all right! ἔστω
all that, πάντα ὅσα ἔν,
πάντες ὅσοι ἔν
alliance, συμμαχία
allow, I, ἐάω
allowed, being, ἐξόν
allowed, I am, ἔξεστι μοι
allowed, it is, ἔξεστι(v)
ally, σύμμαχος
alone, μόνος
along, κατά, παρά
already, ἤδη
also, καί
altar, βωμός
although, καίπερ
altogether, πᾶν
always, ἀεί
Alyattes, Ἀλυάττης
am, I, εἰμί, ὑπάρχω
amazed, I am, θαυμάζω
Amasis, Ἀμᾶσις
ambassador, πρέσβυς
among, ἐν

an, τις
ancestor, πρόγονος
and, δέ, καί
and in particular, καὶ δὴ
καί
and... not, μηδέ, μήτε,
οὐδέ
and so... not, οὐκ οὖν
and what is more, καὶ δὴ
καί
anger, ὀργή
angry (at), I grow/am,
ὀργίζομαι
animal, ζῷον
announce, I, ἀγγέλλω
another, ἄλλος
another, of one, ἀλλή-
λων
answer, I, ἀποκρίνομαι
anticipate, I, φθάνω
anyone, anything, τις, τι
anyone who, ὅστις ἔν
anything that, ὅ τι ἔν
anywhere, πού
Apollo, Ἀπόλλων
appear, I, φαίνομαι
appoint, I, καθίστημι
apprehend, I, αἰσθά-
νομαι
approach, I, ἐπέρχομαι,
προσβαίνω, προσ-
έρχομαι, προσ-
χωρέω
Archidamus, Ἀρχιδᾶ-
μος
Archimedes, Ἀρχιμή-
δης
Arge (name of a dog),
Ἀργή
Argive, Ἀργεῖος

Argus (name of a dog), Ἄργος
 army, στόλος, στράτευμα, στρατός, στρατιά, στρατόπεδον
 around, περί
 arrange, I, ἀρτύνω
 arrive (at), I, ἀφικνέομαι, παραγίγνομαι
 Artemisium, Ἀρτεμίσιον
 as, ὥς
 as great as, ὅσος
 as it seems, ὥς δοκεῖ, ὥς ἔοικε(ν)
 as many as, ὅσοι
 as much as, ὅσος
 as quickly as possible, ὥς τάχιστα
 Asclepius, Ἀσκληπιός
 Asia (Minor), Ἀσιᾶ
 ask, I, αἰτέω, ἐρωτάω
 ask for, I, αἰτέω
 ask for X from Y, I, δέομαι
 assembly, ἐκκλησίᾱ
 at, εἰς, ἐπί, κατά, πρὸς, ὑπὸ
 at a loss, I am, ἀπορέω
 at dawn, ἄμα ἔω, ἐπὶ τὴν ἔω
 at first, τὸ πρῶτον
 at home, κατ' οἶκον, οἴκοι
 at just the right time, εἰς καιρὸν
 at least, γε
 at once, αὐτίκα, εὐθύς
 at one time, ποτὲ
 at school, ἐν διδασκάλων
 at some time, ποτέ
 at that very moment, ἐνταῦθα δὴ
 at the house of, παρά
 at the same time, ἅμα
 Athena, Ἀθηνᾶ, Παρθένος
 Athenian, Ἀθηναῖος

Athenians, Ἀθηναῖοι
 Athens, Ἀθῆναι
 Athens, at, Ἀθήνησι
 Athens, in, ἐνταῖς Ἀθήναις
 Athens, to, Ἀθὴν ᾗς
 attack, προσβολή
 attack, I, ἐμπίπτω, ἐπεξέρχομαι, ἐπέρχομαι, ἐπιστρατεύω, ἐπιτίθεμαι, ἐπιχειρέω, προσβάλλω
 attempt, πείρα
 attempt, I, ἐπιχειρέω, πειράω, πειράομαι
 attendant, θεράπων, ὑπηρέτης
 at the hand of, πρὸς
 at the same time, ἅμα
 Attic, Ἀττικὸς
 Attica, Ἀττική
 Atys, Ἄτϋς
 august, σεμνός
 await, I, προσδέχομαι
 await (an attack), I, ὑπομένω
 away, I am, ἄπειμι

B

Babylonians, Βαβυλώνιοι
 backward, ὀπίσω
 bad, κακός
 badly, κακῶς
 bag, ἀσκός
 barbarian, βάρβαρος
 bark, I, ὑλακτέω
 bathe, I, λούομαι
 battle, μάχη, ναυμαχίᾱ
 be so!, let it, ἔστω
 beast, θηρίον
 beautiful, καλός
 beautiful, more, καλλίων
 beautiful, most, κάλλιστος
 because, διότι, ὅτι
 because of, διὰ, ἕνεκα
 become, I, γίγνομαι, καθίσταμαι

bee, μέλιττα
 before, πρὶν, πρὸ, πρόσθεν, πρότερον
 begin, I, ἀπάρχομαι, ἄρχομαι, ἄρχω
 beginning, ἀρχή
 behind, ὀπισθε(ν)
 believe (that), I, πιστεύω
 below, κάτω
 benefit, I, ὠφελέω
 besiege, I, πολιορκέω
 best, ἄριστα, ἄριστος, βέλτιστος, κάλλιστα, κράτιστος
 better, ἄμεινον, ἀμείνων, βελτίων, κάλλιον, κρείττων
 between, ἐν μέσφ
 bid farewell to X, bid X farewell, I, χαιρεῖν κελεύω
 big, μέγας
 bigger, μείζων
 biggest, μέγιστος
 bind, I, δέω
 bird, ὄρνις
 bite, I, δάκνω
 Biton, Βίτων
 black, μέλας
 Black Sea, the, Πόντος
 blame, αἰτίᾱ
 blame, I, μέφομαι
 blame, to (adj.), αἵτιος
 blessed, μακάριος, ὀλβιος
 blind, τυφλός
 bliss, ὄλβος
 blood, αἷμα
 blow, I, πνέω
 blow from, I, ἐκπνέω
 blow out, I, ἐκπνέω
 boar, ὄς
 board, I, εἰσβαίνω, ἐπεισβαίνω, ἐπιβαίνω
 boat, πλοῖον
 body, σῶμα
 Boeotia, Βοιωτία
 Boeotians, Βοιωτοί
 book, βιβλίον

both... and, καί...
 καί, τε... καί
 both, ἀμφοτέρως
 bow (of a ship), πρῶρα
 boy, παῖς
 brave, ἀνδρείος
 bravely, ἀνδρείως
 bread, σῖτος
 break, I, ῥήγνυμι
 break up, I, καταλύω
 breeze, πνεῦμα
 bride, νύμφη
 bridge, γέφυρα
 bright, λαμπρός
 brilliant, λαμπρός
 bring, I, διακομίζω.
 κομίζω
 bring (a ship) into harbor,
 I, ὀρμίζω
 bring in(to), I, εἰσφέρω,
 εἰσκομίζω
 bring out, I, ἐκκομίζω
 bring over, I, διακομίζω
 bring to an end, I, τελευ-
 τῶ
 bring together, I, συνάγω
 broad waters, εὐρυ-
 χωρίᾱ
 brother, ἀδελφός
 burn, I, καίω, κάω
 burn completely, I, κατα-
 καίω, κατακάω
 bury, I, θάπτω
 but, ἀλλά, δέ
 by, κατά, πρὸς, ὑπό
 by far, πολὺ
 by land, κατὰ γῆν
 by nature, I am, πέφυκα
 by night, νυκτός
 by sea, κατὰ θάλατταν
 C
 calf, μόσχος
 call, I, καλέω, ὀνομάζω
 call for holy silence, εὐ-
 φημίᾱ
 call for holy silence, I, εὐ-
 φημέω
 call in(to), I, εἰσκαλέω
 call out, I, ἐκκαλέω

call together, I, συγ-
 καλέω
 call upon, I, ἐπικαλέω
 call upon X to help, I,
 ἐπικαλέομαι
 called, ὀνόματι
 camel, κάμηλος
 camp, στρατόπεδον
 campaign, I, στρατεύο-
 μαι
 campaign (against), I,
 στρατεύω
 can, I, δύναμαι, ἔξεστι
 μοι
 capable, δυνατός, ἱκα-
 νός
 captain: see ship's captain
 care, I, φροντίζω
 care to, X is a, μέλει
 care to X for Y, there is a,
 μέλει
 careless, ῥάθυμος
 carry, I, φέρω
 carry out, I, ἐκφέρω, ἐκ-
 κομίζω
 catch, I, καταλαμβάνω
 caught, I am, ἀλίσκομαι
 cause, αἰτία
 cause pain, I, ὀδυνάω
 cause pain to, I, λυπέω
 cavalry, ἱππικόν, ἵππος
 cavalryman, ἱππεύς
 cave, ἄντρον
 cease from, I, παύομαι
 celebrate a festival, I,
 ἑορτὴν ποιῶ/ ποι-
 οῦμαι
 celebrate the festival of
 Dionysus, I, τὰ Διο-
 νύσια ποιῶ/ ποιοῦ-
 μαι
 certain, a, τις
 certainly, μάλιστα γε,
 μέντοι
 certainly not, οὐκ οὖν
 Chalcis, Χαλκίς
 chance, τύχη
 change my mind, I,
 μεταγινώσκω
 charlatan, ἀλαζών

chase, I, διώκω
 chatter, I, λαλέω
 cheer up! θάρρει
 child, παῖς, τέκνον
 choose, I, αἰρέομαι
 chorus, χορός
 Cimon, Κίμων
 circle, κύκλος
 citadel, ἀκρόπολις
 citizen, πολίτης
 city, ἄστυ, πόλις
 city center, ἀγορά
 clash (with), I, συμπίπτω
 clean, καθαρός
 clear, δηλός
 clear, it is, δηλὸν ἐστι(ν)
 clearly, σαφῶς
 clearly, I am, φαίνομαι
 Cleobis, Κλέοβις
 clever, σοφός
 clever at, δεινός
 climb, I, ἀναβαίνω
 cloth, πέπλος
 cloud, νεφέλη
 Cnemus, Κνήμος
 collect, I, συλλέγω
 colonnade, στοά
 come!, ἐλθέ
 come, I, ἔρχομαι, χω-
 ρέω
 come, I have, ἔχω
 come after, I, ἐπι-
 γίγνομαι
 come back, I, ἐπαν-
 ἔρχομαι
 come down, I, κατα-
 βαίνω, κατέρχομαι
 come forward, I, προ-
 χωρέω
 come forward (to speak),
 I, παρέρχομαι
 come in(to), I, εἰσβαίνω,
 εἰσέρχομαι
 come on! ἄγε
 come out (of), I, ἐκ-
 βαίνω, ἐξέρχομαι
 come through, I δι-
 έρχομαι
 come to aid X, I,

βοηθέω, παρα-
βοηθέω
come to an end, I, τελευ-
τάω
come to anchor, I, ὁρμι-
ζομαι
come to know, I, γιγνώ-
σκω
come to rescue/aid X, I,
βοηθέω, ἐπιβοηθέω,
παραβοηθέω
come to the rescue, I, βο-
ηθέω
come together, I, συνέρ-
χομαι
come upon, I, ἐπέρχομαι
command, I, προστάττω
commotion, θόρυβος
companion, ἐταῖρος
compel, I, ἀναγκάζω
compress, I, συνάγω
comrade, ἐταῖρος
concerning, περί
confident, I am, θαρρέω
confident (in), I am, πισ-
τεύω
confuse, I, ταράττω
confusion, ταραχή
consider, I, ἡγέομαι,
σκοπέω, φράζομαι
consider of great impor-
tance, I, περί πολλοῦ
ποιοῦμαι
consider of greatest im-
portance, I, περί πλεί-
στου ποιοῦμαι
consider of no importance,
I, περί οὐδενὸς ποι-
οῦμαι
consult (an oracle), I,
χράσσομαι
contend, I, ἀγωνίζομαι
contest, ἀγών
control, I, κρατέω
converse with, I, δια-
λέγομαι
Corinth, Κόρινθος
Corinthians, Κορίνθιοι
corpse, νεκρός
correct, ὀρθός

Council, βουλή
countless, μυρίοι
country, in the, ἐν τοῖς
ἀγροῖς
country, to the, εἰς τοὺς
ἀγρούς
courage, ἀρετή
cowardice, δειλία
cowardly, δειλός
Crete, Κρήτη
Crisean, Κρίσαιος
Croesus, Κροῖσος
cross, I, διαβαίνω, δια-
βάλλω
crowd, ὄμιλος
cry, I, δακρύνω
cursed, κατάρπτος
custom, δίκη, νόμος
cut off, I, ἀπολαμβάνω
cut, I, τέμνω
Cyclopes, the, Κύκλωπες
Cyclops, Κύκλωψ
Cyllene, Κυλλήνη
Cyprus, Κύπρος
Cyrus, Κῦρος
Cyrene, Κυρήνη

D
dance, χορός
danger, κίνδυνος
dare, I, τολμάω
darkness, σκότος
daughter, θυγάτηρ,
παῖς
dawn, ἔως
dawn, at, ἅμα ἔφ, ἐπὶ
τὴν ἔω
day, ἡμέρᾱ
day before, on the, τῇ
προτεραίᾳ
day, on the next, τῇ
ὕστεραίᾳ
dead, I am: perfect of
ἀποθνήσκω
dear, φίλος
death, θάνατος
decide, I, δοκεῖ μοι
decided, he, ἔδοξεν
αὐτῷ
dedicate, I, ἀνατίθημι

deed, ἔργον, πράξις
deep, βαθύς
defeat, ἡττα
defeat, I, νικάω
defend myself (against X),
I, ἀμύνομαι
defiled, μισρός
deliberate, I, βουλευό-
μαι, βουλεύω
delighted, I am, ἡδομαι
Delphi, Δελφοί
deme, δήμος
democracy, δημοκρατία
deny, I, οὐ φημί
departed, I have, οἶχομαι
desert, I, καταλείπω
deserted, ἔρημος
despair, ἀθυμία
despise, I, καταφρονέω
destined (to), I am, μέλλω
destroy, I, ἀπόλλυμι,
διαφθείρω, καταλύω
Dicaeopolis,
Δικαιοπόλις
die, I, ἀποθνήσκω, τε-
λευτάω
difference to, it makes a,
διαφέρει
difficult, χαλεπός
difficulty, ἀπορία
difficulty, with, μόλις
dinner, δεῖπνον
Dionysus, Διόνυσος
direction of, in the, ἐπὶ
directions, in all, παντα-
χόσε
disaster, συμφορὰ
disband (an army), I,
διαλύω
disembark, I, ἐκβαίνω ἐκ
τῆς νεώς
disorder, ἀταξία
disorder, in, ἀτάκτως,
οὐδενὶ κόσμῳ
disordered, ἄτακτος
disperse, I, διαλύω
disregard, I, περιοράω
dissolve, I, καταλύω
distant (from), I am, ἀπ-
έχω

distressed, I am, βαρύνομαι, λυπέομαι
 distribute, I, νέμω
 district, χωρίον
 do, I, ἐργάζομαι, ποιέω, πράττω
 do (something) before (someone else), I, φθάνω
 do wrong, I, ἀδικέω
 doctor, ἰατρός
 Dodona, Δωδώνη
 dog, κύων
 don't, μή
 don't . . . any longer, μηκέτι
 don't be afraid! θάρρει
 door, θύρα
 double gates, πύλαι
 doubtless, δήπου
 down, κατά, κάτω
 drachma, δραχμή
 drag, I, ἔλκω
 draw up in battle array, I, τάττω
 dream, ὄνειρος
 drink, I, πίνω
 drive, I, ἐλαύνω
 drive away, I, ἀπελαύνω
 drive in, I, εἰσελαύνω
 drive out, I, ἐξελαύνω
 drop, I, καταβάλλω
 drunk, I am, μεθύω
 dwell, I, οἰκέω
 dwelling, οἴκησις, οἶκιά, οἶκος
 Dyme, Δύμη

E

each, ἕκαστος, κατά
 each (of two), ἑκάτερος
 each other, ἀλλήλων
 eager, πρόθυμος
 eagerness, προθυμία, σπουδή
 earlier, πρότερον
 earth, γῆ
 easier, ῥάων
 easist, ῥάστος
 easily, ῥαδίως

easy, ῥάδιος
 eat, I, δειπνέω, ἐσθίω
 educate, I, παιδεύω
 education, παιδευσις
 Egypt, Αἴγυπτος
 Egyptians, Αἰγύπτιοι
 eight, ὀκτώ
 eight hundred, ὀκτακόσιοι
 eighth, ὄγδοος
 eighty, ὀγδοήκοντα
 either . . . or, εἴτε . . . ἢ
 εἴτε . . . ἢ
 Eleusis, Ἐλευσίς
 eleven, ἑνδεκα
 eleventh, ἑνδέκατος
 embark, I, εἰς ναῦν εἰσβαίνω
 empire, ἀρχή
 empty, κενός
 encamp, I, καθεζομαι, στρατοπεδεύω
 encourage, I, παρακελεύομαι
 end, τελευτή
 end, I, τελευτάω
 end, in the, τέλος
 end to, I put an, καταπαύω
 endure, I, ἀνέχομαι
 enemy, ἐχθρός, πολέμιος
 enemy, the, ἐναντίοι, πολέμιοι
 enjoy, I, ἡδομαι, χράομαι
 enjoy (myself), I, τέρπομαι
 enslave, I, δουλόω
 enter, I, παρέρχομαι
 entertain, I, ξενίζω
 entire, ὅλος
 entrance, εἴσοδος
 entrust X to Y, I, ἐπιτρέπω
 Ephialtes, Ἐφιάλτης
 Epidaurus, Ἐπίδαυρος
 equip, I, ἐξαρτύω, στέλλω

err, I, ἀμαρτάνω, ἐξαμαρτάνω
 escape (from), I, ἀποφεύγω, διαφεύγω, ἐκφεύγω, ὑπεκφεύγω, φεύγω
 escape the notice of, I, λανθάνω
 especially, μάλιστα
 Euboea, Εὐβοία
 Eurymedon River, the, Εὐρυμέδων ποταμός
 evacuate, I ἀνίσταμαι
 evacuation, ἀνάστασις
 even, καί
 evening, ἐσπέρᾱ
 ever, ποτέ, πώποτε
 every, ἅπας, πᾶς, κατά
 every day, καθ' ἡμέραν
 everything, πάντα
 everywhere, πανταχοῦ
 evil, κακός
 examine, I, σκοπέω
 exceedingly, πάνυ
 excellence, ἀρετή
 except, εἰ μή
 except (for), πλήν
 exhort, I, παρακελεύομαι
 exist, I, ὑπάρχω
 expect, I, δοκέω, ἐλπίζω, προσδέχομαι, προσδοκάω
 expectation, ἐλπίς
 expedition, στόλος
 experience, πάθος
 experience, I, πάσχω
 explain, I, φράζω
 extinguish, I, σβέννυμι
 extreme, ἔσχατος
 eye, ὀφθαλμός

F

fail, I, ἐξαμαρτάνω
 fall, I, πίπτω
 fall against, I, προσπίπτω
 fall down, I, καταπίπτω
 fall into, I, ἐμπίπτω
 fall into a certain state, I, καθίσταμαι

fall (of evening, etc.), γί-
γνεται
fall out, I, ἐκπίπτω
fall (up)on, I, εἰσπίπτω,
ἐμπίπτω, προσπίπτω
false, ψευδής
family, οἰκεῖοι
family, of the, οἰκεῖος
far, πολὺ
fare, I, πράττω
farm, κλῆρος
farm, I, γεωργέω
farmer, ἀγρουργός
fate, δαίμων
father, πάππας, πατήρ
fatherland, πατρίς
fault, πονηρίᾳ
fear, δέος, φόβος
fear, I, φοβέομαι
festival, ἑορτή, παν-
ήγυρις
festival of Dionysus, Διο-
νύσια
few, pl. of ὀλίγος
fewer, pl. of ἐλάττων
fewest, pl. of ἐλάχιστος,
ὀλίγιστος
field, ἀγρός
fierce, ἄγριος, καρτε-
ρός
fiercely, ἀγρίως
fifth, πέμπτος
fifty, πεντήκοντα
fight, μάχη
fight (against), I, μάχο-
μαι
fight by sea, I, ναυμαχέω
fill, I, πληρόω
finally, τέλος
find, I, εὐρίσκω
find fault with, I, μέφο-
μαι
find out, I, ἐξευρίσκω
find out about X from Y, I,
πυνθάνομαι
fire, πῦρ
fire, I am on, καίομαι,
κάομαι
firm, βέβαιος

first, πρότερον, πρῶ-
τον, πρῶτος
first, at, τὸ πρῶτον
five, πέντε
five hundred, πεντα-
κόσιοι
flee, I, φεύγω
flee (away), I, ἀποφεύγω
flee for refuge, I, κατα-
φεύγω
flee (out), I, ἐκφεύγω
fleet, ναυτικόν, στόλος
flight, φυγή
flow in, I, εἰσρέω
follow, I, ἀκολουθέω,
ἔπομαι
food, σίτος
foolish, ἀνόητος, μῶ-
ρος
foot, ποῦς
foot, on, πεζῇ, πεζός
for, γάρ, εἰς, ἐπί, ὑπέρ
for the sake of, ἔνεκα
force, βίᾳ
forced move, ἀνάστασις
forced to move, I am, ἀν-
ίσταμαι
forces (military), δύ-
ναμις
foreigner, ξένος
forest, ὕλη
forget, I, ἐπιλανθάνομαι
former, πρότερος
formerly, πρότερον
fortune, τύχη
forty, τετταράκοντα
forward, εἰς τὸ πρόσ-
θε(ν)
foul, μιαιρός
four, τέτταρες
four hundred, τετρα-
κόσιοι
fourth, τέταρτος
free, ἐλεύθερος
free, I, ἐλευθερόω
freedom, ἐλευθερίᾳ
friend, φίλη, φίλος
friendly, ἐπιτήδειος

frightened, I am, φοβέ-
ομαι
frightening, φοβερός
frightfully, δεινῶς
from, ἀπό, παρά, πρὸς
from somewhere, ποθεν
from that place, ἐκεῖ-
θε(ν)
from the rear, ἐκ τοῦ
ὀπισθε(ν)
from this place, ἐντεῦθεν
from where, ὅθεν, ὁπό-
θεν
from where? πόθεν;
fully armed, ἐνόπλιος
funeral pyre, πυρά
Furies, the, Ἑρινύες
furthest, ἔσχατος

G

garden, κήπος
garrison, φρούριον, φυ-
λακή
gates, double, πύλαι
gather, I, ἀγείρω, συλ-
λέγω, συναγείρω
gather together, I, συν-
αγείρομαι
general, στρατηγός
geometry, γεωμετρίᾳ
get, I, τυγχάνω
get (into a certain state), I,
καθίσταμαι
get (myself) up, I, see
αἴρω, ἐπαίρω
get under way, I, αἴρω
get up, I, ἀναβαίνω
get up on, I, ἐπιβαίνω
giant, γίγας
gift, δῶρον
girl, κόρη, παῖς, παρ-
θένος
give, I, δίδωμι, παρα-
δίδωμι
give back, I, ἀποδίδωμι
give in, I, ἐνδίδωμι
give (in marriage), I, ἐκ-
δίδωμι
give thanks to, I, χάριν
ἀποδίδωμι

glad, ἄσμενος
 glad, I am, ἡδομαι
 glad to, I am, χαίρω
 gladly, ἀσμενῶς, ἡδέως
 go! ἴθι
 go, I, βαδίζω, βαίνω,
 ἔρχομαι, πορεύο-
 μαι, φοιτάω, χωρέω
 go, I will, εἶμι
 go, to, ἰέναι
 go away, I, ἀπέρχομαι,
 ἀποβαίνω, ἀπο-
 χωρέω
 go down, I, καταβαίνω
 go forward, I, προ-
 ἔρχομαι, προβαίνω,
 προχωρέω
 go in(to), I, εἰσβαίνω,
 εἰσέρχομαι, ἐπεισ-
 βαίνω
 go on! ἴθι δὴ
 go on board ship, I, εἰς
 ναὺν εἰσβαίνω
 go out against, I, ἐπεξ-
 ἔρχομαι
 go out (of), I, ἐκβαίνω,
 ἐξέρχομαι
 go over, I, ἐπέρχομαι
 go past, I, παρέρχομαι
 go through, I, διέρχομαι
 go to war, I, πολεμέω
 go toward, I, προσχωρέω
 go up, I, ἀνέρχομαι
 go up (onto), I, ἀνα-
 βαίνω
 goat, αἴξ
 God willing, σὺν θεοῖς
 god, δαίμων, θεός
 goddess, θεός
 going out, ἔξοδος
 gold coin, χρυσίον
 golden, χρυσοῦς
 gone, I have, οἴχομαι
 good, ἀγαθός, χρηστός
 good! εὖ γε
 good luck, εὐδαιμονία
 good order, κόσμος
 goods χρήματα
 Gordias, Γορδίας
 grain, σῖτος

grandfather, πάππος
 grapes, βότρυες
 grapevine, ἄμπελος
 gratitude, χάρις
 great, μέγας
 greater, μείζων
 greatest, μέγιστος
 greatly, μέγα, μεγάλως
 Greece, Ἑλλάς
 Greek(s), Ἑλλην(ες)
 Greeks, Ἀχαιοί
 greetings! χαῖρε
 grieve, I, λυπέω, ὀδυ-
 ρομαι
 grieved (by), I am, ἄχθο-
 μαι, λυπέομαι
 groan, I, στενάζω
 groan aloud, I, ἀνα-
 στενάζω
 ground, γῆ
 grow angry (at), I, ὀργί-
 ζομαι
 guard, φυλακή, φύλαξ
 guard, I, φρουρέω, φυ-
 λάττω
 gulf, κόλπος
 gymnastics, γυμναστική

H

Halys River, Ἄλυς
 hand, χεῖρ
 hand over, I, παρα-
 δίδωμι, παρέχω
 happen (to be doing X), I,
 τυγχάνω
 happens, it, γίγνεται
 happiness, εὐδαιμονία,
 ὄλβος
 happy, μακάριος, ὄλ-
 βιος
 harbor, λιμήν
 hare, λαγός
 harm, I, βλάπτω
 harmony, ἁρμονία
 haste, σπουδή
 hasten, I, ὀρμάομαι,
 ἵεμαι
 hate, I, στυγέω
 hateful, ἐχθρός
 have, I, ἔχω

have come, I, ἦκω
 have departed/gone, I,
 οἴχομαι
 have in mind, I, ἐν νῷ
 ἔχω
 have power over, I, κρα-
 τέω
 having authority, κύριος
 he, and, ὁ δέ
 head, κεφαλή
 headland, ῥίον
 heal, I, ἀκέομαι, ἰᾶ-
 τρεύω
 healthy, ὑγιής
 hear, I, ἀκούω, πυνθά-
 νομαι
 heart, καρδίᾱ
 heaven, οὐρανός
 Hellas, Ἑλλάς
 Hellespont, Ἑλλήσπον-
 τος
 help, βοήθεια
 help, I, παρίσταμαι,
 συλλαμβάνω, ὠφε-
 λέω
 her, αὐτήν
 Hera, Ἥρα
 herald, κήρυξ
 here, δεῦρο, ἐνθάδε,
 ἐνταῦθα, ταύτη,
 τῇδε
 here, I am, ἀρρεῖμι
 Herodotus, Ἡρόδοτος
 herself, of: see ἐμαυτοῦ
 hide, I, κρύπτω
 hill, ὄρος
 him, αὐτόν
 himself, of: see ἐμαυτοῦ
 hit, I, βάλλω, τυγχάνω,
 τύπτω
 hit (upon), I τυγχάνω
 hither, δεῦρο, ἐνθάδε,
 ἐνταῦθα
 hold out against, I, ἀντ-
 ἔχω
 hold, I, ἔχω
 hold back, I, κατέχω
 hold onto, I, ἔχομαι
 holy, ἱερός, ὁσιος, σε-
 μνός

home, οἰκία, οἶκος
 home, at, κατ' οἶκον,
 οἴκοι
 home, to, οἴκαδε
 homeward, οἴκαδε
 honor, I, τιμάω
 honor, τιμή
 hope, ἐλπίς
 hope, I, ἐλπίζω
 hoplite, ὀπλίτης
 horse, ἵππος
 horseman, ἵππεύς
 horseman, I am a, ἵππεύω
 hostile, ἐναντίος,
 ἐχθρός, πολέμιος
 house, οἰκία, οἶκος,
 οἶκ(ον)
 house, of the, οἰκεῖος
 how, ὥς
 how? πῶς;
 How are things? πῶς
 ἔχει τὰ πράγματα;
 How are you? πῶς ἔχεις;
 How are you off for food?
 πῶς ἔχετε τοῦ σίτου;
 how many? pl. of πόσος;
 how much? πόσος;
 however, μέντοι
 human being, ἄνθρωπος
 hundred, a, ἑκατόν
 hundredth, ἑκατοστός
 hunger, λιμός
 hunt(ing), ἄγρᾱ
 hurry, I, σπεύδω
 hurt, βλάπτω
 husband, ἀνὴρ
 Hyroeades, Ὑροιάδης
 hymn, I, ὑμνέω

I

I, ἐγώ; emphatic, ἔγωγε
 I am, εἰμί
 idle, ἄργός
 if, εἰ, ἐάν
 if only, εἰ γάρ, εἴθε
 if perhaps, εἰ πως
 if somehow, εἰ πως
 ill, I am, νοσέω
 immediately, εὐθύς
 immortal, ἄθάνατος

impossible, ἀδύνατος
 imposter, ἀλαζών
 in, ἐν
 in, I am, ἔνιμι
 in addition to, πρὸς
 in all directions, παντα-
 χόσε
 in any way, πως
 in armor, ἐνόπλιος
 in fact, δή, ἔργω
 in no way, οὐδαμῶς
 in order, κόσμῳ
 in order to, ἵνα, ὅπως,
 ὧς
 in respect of, παρὰ
 in the end, τέλος
 in the middle of, κατὰ
 μέσον
 in this way, ταύτη, τῇδε
 in time, ἐν καιρῷ
 in truth, τῷ ὄντι
 in turn, αὐτῷ
 incapable, ἀδύνατος
 increase, I, αὐξάνω
 indeed, γε, δή, καὶ
 μὴν, μάλιστα γέ,
 μὴν
 infantry, πεζός
 inferior, ἡττων
 inform, I, μηνύω
 inhabit, I, οἰκέω
 inhabitant, ἐνοικος
 injure, I, ἀδικέω
 inn, οἶνοπώλιον
 inquire, I, πυνθάνομαι
 inside, ἐνδον, ἐντός
 instead of, ἀντί
 intellect, διάνοια
 intend (to), I, ἐν νῷ ἔχω,
 μέλλω
 intention, γνώμη, διά-
 νοια
 intercept, I, ἀπολαμ-
 βάνω
 interpreter, ἐρμηνεύς
 into, εἰς
 invade, I, εἰσβάλλω
 invasion, εἰσβολή
 involuntary(-ily), ἄκων
 inward, εἴσω

Ionia, Ἰωνία
 Ionians, Ἴωνες
 is, he/she/it, ἐστί(ν)
 island, νῆσος
 Isthmus of Corinth,
 Ἴσθμός
 it, αὐτόν, αὐτήν, αὐτό
 it is necessary, δεῖ
 itself, of: see ἐμαυτοῦ
 J
 jar, water, ὑδρία
 jewelry, χρῦσιον
 join battle (with), I, συμ-
 βάλλω
 journey, ὁδός
 journey, I, πορεύομαι
 judge, I, κρίνω
 judgment, γνώμη
 just, δίκαιος
 just as, ὥσπερ
 justice, δίκη

K

heap holy silence, I, εὐ-
 φημέω
 keep quiet, I, ἡσυχάζω
 kill, I, ἀποκτείνω,
 κτείνω,
 kindle, I, καίω or κάω
 kindly, εὐμενής, εὐ-
 μενῶς
 king, βασιλεύς
 kingdom, βασιλεία
 knife, μάχαιρα
 knock on (a door), I,
 κόπτω
 Knossos, Κνωσός
 know, I, ἐπίσταμαι,
 οἶδα
 know, I do not, ἀγνοέω
 know, come to, I, γιγνώ-
 σκω
 knucklebone, ἀστράγα-
 λος

L

labyrinth, λαβύρινθος
 Lacedaemonians, the,
 Λακεδαιμόνιοι

lack of spirit, ἀθυμία
 Laconian, Λάκαινος
 land, γῆ, ἡπειρος,
 χώρα
 land, on or by, κατὰ γῆν
 lap, κόλπος
 large, μακρός, μέγας
 larger, μείζων
 largest, μέγιστος
 last, τελευταῖος
 late, ὀψέ
 later, μετά, ὕστερον
 later, not much, οὐ δια-
 πολλοῦ
 laugh I, γελάω
 law, νόμος
 lawsuit, δίκη
 lazy, ἄργος
 lead, I, ἄγω, ἡγέομαι;
 (of roads) φέρω
 lead around, I, περιάγω
 lead away, I, ἀπάγω
 lead forward, I, προάγω
 lead in, I, εἰσάγω, εἰς-
 ηγέομαι
 lead out, I, ἐξάγω
 leaders, πῶτοι
 learn, I, αἰσθάνομαι,
 γινώσκω, μανθάνω
 learn by inquiry, I, πυν-
 θάνομαι
 least, ἐλάχιστος, ἡκι-
 στα
 least of all, ἡκιστά γε
 leave, I, λείπω
 leave behind, I, κατα-
 λείπω
 left hand, ἀριστερά
 legitimate, κύριος
 lengthy, χρόνιος
 Leonidas, Λεωνίδης
 less, ἥττων
 let be, I, ἐάω
 let go, I, ἀφήμι, ἵημι,
 μεθίημι
 let it be so! ἔστω
 letter (of the alphabet),
 γράμμα
 Leucadian, Λευκάδιος
 Leucas, Λευκάς

libation, σπονδή
 lie, I, κείμαι, ψεύδομαι
 lie at anchor, I, ὁρμέω
 lie before, I, πρόκειμαι
 lie down, I, κατάκειμαι
 lie near, I, ἐπείκειμαι
 lie off, I, ἐπείκειμαι
 lies, ψευδή
 life, βίος, ζωή
 lift, I, αἴρω, ἐπαίρω
 light, I, καίω, κάω
 like, ὅμοιος
 like, I am, ὅοικα
 likely to, I am, ὅοικα
 lion, λέων
 listen (to), I, ἀκούω
 live, I, *ζάω, οἰκέω
 long, μακρός
 long ago, πάλαι
 long (of time), πολὺς
 long time, after a, διὰ
 πολλοῦ
 look! ἰδού
 look, I, βλέπω
 look at, I, θεάομαι, σκο-
 πέω
 look away, I, ἀποβλέπω
 look down on, I, καθο-
 ράω
 look for, I, ζητέω
 look up, I, ἀναβλέπω
 loose/loosen, I, λύω
 lose, I, ἀπόλλυμι
 loss, I am at a, ἀπορέω
 loss, state of being at a,
 ἀπορία
 lot, δαίμων
 loudly, μέγα
 love, I, ἐράω, φιλέω
 luck, τύχη
 luck, with, σὺν θεοῖς
 Lydia, Λυδία
 Lydian, Λύδιος
 Lydians, Λυδοί
 lyre player, κιθαριστής

M

made of stone, λίθινος
 maiden, παρθένος
 Maiden, the, Παρθένος

mainland, ἡπειρος
 make, I, ποιέω
 make a libation, I, σπον-
 δὴν ποιοῦμαι
 make a mistake, I, ἀμαρ-
 τάνω, ἐξαμαρτάνω
 make a (peace) treaty, I,
 σπένδομαι, σπονδὰς
 ποιοῦμαι
 make peace, I, σπένδο-
 μαι
 make ready, I, ἀρτύνω
 make war, I, πολεμέω,
 πόλεμον ποιοῦμαι
 make X angry, I, ὀργίζω
 make X sit down, I, καθ-
 ίζω
 make X stand up, I, ἀν-
 ἵστημι, ἵστημι
 makes a difference to, it,
 διαφέρει
 man, ἀνὴρ, ἄνθρωπος
 man, young, νεανίας
 manner, τρόπος
 many, pl. of πολὺς
 many times, πολλάκις
 march, I, ἐλαύνω, πο-
 ρεύομαι
 march against, I, ἐπι-
 στρατεύω
 march away, I, ἀπ-
 ελαύνω
 march out against, I, ἐπ-
 εξέρχομαι
 marching forth, ἔξοδος
 market place, ἀγορά
 marriage, γάμος
 marshal, I, τάττω
 master, δεσπότης
 mathematics, μαθημα-
 τικά
 matter, πρᾶγμα
 may, ἔξεστι(ν)
 me, με
 meal, δεῖπνον
 meanwhile, ἐν . . .
 τούτῳ
 measure, μέτρον
 Medes, Μῆδοι
 Median, Μηδικός

meet, I, ἐντυγχάνω
 Megara, Μέγαρα
 Melissa, Μελίττα
 members of the household, οἰκεῖοι
 Memphis, Μέμφις
 merchant, ἔμπορος
 merchant ship, ὀλκάς
 message, φήμη
 messenger, ἄγγελος
 Messenians, Μεσσήνιοι
 middle (of), μέσος
 middle of, in the, κατὰ μέσον
 military expedition, ἔξοδος
 mind, νοῦς
 mind, have in, I, ἐν νῷ ἔχω
 minded, I am, φρονέω
 mine, ἐμός
 Minos, Μίνως
 Minotaur, Μινώταυρος
 misfortune, πάθος, συμφορὰ
 miss, I, ἀμαρτάνω, ἐξαμαρτάνω
 mistake, I make a, ἀμαρτάνω
 mistaken, I am, ἀμαρτάνω
 moderation, σωφροσύνη
 Molycreon, Μολύκρειον
 money, ἀργύριον, χρήματα, χρῦσιον
 month, μήν
 monument, μνημεῖον
 more, μάλλον, πλείων/πλέων, πλέον
 more, and what is, καὶ δὴ καὶ
 most, μάλιστα, πλείστα, πλείστος
 most of all, μάλιστα
 most swiftly/quickly, τάχιστα
 mother, μήτηρ
 motion, set in, I, ὀρμάω
 motionless, ἀκίνητος
 mount, I, ἐπιβαίνω

Mount Olympus, Ὀλύμπος
 mountain, ὄρος
 mountain pass, στενά
 mouth, στόμα
 move, ἀνάστασις
 move, I, ἀνίσταμαι, κινέω
 much, πολύ, πολὺς
 mule, ἡμίονος
 multitude, πλῆθος
 murder, φόνος
 music, μουσική
 must, δεῖ, χρή
 my, ἐμός
 Mycale, Μυκαλή
 Mycenae, Μυκῆναι
 Myrrhine, Μυρρίνη
 Mysians, Μῦσοι
 myself, of, ἐμαυτοῦ

N

name, ὄνομα
 name, by, ὀνόματι
 name, I, ὀνομάζω
 narrow, στενός
 narrowness, στενά
 nature, φύσις
 nature, I am by, πέφυκα
 Naupactus, Ναυπάκτος
 naval battle, ναυμαχία
 near, ἐγγύς, πρόσ
 nearby, ἐγγύς
 nearly, ἐγγύς
 necessary, it is, ἀνάγκη ἐστί(ν), δεῖ, χρή
 necessity ἀνάγκη
 neither . . . nor, μήτε . . . μήτε, οὔτε . . . οὔτε
 neither, οὐδέτερος
 never, οὐδέποτε
 never yet, οὐδεπώποτε
 nevertheless, ὅμως
 new, νέος
 next, εἴτα
 next day, on the, τῇ ὑστεραίᾳ
 night, νύξ
 Nike, Νίκη
 Nile, Νεῖλος

nine, ἐννέα
 nine hundred, ἐνακόσιοι
 ninety, ἐνενήκοντα
 ninth, ἔνατος
 no, μηδεῖς, οὐδαμῶς, οὐδεῖς, οὐδέν, οὐχί
 no longer, μηκέτι, οὐκέτι
 no one, μηδεῖς, οὐδεῖς
 noble, ἄριστος
 nor, μηδέ, μήτε, οὐδέ
 not, μή, οὐ, οὐκ, οὐχ, οὐχί
 not, and, μηδέ, οὐδέ
 not at all, ἥκιστα γε
 not even, οὐδέ
 not much later, οὐδὲν πολλοῦ
 not only . . . but also, οὐ μόνον . . . ἀλλὰ καὶ
 not working, ἄργος
 nothing, μηδέν, οὐδέν
 now, ἤδη, νῦν
 nowhere, οὐδαμοῦ
 number, ἀριθμός, πλήθος
 numberless, μυρίοι
 nymph, νύμφη

O

O, ὦ
 oar, κώπη
 oath, ὄρκιον, ὄρκος
 obey, πείθομαι
 oblige, I, χαρίζομαι
 obol, ὀβολός
 obstruct, I, ἐμποδίζω
 Odysseus, Ὀδυσσεύς
 of one another, ἀλλήλων
 of some kind, ποῖός
 of some size, ποσός
 of sound mind, σώφρων
 of stone, λίθινος
 offering, temple, ἅναθημα
 often, πολλάκις
 oh, that, εἰ γάρ, εἴθε
 oh misery! οἴμοι κακοδαίμων
 Oinoe, Οἰνόνη

old, γεραιός, γέρων
 old, (of), παλαιός
 old man, γέρων
 olive, ἐλάα
 olive tree, ἐλάα
 on, ἐν, ἐπί, κατά, πρός
 on behalf of, ὑπέρ
 on fire, I am, καίομαι,
 κᾶομαι
 on foot, πεζή, πεζός
 on guard, I am, φρουρέω
 on the day before, τῇ
 προτεραίᾳ
 on the next day, τῇ ὑστε-
 ραίᾳ
 on the one hand . . . and on
 the other hand . . . ; on
 the one hand . . . but on
 the other hand . . . , μέν
 . . . δέ . . .
 once, ποτέ
 one, εἷς
 one another, of, ἀλλή-
 λων
 one or the other (of two),
 ἕτερος
 one . . . the other, the, ὁ
 μέν ἕτερος . . . ὁ δὲ
 ἕτερος
 only, μόνον, μόνος
 onto, εἰς, ἐπί, πρὸς
 open, I, ἀνοίγνυμι
 opinion, γνώμη
 oppose, I, ἀντιόομαι
 opposed, ἐναντίος
 opposite, ἐναντίος
 or, ἢ
 oracle, μαντεῖον, χρη-
 στήριον
 oracular response,
 χρησμός
 order, I, κελεύω
 other, ἄλλος
 ought, χρῆ
 our, ἡμέτερος
 out of, ἐκ, ἐξ
 out of the way, ἔκτοπος
 outside of, ἐκτός, ἔξω
 over, ὑπέρ
 overlook, I, περιοράω

overtake, I, κατα-
 λαμβάνω
 overturn, I, καταστρέφω
 ox, βοῦς

P
 pain to X, cause, I, λυπέω
 palace, βασιλεία, οἰ-
 κίον
 panic, φόβος
 Panormus, Πάνορμος
 papa, πάππας
 parent, τεκόν
 part, μέρος
 part, I, διίσταμαι
 Parthenon, Παρθενών
 particular, and in, καὶ δὴ
 καί
 parts, to many, πολλα-
 χόσε
 pass in, I, παρέρχομαι
 pass over, I, διαβάλλω
 pass (through the moun-
 tains), πύλαι
 past, παρὰ
 path, ἀτραπός
 patient, I am, ἀνέχομαι
 Patrae, Πάτραι
 Pausanias, Πausανίας
 pay, ἀποδίδωμι, μισ-
 θός
 peace, εἰρήνη
 peace treaty, σπονδαί
 Peloponnesians, Πελο-
 ποννήσιοι
 Peloponnesus, the, Πε-
 λοπόννησος
 pelt, I, βάλλω
 penalty, δίκη
 people, ἔθνος
 people, the, δῆμος
 perceive, I, αἰσθάνομαι,
 γινώσκω
 perhaps, ἴσως, ποῦ
 Pericles, Περικλῆς
 perish, I, ἀπόλλυμαι
 perplexity, ἀπορίᾳ
 Persian, Περσικός
 Persians, the, Πέρσαι
 person, ἄνθρωπος

persuade, I, πείθω
 Phalerum, Φάληρον
 Pheidias, Φειδίας
 Philip, Φίλιππος
 Phormio, Φορμίων
 Phrygian, Φρύγιος
 pick up, I, ἀναιρέομαι
 pious, ὅσιος
 Piraeus, Πειραιεύς
 pity, I, οἰκτῖρω
 place, τόπος, χωρίον,
 χώρος
 place, I, καθίζω, τίθημι
 place, to another, ἄλλοσε
 place, to this, ἐνθάδε
 plague, νόσος
 plain, πεδῖον
 plan, βουλή
 plan, I, βουλεύομαι,
 βουλεύω
 Plato, Πλάτων
 play the lyre, I, κιθαρίζω
 pleasant, ἡδός
 pleasantly, ἡδέως
 pleasing, it is, ἀρέσκει
 plot against, I, ἐπι-
 βουλεύω
 plow, I, ἀρόω
 plow, ἄροτρον
 Pnyx, the, Πνύξ
 poet, ποιητής
 politician, ῥήτωρ
 ponder, I, ἐνθυμέομαι
 Pontus, Πόντος
 poor, τλήμων
 poor devil! οἷμοι κακο-
 δαίμων
 Poseidon, Ποσειδῶν
 position, τάξις
 possible, δυνατός
 possible, it is, ἔξεστι(v)
 post, I, τάττω
 pour, I, χέω
 pour a libation, I, σπένδω
 pour X over Y, I, κατα-
 χέω
 power, δύναμις, κρά-
 τος
 power controlling one's
 destiny, δαίμων

power over, I have, κρα-
τέω
powerful, δυνατός
practice, I, μελετάω
praise, ἔπαινος
praise, I, εὐμένω
prayer, εὐχή
pray that, I, εὐχομαι
pray (to), I, εὐχομαι
precinct, sacred, τέμενος
preparation, παρασκευή
prepare, I, παρασκευά-
ζομαι, παρασκευ-
άζω
present (at), I am, πάρ-
ειμι
presidents, πρυτάνεις
prevail, I, κρατέω
priest, ιερεύς
prison, δεσμοκτήριον
private person, ιδιώτης
privately, ιδίᾳ
probably, κατ' εἰκός
procession, πομπή
proclaim, I, προλέγω
produce, I, φῶ
propitious, ἵλεως
prosperity, εὐδαιμονία,
ὄλβος
prosperous, ὄλβιος
Protagoras, Πρωταγό-
ρας
prove, I, ἀποφαίνω
proved to be, I am, φαί-
νομαι
provide, I, παρέχω
prudence, σωφροσύνη
prudent, σόφρων
Pteria, Πτερίᾳ
Pterians, Πτέριοι
punish, I, κολάζω
pupil, μαθητής
pure, καθαρός
purify, I, καθαίρω
pursue, I, διώκω, ἐπι-
διώκω
push, I, ώθίζομαι
put, I, βάλλω, τίθημι
put an end to, I, κατα-
παύω

put in, I, εἰστίθημι
put out, I, σβέννυμι
put out to sea, I, ἀν-
άγομαι
put X into a certain state, I,
καθίστημι
put X on Y, I, ἐπιτίθημι
pyramid, πυραμίδας
Pythia, the, Πυθίᾳ

Q
quack, ἀλάζων
quick, ταχύς
quickly, κατὰ τάχος,
ταχέως
quickly, most, τάχιστα
quiet, ἡσυχος
quiet, keep, I, ἡσυχάζω
quietness, ἡσυχία

R
race, γένος
raise (up), I, αἴρω, ἀν-
ίστημι, ἐπαίρω
rank, τάξις
ransom, I, λύομαι
rather, μάλλον
rather than, μάλλον ἢ
ravage, I, τέμνω
read, I, ἀναγιγνώσκω
ready, ἔτοιμος
ready, I am, ὑπάρχω
really, ἀτεχνῶς
rear, from the, ἐκ τοῦ
ὀπισθε(ν)
reason, λόγος
receive, I, δέχομαι
regard to, with, κατὰ
regular, κύριος
rejoice, I,τέρπομαι,
χαίρω
relate, I, ἐξηγέομαι
relations, οἰκεῖοι
release, I, ἀφίημι, ἵημι
reluctantly, μόλις
remain, I, παραμένω
remain in, I, ἐμμένω
remember, I, μέμνημαι
remind, I, ἀναμνησκω
removal, ἀνάστασις

remove, I, ἐξαιρέω
repent, I, μεταγιγνώσκω
report, φήμη
resist, I, ἀντέχω
responsibility, αἰτία
responsible (for), αἵτιος
rest, I, ἀναπαύομαι,
ἡσυχάζω
rest (of), ἄλλος
retire, I, ὑποχωρέω
retreat, I, ἀναχωρέω
retribution, νέμεσις
return, I, ἀναχωρέω,
ἀποδίδωμι, ἐπαν-
έρχομαι
return (home), νόστος
return home, I, νοστέω
revel, I, κωμάζω
reveal, ἀποφαίνω
revolt from, I, ἀφ-
ίσταμαι
reward, μισθός
Rhion, Ῥίον
rhythm, ῥυθμός
ride a horse, I, ἵππεύω
right, δεξιός, δίκη,
ὀρθός
right, I am, ὀρθῶς
γινώσκω
right hand, δεξιὰ
right time, καιρός
right time, just at the, εἰς
καιρόν
river, ποταμός
road, ὁδός
robe, πέπλος
rough, τραχύς
rough, I am, κῶμαινω
round, στρογγύλος
rout, τροπή
row, I, ἐρέσσω
rower, ἐρέτης
ruin, I, ἀπόλλυμι
rule, ἀρχή
rule, I, ἄρχω, βασι-
λεύω, κρατέω
rule (over), I, βασιλεύω
run, I, τρέχω
run together, I, συντρέχω

run toward, I, προσ-
τρέχω
rush, I, ὀρμάομαι, ὀρ-
μάω

S

sack, I, πορθέω
sacred, ιερός
sacred precinct, τέμενος
sacrificial victim, ιερεῖον
sacrifice, θυσία
sacrifice, I, θύω
sad, I am, λυπέομαι
safe, ἀσφαλής
said, he/she, ἔφη
said, I/they, εἶπον
said, they, ἔφασαν
sail, I, πλέω
sail against, I, ἐπιπλέω
sail along, I, παραπλέω
sail around, I, περιπλέω
sail away, I, ἀποπλέω,
ἐκπλέω
sail by, I, παραπλέω
sail in(to), I, εἰσπλέω
sail out, I, ἐκπλέω
sail past, I, παραπλέω
sail toward, I, προσπλέω
sail with, I, συμπλέω
sailor, ναύτης
sails, ἱστία
Salamis, Σαλαμίς
same, αὐτός
same time, at the, ἅμα
Samos, Σάμος
sanctuary of Asclepius,
Ἰατρῶν Ἀσκληπιείου
Sardis, Σάρδεις
sausage-seller, ἀλλαντο-
πώλης
savage, ἄγριος
savagely, ἀγρίως
save, I, ἀφαιρέομαι,
σφάζω
say, I, ἀγορεύω, λέγω,
φημί
say, they, φασί(ν)
saying, φήμη
says, he/she, φησί(ν)
scarcely, μόλις

schoolmaster, γραμμα-
τιστής
Scythia, Σκυθία
sea, θάλαττα
sea, by, κατὰ θάλατταν
sea battle, ναυμαχία
seat myself, I, καθίζομαι
second, δεύτερος
second prize, δευτερεῖα
second time, a, (τὸ) δεύ-
τερον
see, I, βλέπω, θεάομαι,
θεωρέω, ὁράω
seed, σπέρμα
seek, I, ζητέω
seem, I, δοκέω,
φαίνομαι
seems, as it, ὡς δοκεῖ
seems (good), it, δοκεῖ
seems good to me, it,
δοκεῖ μοι
seize, I, λαμβάνομαι
-self, -selves, αὐτός
self-controlled, σώφρων
self-control, σωφροσύνη
sell, I, ἀποδίδομαι
send, I, ἀφίημι, ἵημι,
πέμπω, στέλλω
send against, I, ἐπιπέμπω
send around, I, περι-
πέμπω
send away, I, ἀποπέμπω,
ἀφίημι
send for, I, μετα-
πέμπομαι
send in, I, ἐπιπέμπω
send off, I, ἀποστέλλω
send out, I, ἐκπέμπω
send with, I, συμπέμπω
send X through Y, I, δια-
πέμπω
separate, I, διίσταμαι
servant, θεράπων, ὑπη-
ρέτης
set, I, καθίζω
set down, I, κατατίθημι
set free, I, ἐλευθερώω
set loose, I, μεθίημι
set myself in motion, I,
ὀρμάομαι

set out, I, αἶρω, ὀρμάο-
μαι, ὀρμάω
set up house, I, κατα-
σκευάζομαι
set X down, I, κατα-
τίθημι
set X in motion, I, ὀρμάω
set X up, I, ἀνατίθημι,
ἀνίστημι, ἵστημι,
καθίστημι
seven, ἑπτά
seven hundred, ἑπτα-
κόσιοι
seventh, ἑβδομος
seventy, ἑβδομήκοντα
shameful, αἰσχρός
sheep, πρόβατα
sheepfold, αὐλίων
shepherd, ποιμήν
shield, ἀσπίς
ship, ναῦς
ship, merchant, ὀλκάς
ship's captain, ναύ-
κληρος
shirk, I, ὀκνέω
shoulder, ὤμος
shout, βοή
shout, I, ἀνακράζω,
βοάω
show, I, ἀποφαίνω,
δείκνυμι, δηλώω,
σημαίνω, φαίνω,
φράζω
show favor to, I,
χαρίζομαι
shown to be, I am, φαί-
νομαι
Sicily, Σικελία
sick, I am, κάμνω,
νοσέω
sight-seeing, θεωρία
sign, σημεῖον
sign, I, σημαίνω
signal, I, σημαίνω
silence, σιγή
silent, I am, σιγάω
silver, ἀργόριον
Simonides, Σιμωνίδης
simply, ἀτεχνῶς
since, ἐπεὶ, ἐπειδὴ

sing, I, ᾄδω
 sink, I, καταδύω
 sit (down), I, καθ-
 έζομαι, κάθημαι,
 καθίζομαι, καθίζω
 sit down, I make X, καθ-
 ίζω
 six, ἕξ
 six hundred, ἑξακόσιοι
 sixth, ἕκτος
 sixty, ἑξήκοντα
 size, μέγεθος, πλήθος
 skilled, σοφός
 skilled (at), δεινός
 skilled in or at, ἔμπειρος
 sky, οὐρανός
 slave, δοῦλος
 slay, I, σφάζω, φονεύω
 sleep, ὕπνος
 sleep, I, καθεύδω
 slow, βραδύς
 slowly, βραδέως
 small, μικρός, ὀλίγος,
 σμικρός
 smaller, ἐλάττων, μι-
 κρότερος
 smallest, ἐλάχιστος, μι-
 κρότατος, ὀλίγιστος
 so, οὖν, οὕτως(ς)
 so as to, ὥστε
 so great, τοσόςδε, το-
 σοῦτος
 so many, pl. of τοσόςδε,
 τοσοῦτος
 so that, ἵνα, ὅπως, ὥστε
 so that . . . not, ἵνα μή
 soldier, στρατιώτης
 Solon, Σόλων
 some, ἔνιοι, τινες
 some . . . others, ἄλλοι
 . . . ἄλλοι
 some to some places . . .
 others to other places,
 ἄλλοι ἄλλοσε
 somehow, πώς
 someone, something, τις,
 τι
 sometime, ποτέ
 somewhere, πού
 somewhere, from, ποθέν

somewhere, to, ποῖ
 son, παῖς, υἱός
 soon, δι' ὀλίγου, οὐ
 διὰ πολλοῦ
 sophist, σοφιστής
 sorrowful, I am, λυπέ-
 ομαι
 soul, ψυχή
 soundness of mind, σω-
 φροσύνη
 sow, I, σπείρω
 spare, I, φείδομαι
 Spartan, Σπαρτιάτης
 Spartans, the, Λακεδαι-
 μόνιοι
 speak, I, ἀγορεύω,
 λέγω, φωνέω
 speaker, ῥήτωρ
 spear, δόρυ
 speech, φωνή
 Sphinx, Σφίγξ
 spirit, δαίμων, θῦμός,
 προθυμία
 spoke, I/they, εἶπον
 spring, ἔαρ, κρήνη
 stade, στάδιον
 stake, μοχλός
 stand around, I, περι-
 ίσταμαι
 stand away from, I, ἀφ-
 ίσταμαι
 stand by, I, παρίσταμαι
 stand firm, I, ὑπομένω
 stand near, I, ἐφίσταμαι,
 παρίσταμαι
 stand up! ἀνάστηθι
 stand up, I, ἀνίσταμαι
 stand up against, I, ἀνθ-
 ίσταμαι
 stand X up, I, ἀνίστημι
 start, I, ὀρμάομαι, ὀρ-
 μάω
 state of being at a loss, the,
 ἀπορίᾱ
 station, I, τάττω
 statue, εἰκὼν
 stay, I, μένω
 steady, βέβαιος
 steersman, κυβερνήτης
 step, I, βαίνω

step out, I, ἐκβαίνω
 stern (of a ship), πρύμνη
 still, ἔτι
 sting, I, δάκνω
 stone, λίθος
 stone, of, λίθινος
 stop X, I, ἵστημι, παύω
 stop (doing X), I, παύο-
 μαι
 storm, χειμών
 story, λόγος, μῦθος
 straight, εὐθύς, ὀρθός
 straightway, αὐτίκα,
 εὐθύς
 straits, στενά
 stranger, ξένος
 strength, δύναμις,
 ῥωμή
 strike, I, βάλλω, κόπτω,
 τύπτω
 strike with a ram, I, ἐμ-
 βάλλω
 strong, καρτερός, ισχυ-
 ρός
 stronger, κρείττων
 strongest, κράτιστος
 struggle, ἀγών
 study, I, μελετάω
 stupid, ἀμαθής
 subdue, I, καταστρέ-
 φομαι
 such as the following,
 τοιόσδε
 such, τοιοῦτος, τοι-
 όςδε
 suddenly, ἐξαίφνης
 suffer, I, πάσχω
 suffer pain, I, ὀδυνᾶμαι
 sufficient, ἱκανός
 suitable for, ἐπιτήδειος
 summon, I, παρακαλέω
 sun, ἥλιος
 suppliant, ἱκέτης
 supply, I, παρέχω
 suppose, I, δέηπον, ἐλπίζω, πού
 surely, δήπου
 survive, I, παραμένω
 sweet, ἡδύς
 sweetly, ἡδέως

swift, ταχύς
swiftly, ταχέως
sword, ξίφος

T

take, I, ἄγω, αἰρέω, κο-
μίζω, λαμβάνω
take across, I, διακομίζω
take away for myself, I,
ἀφαιρέομαι
take care (for), I, ἐπι-
μελέομαι
take down (sails), I,
στελλω
take hold of, I, λαμβάνο-
μαι
take in, I, εἰσάγω,
εἰσκομίζω
take out, I, ἐξαίρέω
take to heart, I, ἐνθυμέ-
ομαι
take to the field, I, στρα-
τεύω
take up, I, ἀναιρέομαι
taken, I am, ἀλίσκομαι
talk, I, λαλέω
talk nonsense, I, φλυᾶρέω
talk to, I, διαλέγομαι
taste, I, γεύομαι
teach, I, διδάσκω
teacher, διδάσκαλος
tell! εἰπέ
tell, I, ἀγγέλλω, λέγω
tell (of), I, φράζω
tell (someone to do some-
thing), I, κελεύω
Tellus, Τέλλος
temple, ἱερόν
temple offering, ἀνάθημα
ten, δέκα
tenth, δέκατος
ten thousand, μύριοι
ten thousandth, μῦρι-
οστός
terrible, δεινός
terrible things, δεινά
terribly, δεινῶς
terrifying, φοβερός
test, πείρα
than, ἢ

thank, I, χάριν ἀπο-
δίδωμι
thanks, χάρις
that, ἐκεῖνος, ὅπως, ὅς,
ὅσπερ, ὅτι, ὥς, ὥστε
the, ὁ, ἡ, τό
theater, θέατρον
them, αὐτούς, αὐτάς,
αὐτά
Themistocles, Θεμισ-
τοκλής
then, εἴτα, ἐνταῦθα
(δή), ἔπειτα, οὖν,
τότε
thence, ἐκεῖθεν
there, ἐκεῖ, ἐνθάδε,
ἐνταῦθα
there, I am, πάρεμι
there, to, ἐκεῖσε
thereafter, ἔπειτα
Thermopylae, Θερ-
μοπύλαι
Theseus, Θησεύς
things: use neuter plural of
adjective
things, χρήματα
think, I, γινώσκω, δο-
κέω, ἡγέομαι, νο-
μίζω, οἶομαι, φρο-
νέω
think?, What do you, τίνα
γνώμην ἔχεις;
think about, I, φράζομαι
think it best, I, δοκεῖ μοι
third, τρίτος
thirteen, τρεῖς καὶ δέκα
thirty, τριάκοντα
this, pl., these, οὗτος
this here, pl., these here,
ὅδε
thither, ἐκεῖσε, ἐνθάδε,
ἐνταῦθα
those, pl., of ἐκεῖνος
thousand, α, χίλιοι
thousandth, χιλιοστός
thread, λίνον
three, τρεῖς
three hundred, τρια-
κόσιοι
Thriasian, Θριάσιος

through, διά, κατά
throw, I, ἀφίημι, ῥημι,
βάλλω
throw a javelin at, I, εἰς-
ηκοντίζω
throw (at), I, ἐφίημι
throw down, I, κατα-
βάλλω
throw out, I, ἐκβάλλω
Thunderer, Βρόμιος
thus, οὕτω(ς)
tie, I, δέω
tilled fields, τὰ ἔργα
time, χρόνος
time, (right), καιρός
Timocrates, Τιμοκράτης
tin, κατῖτερος
tired, I am, κάμνω
to, εἰς, ἐπί, παρά,
πρός, ὡς
to another place, ἄλλοσε
to Athens, Ἀθήναζε
to blame (adj.), αἵτιος
to home, οἶκαδε
to many parts, πολλα-
χόσε
to other places, ἄλλοσε
to school, εἰς διδασκά-
λων
(to see to it) that, ὅπως
to somewhere, ποῖ
to that place, ἐκεῖσε
to where? ποῖ;
today, τήμερον
together (with), ἅμα
toil, πόνος
told, I/they, εἶπον
tomorrow, αὔριον
too, καί
too late, ὥπῃ
top (of), ἄκρος
toward, ἐπί, πρὸς
tower, πύργος
township, δῆμος
tragedy, τραγῳδία
treasure, θησαυρός
treasury, θησαυρός
treaty, ὅρκια
tree, δένδρον
trial, πείρα

tribe, ἔθνος
 trireme, τριήρης
 trophy, τροπαῖον
 trouble, πρᾶγμα
 Troy, Τροίᾳ
 true, ἀληθής
 truly, ἀληθῶς, καὶ
 μὴν, μὴν
 trust, ἰ, πιστεύω
 truth, ἀλήθεια, ἀλη-
 θές, ἀληθῆ
 truth, in, τῷ ὄντι
 try, ἰ, πειράομαι, πει-
 ράω
 turn, ἰ, στρέφω, τρέπω
 turn around, ἰ, ἀνα-
 στρέφω, ἐπιστρέφω
 turn(ing), τροπή
 turn (myself), ἰ, τρέ-
 πομαι
 twelfth, δωδέκατος
 twelve, δώδεκα
 twentieth, εἰκοστός
 twenty, εἴκοσι(ν)
 twenty-one, εἷς καὶ
 εἴκοσι(ν)
 two, δύο
 two hundred, διᾱκόσιοι

U
 under, ὑπό
 understand, ἰ, συνίημι,
 ἐπίσταμαι, μαν-
 θάνω
 unjust, ἄδικος
 unless, εἰ μὴ
 unmoved, ἀκίνητος
 until, ἕως, ἕως ἄν.
 πρίν, πρὶν ἄν
 unusual, ἔκτοπος
 unwilling(ly), ἄκων
 up, ἀνά, ἄνω
 upon, ἐπί, πρὸς
 uproar, θόρυβος
 us, ἡμῶν, ἡμῖν, ἡμᾶς
 use, ἰ, χρᾶομαι
 useful, χρήσιμος,
 χρηστός
 useless, ἄχρηστος

V
 very, μάλα, πάνυ
 very big, μέγιστος
 very good, ἄριστος
 very great, πλεῖστος
 very many, pl. of πλεῖ-
 στος
 very much, μάλιστα,
 σφόδρα
 vex, ἰ, λυπέω
 vexed (at), ἰ am, ἄχθο-
 μαι
 victim, sacrificial,
 ἱερεῖον
 victory, νίκη
 viewing, θεωρίᾳ
 villainous, μισαρός
 violence, βία
 virtue, ἀρετή
 visit, ἰ, φοιτάω
 voice, φήμη, φωνή
 vote, ἰ, ψηφίζομαι

W
 wage war, ἰ, στρατεύ-
 ομαι, στρατεύω
 wagon, ἄμαξα
 wait (for), ἰ, μένω, περι-
 μένω, ὑπομένω
 wake up, ἰ, ἐγείρομαι
 wake X up, ἰ, ἐγείρω,
 ἐξεγείρω
 walk, ἰ, βαδίζω, βαίνω,
 πορεύομαι
 wall, τεῖχος
 wand, ῥάβδος
 want, ἰ, βούλομαι, δέ-
 ομαι
 war, πόλεμος
 war, ἰ go to, πολεμέω
 war, ἰ make, πολεμέω
 ward off, ἰ, ἀμύνω
 ward off X from myself, ἰ,
 ἀμύνομαι
 wares, ὄνια
 wash X, ἰ, λούω
 watch, ἰ, θεάομαι, θε-
 ωρέω
 water, ὕδωρ
 water jar, ὕδριᾱ

wave, κύμα
 way, ὁδός, τρόπος
 way, in any, πῶς
 way, in this, ταύτη
 we, ἡμεῖς
 weaker, ἥτιον
 wealth, πλοῦτος
 weapons, ὅπλα
 weep, ἰ, δακρύω
 well, εὖ, καλῶς
 well, ἰ am, καλῶς ἔχω
 well done! εὖ γε
 what? τί; τίς;
 What do you think? τίνα
 γνώμην ἔχεις;
 whatever, ὅτι ἄν,
 (πάντα) ὅσα ἄν
 when, ἐπεὶ, ἐπειδή,
 ὁπότε, ὅτε, ὧς
 when? πότε;
 whence, ὅθεν, ὁπόθεν
 whence? πόθεν;
 whenever, ἐπειδᾶν,
 ὅταν, ὁπότεν
 where, ἥπερ, ὅπου,
 οὔπερ
 where? ποῦ;
 where?, from, πόθεν;
 where (in the world)? ποῦ
 γῆς;
 where to? ποῖ;
 whether, εἰ
 (whether) . . . or,
 πότερον . . . ἢ
 which, ὅς, ὅσπερ
 which? τί; τίς;
 which (of two)? πότερος
 while, ἐν ᾧ, ἕως
 whither? ποι;
 who? τίς;
 who, whose, whom,
 which, that, ὅς, ὅσπερ
 whoever, ὅστις ἄν,
 ὅσοι ἄν, πάντες
 ὅσοι ἄν
 whole, ἅπας, ὅλος, πᾶς
 why? τί;
 wickedness, πονηρίᾱ
 wife, γυνή
 wild, ἄγριος

wildly, ἀγρίως
 wild beast, θηρίον
 will go, I, εἶμι
 willing, I am, ἐθέλω
 win, I, νικάω
 wind, ἄνεμος, πνεῦμα
 wine, οἶνος
 wine-shop, οἶνοπώλιον
 wing, κέρας
 winter, χειμὼν
 wisdom, σοφία, σωφρο-
 σύνη
 wise, σοφός
 wise man, σοφιστής
 wish, I, βούλομαι,
 ἐθέλω
 with, μετά, σὺν
 with difficulty, μόλις
 with luck, σὺν θεοῖς
 with regard to, κατὰ
 withdraw, I, ἀναχωρέω

within, ἐντός
 withstand, I, ἀνθίσταμαι
 wolf, λύκος
 woman, γυνή
 wonder at, I, θαυμάζω
 woods, ὕλη
 word, λόγος
 work, ἔργον, πόνος
 work, I, ἐργάζομαι,
 πονέω
 worry, I, φροντίζω
 worse, κάκιον, κακίων,
 χείρων
 worst, κάκιστα, κάκι-
 στος, χείριστος
 worthy (of), ἄξιος
 wrecked ship, ναυάγιον
 wretched, τλήμων
 write, I, γράφω
 writing, γράμματα
 wrong X, I, ἀδικέω

X
 Xanthias, Ξανθίας
 Xanthippus, Ξανθίππος
 Xerxes, Ξέρξης

Y
 year, ἔτος
 yield, I, εἵκω, ἐνδίδωμι
 yoke, I, ζεύγνυμι
 you, pl., ὑμεῖς
 you, sing., σὺ
 young man, νεανίας
 young, νέος
 your, pl., ὑμέτερος
 your, sing., σός,
 yourself, of, σεαυτοῦ

Z
 Zeus, Ζεύς
 Zeus, by, μὰ Δία
 Zeus, O, ὦ Ζεῦ
 Zeus, yes by, ναὶ μὰ Δία

GENERAL INDEX

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- 254 Attic red figure plate. Vase E135. Reproduced by courtesy of the Trustees of the British Museum, London. (Photo: Museum).
- 258 Theater of Dionysus. From Peter Connolly and Hazel Dodge, *The Ancient City: Life in Classical Athens & Rome*, Oxford University Press, 1998, p. 94. (Drawing: Peter Connolly).
- 262 Plan of the theater of Dionysus. From Peter Connolly and Hazel Dodge, *The Ancient City: Life in Classical Athens & Rome*, Oxford University Press, 1998, p. 99. (Drawing: Peter Connolly).
- 263 Terracotta statuette. Ht. 7 cm (2 3/4 in.). © 2002 Museum of Fine Arts, Boston 01.8014, Gift by contribution. (Photo: Museum).
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